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How to use this book

ἀρχὴ ἡμῖν παντός *a [good] beginning is half the whole*

On one occasion when giving a speech, Hiero, a Greek ruler in ancient Sicily, was interrupted by complaints about his bad breath. This revelation of what must have been a chronic problem distressed him considerably, and on returning home he reproached his wife for not having told him of it. She indignantly justified herself by saying that she had thought that all adult males smelt as he did. To depend on a virtuous spouse to correct such faults has obvious dangers. If you are relying solely on this book to begin the study of ancient Greek, there are similar pitfalls. Apart from the key, you will have few checks on your progress, and it will be essential to follow up any doubt, however small, about meanings of words and points of grammar. To be able to do this you must make yourself completely familiar with the arrangement of the book's contents.

We assume that you are acquainted with the basics of traditional English grammar, as this is the framework we use to explain the structure of Greek. You should be familiar with the **parts of speech** (*adjective, adverb, article, conjunction, interjection, noun, preposition, pronoun, verb*) and with the meaning of such terms as *finite, transitive/intransitive, clause, phrase, subject, object*, etc. If these are new to you, you should consult the **Glossary of grammatical terms** on the website <http://tyancientgreek.org>, or one of the many elementary books on the subject.

The main part of the book consists of twenty-five units. Each consists of either two or three sections. The first is taken up with grammar, the second contains sentences and passages of

Greek for reading, while the third section (except in the first unit) is a longer Greek passage for additional reading.

The grammatical sections, which are headed .1, are carefully graded over the course of the book in order to set out the basic features of Greek grammar in a systematic and easily digestible way. Each should be mastered before tackling the next. Very often a particular section cannot be understood without a knowledge of what has gone before.

Grammar as a whole can be divided into two parts, one involving the forms which a word can take (e.g. those of a first declension feminine noun, 2.1/2), the other dealing with the ways in which these forms are used to make up phrases and sentences (e.g. the uses of the dative case, 2.1/3e). The former we must learn by heart. The latter we can only fully understand when, after learning a general rule, we see, and are able to understand, examples of it in use. Because of the importance of such examples the sentences given to illustrate grammatical rules are nearly always original Greek, and every effort should be made to understand them fully. By reading them carefully every time you revise a unit you will not only come to understand the grammatical point involved but also extend your vocabulary.

To work through the reading exercises with one finger in the corresponding page of the key is **not** recommended, although you should make full use of any help provided by the notes. It is only by analyzing the forms of words and patiently working out the construction of clauses and sentences that you will make progress. A full translation of an exercise should be written out and then compared with the key. When you discover you have made a mistake, you must meticulously hunt out the point of grammar concerned and see how you came to be wrong. To help you do this many cross-references have been supplied in all parts of the book (a reference of the form 22.1/2 is for the **grammatical** section (.1) of a unit, but one such as 22.2.2 is to the **reading** section (.2)). Your final step should be to read through the Greek aloud until you are able to translate it without reference to your own version or the key. This will familiarize you with the construction employed and any new vocabulary. Some rote learning of new words is, of course, inevitable. If, however, you go to the trouble of actually memorizing some of the many famous phrases and verse passages contained in the reading you will find your grasp on the language extending itself in an enjoyable and rewarding fashion.

Appendices 1–7 give grammatical tables and other information to supplement particular units. **Appendix 8** is on accentuation and should be consulted regularly and mastered over the course of the whole book. **Appendix 9** is added to show how Greek verse was constructed; a knowledge of metre is not necessary for understanding Greek verse but obviously adds to our enjoyment of it.

The section **Principal parts of verbs** complements the vocabulary with information about verbs whose present stem is either not used, or not used in a regular way, to provide the stems of other tenses.

For ease of reference to grammatical points an index is provided.

Extra reading, revision exercises, and other material will be on the website <http://tyancientgreek.org>.

Abbreviations

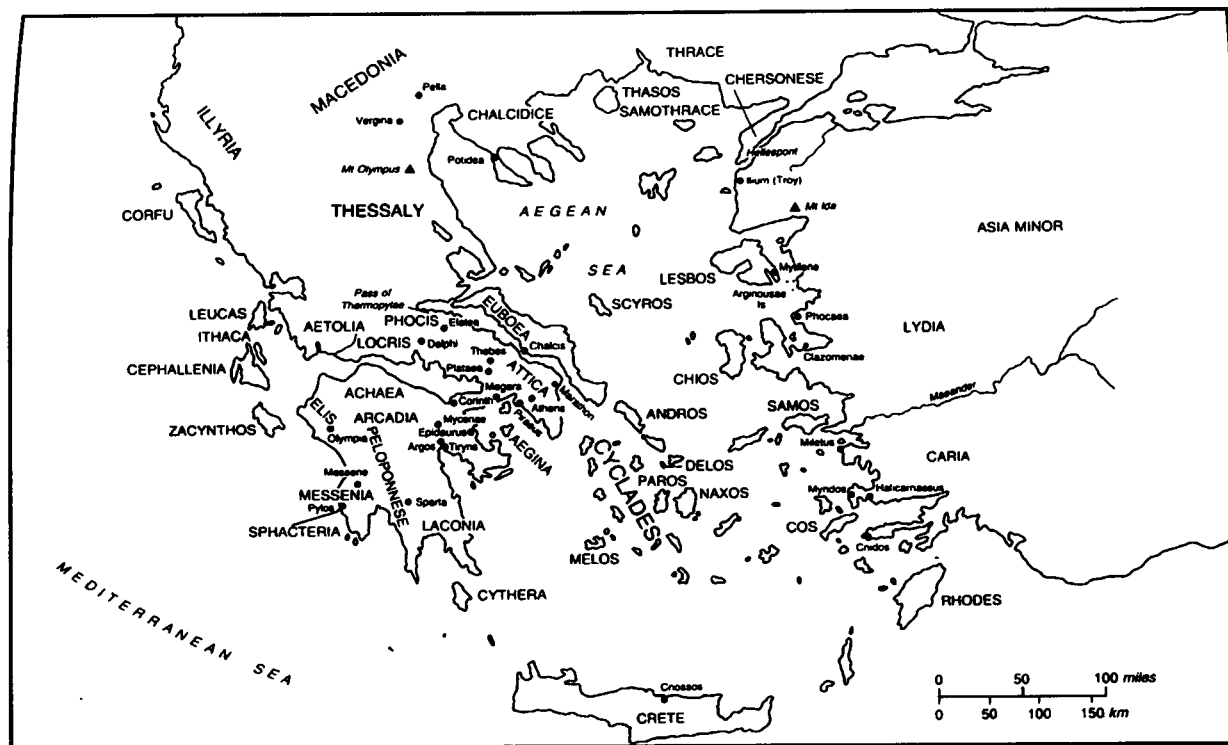
a. or acc.	accusative	indecl.	indeclinable
absol.	absolute	indef.	indefinite
act.	active	indir.	indirect
adj.	adjective	inf.	infinitive
adv.	adverb	interrog.	interrogative
aor.	aorist	intr.	intransitive
c.	about, approximately	<i>l.</i>	line
cap.	capital	lit.	literally
cf.	compare	<i>ll.</i>	lines
compar.	comparative	m. or m	masculine
conj.	conjunction	mid.	middle
dat.	dative	n. or n	neuter
ex.	example	n. or nom.	nominative
f. or f	feminine	opt.	optative
f.	following	pass.	passive
fut.	future	pers.	person
gen.	genitive	perf.	perfect
imp.	imperative	pl.	plural
impers.	impersonal	plpf.	pluperfect
impf.	imperfect	poet.	poetical
ind.	indicative	poss.	possessive

pl.	plural	rel.	relative
plpf.	pluperfect	s.	singular
poet.	poetical	sc.	namely
poss.	possessive	subj.	subjunctive
ppl.	participle	supl.	superlative
prep.	preposition	tr.	transitive
pres.	present	trans.	translate
pron.	pronoun	v. or voc.	vocative
refl.	reflexive	viz	that is to say

Round brackets () contain explanatory material or a literal translation; in the vocabulary round brackets are also used to indicate alternative forms.

Square brackets [] are used in translations for words which are required by English idiom but have no equivalent in the Greek original; not all such words are marked in this way. Square brackets are also used to supply missing words.

- + means *in conjunction with, compounded with, or followed by*.
- < means *is derived from*.
- > means *produce(s)*.
- * marks a word which cannot stand first in a clause or phrase.
- # indicates that the following sentence or passage is verse; in the vocabulary this sign indicates that the word to which it is attached is poetical.
- † is explained in the introductory note to the vocabulary.



1.1 Grammar

1.1/1 The Greek alphabet and its pronunciation

The Greek alphabet consists of twenty-four letters, each with its traditional name. Today it is used in both upper and lower case but in antiquity it existed only in different varieties of capitals. The pronunciation given below does not in every case reflect what we know of the language of fourth-century Athens (the type of Greek described here – see 1.3); because we learn ancient Greek for the purpose of reading, not of communication, we do not need to be as careful about its pronunciation as we would be with a modern language.

	Name	Pronunciation
A α	alpha (ἄλφα)	<i>a</i> (see below)
B β	bēta (βῆτα)	<i>b</i>
Γ γ	gamma (γάμμα)	<i>g</i> (as in <i>game</i> , never as in <i>gesture</i> , but as <i>n</i> in <i>ink</i> before κ, ξ, χ or another γ; see below)
Δ δ	delta (δέλτα)	<i>d</i>
E ε	epsilon (ἒ ψιλόν)	short <i>e</i> (as in <i>met</i>)
Z ζ	zēta (ζῆτα)	<i>sd</i> (as in <i>wisdom</i> , but represented in English as <i>z</i>)
H η	ēta (ῆτα)	long <i>e</i> (like <i>ai</i> in <i>fairy</i>)
Θ θ	thēta (θῆτα)	<i>th</i> (as in <i>thing</i> ; see below)
I ι	iōta (ἰῶτα)	<i>i</i> (see below)
K κ	kappa (κάππα)	<i>k</i> (but represented in English as <i>c</i>)
Λ λ	lambda (λάμβδα)	<i>l</i>
M μ	mū (μῦ)	<i>m</i>
N ν	nū (νῦ)	<i>n</i>
Ξ ξ	xī (ξεῖ)	<i>x</i> (as in <i>axe</i>)

Ο ο	omicron (ὀ μικρόν) short o (as in <i>lot</i>)	
Π π	pī (πεῖ)	<i>p</i>
Ρ ρ	rhō (ῥῶ)	<i>r</i>
Σ σ	sigma (σίγμα)	<i>s</i> (as in <i>sign</i>)
Τ τ	tau (ταῦ)	<i>t</i>
Υ υ	upsilon (ὕ ψιλόν)	<i>u</i> (represented in English as <i>y</i> , see below)
Φ φ	phī (φεῖ)	<i>ph</i> (see below)
Χ χ	chī (χεῖ)	<i>ch</i> (see below)
Ψ ψ	psī (ψεῖ)	<i>ps</i> (as in <i>maps</i>)
Ω ω	ōmega (ὦ μέγα)	long o (like <i>oa</i> in <i>broad</i>)

In Greek words taken into English and in transcriptions of Greek proper names Greek letters are normally represented by their phonetic equivalent except where indicated above (and in some diphthongs – see note 2).

Consonants

The normal English pronunciation is recommended where no example is given. To distinguish between κ and χ the latter is pronounced as the *ch* in the Scottish pronunciation of *loch*. The letters ζ, ξ, ψ are double consonants and the equivalents of cδ, κc, πc respectively, for which they must always be used: e.g. when c is added to the stem γυπ- we must write γδψ, never γδπc (5.1/1). The letters θ, φ, χ are **not** double consonants; the pronunciation given above is that normally used today but in the Greek of our period they were pronounced as *t*, *p*, *k* with an accompanying emission of breath (i.e. something like these consonants in English when initial. Compare the difference between the English and French pronunciation of the *P* in *Paris*).

Examples of the second pronunciation of γ are: σπόγγος (spóngos) *sponge*, Φοῖγξ (Sphinx) *Sphinx*, ἑλεγχος (élenchos) *scrutiny*.

The form of sigma given above (which dates from the Roman period) is, for reasons of convenience, the one increasingly used in modern editions. The traditional forms of lower case sigma, which date from the Middle Ages, are σ when initial or medial, ς when final, e.g. σύνστασις (cύστασις) *composition*. The traditional upper case version is Σ. All three forms occur in Σωσιγένης (Cωσιγένης) *Sosigenes*.

Vowels

All Greek vowels have a long and short pronunciation. These pronunciations have separate symbols in the case of ε/η and ο/ω.

The other vowels have both values but only one symbol. In works of reference, but not in normal printed texts, the two values of these vowels are distinguished by marking the long form with a bar above (macron), $\bar{\alpha}$, τ , $\bar{\upsilon}$. They are pronounced:

$\bar{\alpha}$ as in *father*

α (i.e. short *a*) as in a shortened version of $\bar{\alpha}$, like *u* in *but*, never as in *sat* (this sound did not exist in Greek).

τ as *ee* in *need*

ι as *i* in *sit* (or, more accurately, as in French *petit*).

$\bar{\upsilon}$ as in French *sûr*

υ as in French *tu*

Diphthongs

Greek had two types of diphthongs:

- (i) where both elements are written normally and pronounced as follows:

$\alpha\iota$ as *ai* in *aisle*

$\omicron\iota$ as *oi* in *oil*

$\alpha\upsilon$ as *ow* in *cow*

$\omicron\upsilon$ as *oo* in *cool*

$\epsilon\iota$ as *ei* in *rein*

$\upsilon\iota$ as *we*

$\epsilon\upsilon/\eta\upsilon$ as *eu* in *feud*

When any of these combinations is not to be taken as a diphthong, the second element is marked with a diaeresis ("): $\beta\omicron\iota$ (*bo-í*), $\Lambda\alpha\acute{\iota}\varsigma$ (*La-ís*).

- (ii) where the long vowels $\bar{\alpha}$, η , ω are combined with an iota.

This iota is placed **below** the vowel (**iota subscript**), not after it: $\alpha\iota$, $\eta\iota$, $\omega\iota$.¹ For convenience these diphthongs are always pronounced as simple $\bar{\alpha}$, η , ω .

Breathings

Every word beginning with a vowel or diphthong has a rough (') or smooth (˘) breathing. A rough breathing denotes an initial *h*, a smooth breathing (which is something of a superfluity) the absence of initial *h*: $\eta\acute{\mu}\epsilon\rho\bar{\alpha}$ (*hēmérā*) *day*, $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$ (*agathós*) *good*. A breathing is placed over the second element of a category (i) diphthong: $\alpha\acute{\iota}\nu\iota\gamma\mu\alpha$ (*ainigma*) *riddle*; $\text{A}\acute{\iota}\varsigma\chi\acute{\upsilon}\lambda\omicron\varsigma$ (*Aischúlos*) *Aeschylus*; but when an initial vowel which does not form part of a diphthong is in upper case the breathing is placed in front: $\text{O}\acute{\mu}\eta\rho\omicron\varsigma$ (*Hómēros*) *Homer*. Words beginning with υ always have a rough breathing $\acute{\upsilon}$ (*hūs*) *pig*; $\acute{\eta}\upsilon\varsigma\omicron\varsigma$ (*húpsos*) *height*. Initial ρ is also always given a rough breathing because it was pronounced *rh*: $\rho\acute{\upsilon}\theta\mu\omicron\varsigma$ (*rhuthmós*) *rhythm*.

¹ The iota is, however, placed **after** the long vowel when the latter is in upper case. The only common example is $\text{A}\acute{\iota}\delta\eta\varsigma$ *Hades*.

Notes

- 1 In the grammar and reference sections long α, ι, υ are marked ᾱ, ῑ, ῡ, except in the case of ρ, ᾶ, ῖ, ῠ, because iota subscript appears only under long vowels and in the other three cases the circumflex accent (see next subsection) shows that the vowel must be long.
- 2 The traditional spelling and pronunciation of Greek proper names, and also the form taken by Greek derivatives in English, almost always reflect the Roman system of transliteration: Αἰσχύλος (Aischúlos) *Aéschylus*; Οἰδίπους (Oidípous) *Oédipus*; καταστροφή (katastrophé) *catástrophe*.
- 3 For marks of punctuation Greek uses the full stop and comma as in English but for colon and semicolon there is only one sign, which is a dot at the top of the line (·). Our semicolon is used as a question mark in Greek (;). Inverted commas and the exclamation mark are not normally used. A capital letter is used at the beginning of a paragraph but not with each new sentence.

1.1/2 Accents

We owe the idea of visually indicating word accent to Aristophanes of Byzantium (not to be confused with the Athenian comic poet), an altruistic scholar of around 200 BC who wished to help foreigners to pronounce Greek correctly. Since the Renaissance, accents have always been employed in printed texts. While not of crucial importance in reading Greek, they are useful in distinguishing certain words and present little difficulty if correctly approached.

Accent in classical Greek was one of **pitch**, not of stress as in English. An English-speaker, when told that ἄνθρωπος *human being* is accented on its first syllable, would naturally pronounce that syllable with a heavier emphasis. A Greek, however, instead of emphasizing the α, would have pronounced it at a higher pitch and so given the word what we should consider a somewhat sing-song effect. We do, of course, use pitch in spoken English, but in a totally different way. In the question *you're going to Athens?* the last word has a rising pitch, but in the statement *you're going to Athens* it has a falling pitch.

Classical Greek has three accents:

- acute, indicating rising pitch
- grave, indicating falling pitch

ˆ **circumflex**, indicating a combined rising and falling pitch (the sign, originally ˆ, is a combination of an acute and a grave). Because the time taken by this operation was necessarily longer than that indicated by an acute or a grave, it can occur only with long vowels and diphthongs, and only on these do we find a circumflex.

The basic features of Greek accentuation are:

- (a) nearly every word has an accent, which can be on the final syllable (ποταμός *river*), or the second syllable from the end (ἵππος *horse*), or on the third syllable from the end (ἵπποπόταμος *hippopotamus*). In forms of verbs the position of the accent is nearly always determined by the length of the final syllable (see **Appendix 8, b**); with other words whose form can change the accent is generally fixed.
- (b) an acute or grave accent can stand on a diphthong or long or short vowel, but a circumflex only on a long vowel or diphthong.
- (c) an acute can stand on the end syllable of a word (πειρᾶτις *pirate*), on the second from the end (μοναρχία *monarchy*), or on the third from the end (ἀκρόπολις *acropolis*).
- (d) a grave can stand only on a final syllable, where it automatically replaces an acute when another word follows (ὁ πειρᾶτις ἀπάγει τὸν ἵπποπόταμον *the pirate is leading away the hippopotamus*). A final acute is retained, however, before a mark of punctuation (ὦ ποιητά, ἦ πῖθι ἦ ἄπιθι *O poet, either drink or go away*) or when a word so accented is quoted. (For the effect of enclitics see **Appendix 8, d**).
- (e) a circumflex can stand on a final syllable (τῶν ποταμῶν *of the rivers*) and, within certain limitations, on the second from the end (Μυκῆναι *Mycenae*).

The rules for accents are given in **Appendix 8**. These should be referred to and gradually mastered in the course of studying this book. For purposes of pronouncing Greek words, each of the three accents should be treated alike and given a simple stress accent as in English. The old British (and Dutch) habit of imposing the Latin system of accentuation on Greek is to be avoided. This system has prevailed in our pronunciation of nearly all Greek proper names in English. We say *Eurípides* (Εὐριπίδης), *Sócrates* (Σωκράτης), *Epidaúrus* (Ἐπίδαυρος) because the Romans, not unreasonably, adapted them in this way to their own language (cf. second note to last subsection).

A Roman, however, who did the same in actually speaking Greek (as every educated Roman could), would have been disowned by his friends as an embarrassing ignoramus.

1.2 Exercise

- 1 Read aloud and transliterate the following names of famous writers: Ἀριστοτέλης, Ἀριστοφάνης, Δημοσθένης, Ἡρόδοτος, Θεόκριτος, Καλλιμάχος, Πίνδαρος, Πλάτων.
- 2 Read aloud and transliterate the following words and then look up their meaning in the vocabulary:

ἀκμή, ἀνάθεμα, ἀνάλυσις, ἀντίθεσις, ἄβυσσος, ἀντόματον, ἀφασία, βάθος, γένεσις, διάγνωσις, δόγμα, δράμα, ζώνη, ἦθος, ἡχώ, ἰδέσθαι, κίνημα, κλίμαξ, κόσμος, κρίσις, κῶλον, μέτρον, μίσημα, νέκταρ, νέμεσις, ὀρχήστρα, πάθος, σκηνή, στίγμα, ὑβρις, ὑπόθεσις, χάος, χαρακτήρ, ψυχή.

- 3 For practice with capitals read aloud and identify the following proper names (accents are not used when a word is put in upper case):

(a) ἈΓΑΜΕΜΝΩΝ, ἈΧΙΛΛΕΥΣ, ἘΚΤΩΡ, ἙΛΕΝΗ, ὈΔΥΣΣΕΥΣ, ΠΑΤΡΟΚΛΟΣ, ΠΗΝΕΛΟΠΕΙΑ.

(b) ἈΘΗΝΑΙ, ἈΡΓΟΣ, ΘΗΒΑΙ, ΚΟΡΙΝΘΟΣ, ΣΠΑΡΤΗ, ΚΡΗΤΗ, ΡΩΔΟΣ, ΚΑΜΟΣ.

1.3 Excursus – the different forms of Greek

Greek is a member of the Indo-European family of languages, as are English, French, German and most European languages. The original Indo-European speakers lived in what is now western Russia but migration began at an early date, possibly soon after 3000 BC. The groups which we would now call Greek originally came to Greece at different times during the period 2000–1000 BC. They have lived there ever since and preserved their identity despite invasions and long periods of foreign domination. Greek settlements also existed, in some cases for over 2,500 years, in other Mediterranean countries and in Asia Minor.

The earliest records in Greek date from about 1300 BC and are written on clay tablets in a syllabic script called Linear B, which is totally different from the Greek alphabet familiar to us. The

latter was taken over, with some modifications, from the Phoenicians at some time before 750–700 BC, the period to which the oldest surviving examples can be assigned.

It is possible that Greek had already split into dialects early in the second millennium BC. Certainly there is unmistakable evidence of different dialects in the oldest works of Greek literature, the *Iliad* and the *Odyssey* of Homer (25.1/1), which must have been composed before 700 BC (their exact date and manner of composition are matters of dispute). From then up to the time of Alexander the Great (died 323 BC) a large quantity of Greek texts survives and proves the existence of five major dialect groups, which show, in some cases, considerable differences from each other. By no means all dialects served as vehicles of literature and we need only concern ourselves with those which were so used. From an early stage Greek literature was clearly divided into different genres (epic, elegiac poetry, choral lyric, etc.), and often a particular dialect became so intimately associated with a literary genre that a tradition was established which sometimes lasted long after the dialect had ceased to be spoken. Some of these associations are mentioned in the following list:

Ionic – the language of the Aegean islands (except those on the southern fringe and Lesbos to the north) and the central area of the west coast of Asia Minor. The latter contained the most important Ionic settlements and it was there that Greek cultural and intellectual life began with Homer and the earliest philosophers. Poets of the seventh and sixth centuries BC established Ionic as the dialect of elegiac and iambic poetry. It was also the original dialect for literary prose and was used by Herodotus (a Dorian by birth) for his *Histories* (4.2.9).

Aeolic – the language of Lesbos and the adjoining Asia Minor coast. It was used by the most famous poetess of antiquity, Sappho (early sixth century BC), and her male contemporary, Alcaeus, for personal lyric poetry. Their initiative was not continued.

Homeric dialect – the language of Homer's *Iliad* and *Odyssey*. This was an artificial dialect which was never the language of a particular area or group, but had been developed over a long period by generations of poets. It was basically an older form of Ionic but with elements from other dialects, chiefly Aeolic. Homer's position as the greatest Greek poet was never disputed in antiquity, and epics which reproduced his language were still being written in the fifth century AD. The Ionic of Elegy, which survived even longer, generally had a Homeric flavour.

Doric – the language of the Peloponnesus (except the central and north-west area), Crete, and other parts of the Greek world. Choral poetry, which was sung by dancing choirs, was originally the creation of Dorians and even when written by non-Doric speakers was always given at least a Doric flavour.

Attic – the language of Athens (historically an offshoot of Ionic). With the rapid political expansion and cultural development of Athens after the final defeat of the Persians by the Greeks (479 BC) Attic became firmly established as a literary dialect despite its late start when compared with Ionic and Aeolic. By the beginning of the fourth century BC Athens had become the main cultural centre of Greece. This was in no small part brought about by the literary masterpieces that had been written and were still being written by Athenians in their own dialect. The Attic of the early and middle period of the fourth century BC, as exemplified in Plato's dialogues and Demosthenes' speeches, has always been taken as the most satisfactory form of Greek for beginners and is the type described in this book. Attic is the language of Tragedy and Comedy (except for their choral odes, which have a tinge of Doric). By the end of the fifth century BC it had superseded Ionic as the language of prose.

The conquests of Alexander had important political and linguistic consequences for the Greek world, which he enlarged considerably. Greek culture and civilization were extended over all lands bordering on the eastern Mediterranean and a *lingua franca* emerged which, with a few exceptions, gradually replaced the older dialects even in Greece itself. This new language was basically a development of Attic and was called ἡ κοινὴ διάλεκτος *the common dialect* (in English the *koine*). It was the language of the Greek man in the street and for that reason was used by the writers of the New Testament, who wanted to reach as wide an audience as possible. Educated classes, imbued with the prestige of Classical Attic, regarded it as a debased form of Greek, but the *koine*, apart from the few survivors of the older dialects, had, by the first century of our era, become the living form of the language and is the ancestor of **Modern Greek**. The latter cannot, of course, be understood simply with a knowledge of fourth-century Attic or the *koine*, but, because of the conservative nature of Greek, which we see at all periods, the changes that have occurred over a period of 2400 years are fewer than those which distinguish Modern English from Anglo-Saxon.

For this and all subsequent units extra reading will be found at the Internet website <http://tyancientgreek.org>

2.1 Grammar

2.1/1 Nouns in Greek

In English the gender of a noun is determined by its meaning; *man* is masculine, *woman* is feminine, *car* is neuter, and when referring to these we would say *he*, *she*, *it* respectively. In Greek, however, the gender of a noun is often arbitrary and does not necessarily indicate anything about what it denotes. While, for example, γυνή *woman* is feminine and ἀνὴρ *man* is masculine, χώρα *land* is feminine, and λόγος *speech* is masculine, though δῶρον *gift* is, understandably, neuter. More often than not we cannot see why a particular noun has a particular gender. It is, however, generally possible to tell the gender of a noun by its ending in the nominative and genitive singular, and it is also according to these endings that Greek nouns are grouped into three classes, which are called **declensions**. Each declension has a distinctive set of endings which indicate both case and number, just as in English we have *child*, *child's*, *children*, *children's*, though Greek distinguishes more cases. To go through the list of all possible forms of a noun is to **decline** it.

2.1/2 First declension (feminine nouns) and the feminine definite article

Most first declension nouns are feminine (the few masculines are declined slightly differently – 3.1/2). The feminines end in -η

or -α. Those in -α change alpha to eta in the genitive and dative singular unless the alpha is preceded by a vowel or ρ. All first declension nouns have the same endings in the plural. The feminine form of the definite article is declined in the same way as the feminines in -η.

SINGULAR

<i>Nominative</i>	ἡ <i>the</i>	τιμή <i>honour</i>	χώρα <i>country</i>	θάλαττα <i>sea</i>
<i>Vocative</i>	—	τιμή	χώρα	θάλαττα
<i>Accusative</i>	τήν	τιμήν	χώραν	θάλαττα
<i>Genitive</i>	τῆς	τιμῆς	χώρας	θαλάττης
<i>Dative</i>	τῇ	τιμῇ	χώραι	θαλάττῃ

PLURAL

<i>Nominative</i>	αἱ	τιμαί	χωραί	θάλατται
<i>Vocative</i>	—	τιμαί	χωραί	θάλατται
<i>Accusative</i>	τάς	τιμας	χωρας	θαλάττας
<i>Genitive</i>	τῶν	τιμῶν	χωρῶν	θαλαττῶν
<i>Dative</i>	ταῖς	τιμαῖς	χωραῖς	θαλάτταις

Notes

- The definite article must agree with the noun it qualifies in number, gender, and case: τῶν τιμῶν *of the honours*, τὰς χώρας *the countries* (accusative). Contexts where it is used in Greek but not in English are:
 - with abstract nouns, ἡ ἀλήθεια *truth*
 - with nouns (usually plural) indicating a general class, αἱ κόραι *girls* (as a class)
 - optionally with proper nouns, with no differences in sense: ἡ Σικελία or Σικελία *Sicily*, ἡ Ἀφροδίτη or Ἀφροδίτη *Aphrodite*. In translating a common noun in the singular without the definite article, *a* should be supplied in English: ἡ νίκη *the victory*, but νίκη *a victory*.
- The final alpha of most nouns ending in -έα, -ία, -ρα is long.
- Here (and in the second declension) when the final syllable bears an acute in the nominative, as in τιμή, the accent becomes a circumflex in the genitive and dative (for the technical terms see Appendix 8).
- In the genitive plural all first declension nouns have a circumflex on their final syllable.

2.1/3 Basic uses of cases

In English the only case ending in nouns is that of the genitive (as in *girl's*, *men's*, etc.). Elsewhere, the function of a noun is shown by its position (the difference in meaning between *the*

traffic warden hit the driver and the driver hit the traffic warden depends solely on the word order) or by a preposition: *the traffic warden was hit by a car* (here the part played by the car is indicated by the preposition *by*). In Greek, however, the function of a noun is indicated by its case ending:

- (a) The subject of a clause must be put in the **nominative**.
- (b) When we address a person the **vocative** is used; this is normally preceded by ὦ O and followed by a mark of punctuation. For the sake of completeness the vocative is given for such nouns as τιμή but these forms rarely occur.
- (c) The direct object of a verb must be put in the **accusative**.
- (d) The **genitive** can express possession: *Cleon's horse* (in English we can also say *the horse of Cleon*). Another common use of the genitive in Greek is to express separation (20.1/4).
- (e) With nouns denoting living things the **dative** expresses the indirect object after verbs of saying, giving and the like (24.1/2a). In *Socrates gave a drachma to Xanthippe* the direct object is *drachma* (answering the question *gave what?*), which would be put into the accusative δραχμήν; the indirect object is *Xanthippe* (*gave to whom?*), which would be τῇ Ξανθίππῃ with no preposition (we may also say in English *Socrates gave Xanthippe a drachma*). The dative has other uses with nouns denoting living things and can nearly always be translated by *to* or *for*. With inanimate nouns (*Athens, arrow, boat*) different uses are possible and will be treated separately.

The accusative, genitive, and dative, are, for convenience of reference, called the **oblique cases**. They are the cases used after **prepositions**, which perform the same function in Greek as in English, i.e. they define the relation between the word they govern and the rest of the clause in which they are used. In Greek the word governed is always a noun (or noun-equivalent, see 5.1/3) or pronoun (Greek does not say *before now* because *now* is an adverb). With prepositions indicating **motion** and **rest** a pattern can be seen in the case required:

- (f) Prepositions indicating **motion towards** govern the accusative, e.g. εἰς τὴν χώραν *into the country*, πρὸς τὴν οἰκίαν *towards the house*.
- (g) Prepositions indicating **motion away from** govern the genitive, e.g. ἀπὸ τῆς μάχης *from the battle*, ἐκ Σικελίας *out of Sicily*.
- (h) Prepositions indicating **rest** or **fixed position** govern the dative, e.g. ἐν τῇ θαλάττῃ *in the sea*.

All the above prepositions, except πρὸς (3.1/5), take only the case shown.

2.1/4 Verbs in Greek

A finite form of a Greek verb (i.e. one that can function as the verb of a clause) is defined in terms of person, number, tense, mood, and voice. **Person** and **number** are determined by the subject of the verb: a finite verb must agree with its subject in person and number (just as in English we cannot say *we is*). First person is the person(s) speaking, i.e. *I* or *we*; second person is the person(s) spoken to, i.e. *you*; third person is the person(s) or thing(s) spoken about, which can be a pronoun (*he, she, it, they*) or a noun. The concept of number is the same as with nouns. **Tense** indicates the time in which the action of the verb takes place. **Mood** tells us something about the nature of the verb's action in a particular context; at the moment we are only concerned with the **indicative** mood, which is used to express facts. **Voice** shows the relation of the subject to the verb. We shall first deal with the **active**, which is the voice used when the subject is the doer of the action.

Auxiliary verbs (*shall/will, have, be* etc.) are used to form most tenses of an English verb (*I shall teach, he has taught, we will be taught*), but in Greek are found only in certain passive forms. Elsewhere, the person, number, tense and voice (and also mood – 14.1/1) are shown by the stem and ending. For example, we can tell by the stem and ending that λῶσιν is third person plural future indicative active of the verb λύω *I loosen*, and therefore means *they will loosen*. It is superfluous to add the Greek for *they* (unless for emphasis), as this is part of the information conveyed by the ending.

Verbs in Greek belong to one of two groups (called **conjugations**). These are distinguished by the ending of the first person singular present indicative active, the form in which Greek verbs are customarily cited¹ (contrast the convention in English of referring to a verb by its present infinitive active). Those in -ω (e.g. λύω) are by far the larger class; the other consists of verbs in -μι, e.g. εἰμί *I am* (3.1/6), δίδωμι *give* (18.1/2).

2.1/5 Present and future indicative active of -ω verbs (and corresponding infinitives)

The present indicative active is formed by taking the present stem (λῶ- i.e. λύω minus ω) and adding the endings given below. For the future indicative active we make up the future stem by

¹ A sub-category called deponents is slightly different – 8.1/2.

adding sigma to that of the present (i.e. $\lambda\upsilon + c > \lambda\upsilon\sigma-$) and we then apply the same endings. These stems are also used for the infinitives.

	PRESENT		FUTURE	
SINGULAR	1 $\lambda\upsilon-\omega$	<i>I loosen</i>	$\lambda\upsilon\sigma-\omega$	<i>I shall loosen</i>
	2 $\lambda\upsilon-\epsilon\iota\sigma$	<i>you (s.) loosen</i>	$\lambda\upsilon\sigma-\epsilon\iota\sigma$	<i>you (s.) will loosen</i>
	3 $\lambda\upsilon-\epsilon\iota$	<i>he, she, it loosens</i>	$\lambda\upsilon\sigma-\epsilon\iota$	<i>he, she, it will loosen</i>
PLURAL	1 $\lambda\upsilon-\omicron\mu\epsilon\nu$	<i>we loosen</i>	$\lambda\upsilon\sigma-\omicron\mu\epsilon\nu$	<i>we shall loosen</i>
	2 $\lambda\upsilon-\epsilon\tau\epsilon$	<i>you (pl.) loosen</i>	$\lambda\upsilon\sigma-\epsilon\tau\epsilon$	<i>you (pl.) will loosen</i>
	3 $\lambda\upsilon-\omicron\upsilon\sigma\iota(\nu)$	<i>they loosen</i>	$\lambda\upsilon\sigma-\omicron\upsilon\sigma\iota(\nu)$	<i>they will loosen</i>
INFINITIVE	$\lambda\upsilon-\epsilon\iota\nu$	<i>to loosen</i>	$\lambda\upsilon\sigma-\epsilon\iota\nu$	<i>to be going to loosen</i>

Notes

- 1 In English we have different forms of the present tense, *I loosen*, *I am loosening*, *I do loosen* and so on. There are distinctions in usage between these forms, but as Greek has only one we must decide from the context which English form we should use to translate a Greek verb in the present tense. In one context $\lambda\upsilon\omicron\upsilon\sigma\iota$ might mean *they loosen*, in another *they are loosening* or *do they loosen*. Likewise, $\lambda\upsilon\sigma\omega$ can also mean *I shall be loosening*.
- 2 The Greek second person singular is always used when addressing one person, the plural when addressing more than one person. Greek has a distinction here which we no longer have in English. Greek does not, however, have familiar and polite forms of the second person as in French, German, and other languages. A slave and master would have addressed each other in the second person singular.
- 3 It will be noticed that in each form the stem is followed by an o- or e- sound. This indicates the presence of the so-called **thematic vowel** (o or ε), which is most clearly seen in the first and second persons plural. The same pattern, which marks these tenses as **thematic**, is repeated in the imperfect (4.1/1).
- 4 The final ν shown in brackets in the ending of the third person plural is called the movable ν. In prose it is used (without brackets) only when a word with this ending is followed by a word beginning with a vowel or diphthong or stands at the end of a clause (its use in verse is freer). It occurs here and in a few other endings.
- 5 To form the future of $\pi\acute{\epsilon}\mu\pi\omega$ *send*, the final π of the present stem is combined with σ to give $\pi\acute{\epsilon}\mu\sigma\omega$ *I will send*. Other final consonants in present stems will be treated at 6.1/4 and 11.1/3.

2.1/6 Word order and elision

- (a) Although the order of words within a Greek sentence may often be similar to that of English, Greek word order is generally much less predictable. As mentioned in 2.1/3, there is a close link in English between the order in which words occur and their function. In Greek, however, where the grammatical function of a word is determined by its form, not by its position, word order can be varied much more than in English. This is mainly done to emphasise a particular word or phrase. If in the English sentence *Aphrodite is beautiful* we wished to emphasize *beautiful* we would, in speech, articulate it with greater weight (in writing we could underline it or put it in italics). In Greek the emphasis would be conveyed by a change in the word order; ἡ Ἀφροδίτη ἐκτὶ καλή would become καλή ἐστιν ἡ Ἀφροδίτη. These differences will be indicated as they occur. Emphasis apart, two further points regarding word order should be noted here:
- (i) Adverbs nearly always precede the word they modify, *ταχέως τρέχει he runs* (τρέχει *quickly* (ταχέως)). This particularly applies to the negative οὐ(κ) *not*, οὐκ ἔχω ... *I do not have* ... (οὐκ is the form used before vowels and diphthongs with a smooth breathing; it becomes οὐχ if the following vowel or diphthong has a rough breathing, e.g. οὐχ ὕει *it is not raining*).
 - (ii) Just as in English we can say *the land of Aphrodite* or *Aphrodite's land*, so in Greek we have ἡ χώρα τῆς Ἀφροδίτης and ἡ τῆς Ἀφροδίτης χώρα (note that the article of χώρα must be retained in the latter).
- (b) The Greeks disliked the juxtaposition of a final vowel and an initial vowel (e.g. ἀπὸ Ἀθηνῶν *from Athens*). Although tolerated in prose, this is almost totally absent from most forms of verse. In the case of final short vowels (except υ) it is avoided by eliding (i.e. dropping and not pronouncing) α, ε, ι, ο before a word beginning with a vowel or diphthong, e.g. ἀπ' οἰκίᾱς (= ἀπὸ οἰκίᾱς) *from a house*; παρ' Ἀφροδίτην (= παρὰ Ἀ.) *to Aphrodite*. When the vowel following κ, π, or τ is elided before a word beginning with a rough breathing, these consonants become χ, φ, θ, respectively, e.g. ὑφ' Ἑλένης (= ὑπὸ Ἑ.) *by Helen*. Elision is marked by an apostrophe as shown. It is not always applied in prose texts.¹

¹ The final α of verbal endings can be elided in poetry, and occasionally even in prose (example at 21.2.2(xi)).

2.2 Greek reading

The *Odyssey* describes the return of the Greek hero Odysseus (in English we sometimes use the Latin form of his name *Ulysses*) to his homeland, Ithaca, after the sack of Troy. At a later stage we shall read some of the original, but now we shall start with a simplified version of Odysseus's landing at Scheria, probably to be identified with the modern Corfu. The scene occurs in the sixth book of the *Odyssey*.

In reading Greek the following steps should be followed:

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- (b) *Mark all finite verbs as this will indicate the number of clauses.*
- (c) *By observing punctuation and conjunctions used to join clauses, work out where each clause begins and ends.*
- (d) *Take each clause separately and see how each word relates to the finite verb of its clause (subject, object, part of an adverbial phrase, etc.).*
- (e) *See from the conjunctions how the clauses are related to each other and work out the overall meaning of the sentence.*

An analysis of sentence 13 will be found in the key.

- 1 ὁ Ὀδυσσεὺς ἀπὸ τῆς Τροίας ἦκει, ἀλλὰ ὁ Ποσειδῶν ἐν τῇ
Χερίᾳ τὴν ναῦν (*ship*) διαφθείρει.
- 2 ὁ Ὀδυσσεὺς ἐκ τῆς θαλάττης φεύγει καὶ ὑπὸ ἐλάᾳ ἑαυτὸν
(*himself* acc.) κρύπτει πρὸς τῇ ἀκτῇ.
- 3 ὄναρ ἡ Ἀθηναίᾳ τῇ βασιλείᾳ Ναυικῶα λέγει ὅτι δεῖ (*it is
necessary*) τὴν στολὴν ἐν τῇ ἀκτῇ πλύνειν.
- 4 ἄμα τῇ ἡμέρᾳ ἡ Ναυικῶα τὴν στολὴν ἐκ τῆς οἰκίας ἐν ἀμάξῃ
πρὸς τὴν θάλατταν φέρει.
- 5 ἐν τῇ ἀμάξῃ ἐστὶ (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυικῶα καὶ
ταῖς ἐταίραις.
- 6 αἱ κόραι τάχα πλύνουσι τὴν στολὴν πρὸς τῇ ἐλάᾳ οὗ ὁ
Ὀδυσσεὺς καθεύδει.
- 7 ἔπειτα αἱ κόραι τὴν στολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουσιν.
- 8 λούουσιν ἑαυτὰς (*themselves*) καὶ τὴν ἐδωδὴν ἐσχθίουσιν ἣν
(*which*) ἐν τῇ ἀμάξῃ ἔχουσιν.
- 9 ἔως (*while*) ἐν τῇ ἀκτῇ παίζουσιν, ἡ Ναυικῶα σφαῖραν ρίπτει
ἀλλ' ἡ σφαῖρα εἰς δίνην πίπτει.
- 10 αἱ τῶν κορῶν βοαὶ τὸν Ὀδυσσεῶα (acc.) ἐγείρουσι καὶ
ἐκπλήττουσιν.
- 11 ὁ Ὀδυσσεὺς θαυμάζει ποῖ τῆς γῆς ἦκει, καὶ ἀπὸ τῆς ἐλάας
ἐξαίφνης ἔρπει.

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An analysis of sentence 13 will be found in the key.

- 1 ὁ Ὀδυσσεὺς ἀπὸ τῆς Τροίας ἦκει, ἀλλὰ ὁ Ποσειδῶν ἐν τῇ
Χερῖᾳ τὴν ναῦν (*ship*) διαφθείρει.
- 2 ὁ Ὀδυσσεὺς ἐκ τῆς θαλάττης φεύγει καὶ ὑπὸ ἐλάᾳ ἑαυτὸν
(*himself* acc.) κρύπτει πρὸς τῇ ἀκτῇ.
- 3 ὄναρ ἡ Ἀθηνᾶ τῇ βασιλείᾳ Ναυικᾶ λέγει ὅτι δεῖ (*it is
necessary*) τὴν στολὴν ἐν τῇ ἀκτῇ πλύνειν.
- 4 ἅμα τῇ ἡμέρᾳ ἡ Ναυικᾶ τὴν στολὴν ἐκ τῆς οἰκίας ἐν ἀμάξει
πρὸς τὴν θαλάτταν φέρει.
- 5 ἐν τῇ ἀμάξει ἐστὶ (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυικᾶ καὶ
ταῖς ἐταίραις.
- 6 αἱ κόραι τάχα πλύνουσι τὴν στολὴν πρὸς τῇ ἐλάᾳ οὗ ὁ
Ὀδυσσεὺς καθεύδει.
- 7 ἔπειτα αἱ κόραι τὴν στολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουσιν.
- 8 λούουσιν ἑαυτὰς (*themselves*) καὶ τὴν ἐδωδὴν ἐσθίουσιν ἣν
(*which*) ἐν τῇ ἀμάξει ἔχουσιν.
- 9 ἕως (*while*) ἐν τῇ ἀκτῇ παίζουν, ἡ Ναυικᾶ σφαῖραν ρίπτει
ἀλλ' ἡ σφαῖρα εἰς δίνην πίπτει.
- 10 αἱ τῶν κορῶν βοαὶ τὸν Ὀδυσσεά (acc.) ἐγείρουσι καὶ
ἐκπλήττουσιν.
- 11 ὁ Ὀδυσσεὺς θαυμάζει ποῖ τῆς γῆς ἦκει, καὶ ἀπὸ τῆς ἐλάας
ἐξαίφνης ἔρπει.

- 12 τὴν Ναυικῆάν καὶ τὰς ἐταῖρας ἐκπλήττει.
 13 ἀλλ' ἡ Ναυικῆα ἐν τῇ ἀκτὴ ἀναμένει διότι ἡ Ἀθηναίη τὴν ἀνδρείαν εἰς τὴν καρδίαν εἰσβάλλει.
 14 ὁ Ὀδυσσεὺς τῇ Ναυικῆα λέγει ὅτι ἀπὸ τῆς Ὠγυγίας ἦκει.
 15 ἡ Ναυικῆα ταῖς ἐταῖραις λέγει ὅτι δεῖ τῷ Ὀδυσσεὶ (dat.) ἐδωδὴν καὶ στολὴν παρεχειν.
 16 τὸν Ὀδυσσεά πρὸς τὴν τοῦ πατρὸς (of her father) οἰκίαν ἄγειν ἐθέλει ἀλλὰ τὴν τῶν πολιτῶν (of the citizens) αἰτίαν δειμαίνει εἰ βλέπουσιν αὐτὴν (her) μετὰ τοῦ Ὀδυσσεώς (gen.).
 17 ὥστε ἡ Ναυικῆα καὶ αἱ κόραι τὴν στολὴν πάλιν ἐν τῇ ἀμάξῃ πρὸς τὴν οἰκίαν φέρουσιν, ἀλλ' ὁ Ὀδυσσεὺς ἐκτὸς ἀναμένει.

Notes

- 1 ὁ nom. s. m. of the definite article (3.1/1); Ὀδυσσεὺς 3rd declension (11.1/4); ἦκει *has come* (the subject is ὁ Ὀδυσσεὺς) the present tense of this verb is to be translated by the perfect tense in English; τὴν ναῦν lit. *the ship*, but we would translate *his ship*; Greek normally does not indicate possession if this is obvious from the context (9.1/5; cf. sentences 4, 5, 12, 13, 15, 16).
- 2 ὑπὸ ἐλάῃ *beneath an olive-tree*; as Greek does not have an indefinite article (*a, an* in English) this must be supplied in our translation; cf. below ἐν ἀμάξῃ (4) and σφαῖραν (9).
- 5 The datives τῇ Ναυικῆα and ταῖς ἐταῖραις are to be translated *for ...*
- 7 ἐπὶ ... ἐπιβάλλουσιν the repetition of ἐπὶ as a verbal prefix cannot be reproduced in English and we would simply say *they throw ... on to the shore*.
- 9 ἀλλ' = ἀλλά (2.1/6b).
- 10 τόν acc. s. m. of the definite article; ἐκπλήττουσιν sc. *him* (Odysseus; because the object of the second verb is the same as that of the first, no pronoun is needed in Greek).
- 13 εἰς ... εἰσβάλλει for the repetition of εἰς cf. note on 7.
- 15 τῷ dat. s. m. of the definite article.
- 16 τοῦ gen. s. m. of the definite article.

2.2/1 Vocabulary

Individual vocabularies are provided for Units 2–9. Personal names whose English form is a simple transliteration of the Greek, or close to it (e.g. Σωκράτης *Socrates*), are not included, but will be found in the main vocabulary. The meaning given to each word is that appropriate to its use in the preceding reading; for a fuller range of meanings the main vocabulary should be

consulted. Words already given in a grammatical table (or earlier vocabulary) are not repeated, except where a different meaning is involved.

It is normal practice in Greek dictionaries and lists of Greek words to give the nominative singular of a noun, its genitive (usually in abbreviated form) and the appropriate nominative singular form of the article; this information establishes both its declension and gender, e.g. θάλαττα, -ης, ἡ (note that the accent in the genitive – here θαλάττης – is not always on the same syllable as in the nominative; see Appendix 8, a). Verbs are cited in the first person singular present indicative, e.g. κρύπτω.

ἄγω <i>lead, bring</i>	ἐξαίφνης (adv.) <i>suddenly</i>
Ἀθηνᾶ, -ᾱς, ¹ ἡ (the goddess)	ἔπειτα (adv.) <i>then, next</i>
Athena	ἐπί (prep.+acc.) <i>on to</i>
αἰτίᾱ, -ᾱς, ἡ <i>blame, censure</i>	ἐπιβάλλω <i>throw upon</i>
ἄκτῃ, -ῆς, ἡ <i>shore, coast</i>	ἔρπω <i>creep, crawl</i>
ἀλλά (conj.) <i>but</i>	ἐσθίω <i>eat</i>
ἄμα see ἡμέρᾱ	ἐταίρᾱ, -ᾱς, ἡ <i>companion</i>
ἄμαξα, -ης, ἡ <i>wagon</i>	(female)
ἀναμενω <i>wait, stay</i>	ἔχω <i>have</i>
ἀνδρείᾱ, -ᾱς, ἡ <i>courage</i>	ἦκω <i>have come</i>
βασιλεία, -ᾱς, ἡ <i>princess</i>	ἡμέρᾱ, -ᾱς, ἡ <i>day</i>
βλέπω <i>see</i>	ἄμα τῇ ἡμέρᾳ <i>at day-break</i>
βοή, -ῆς, ἡ <i>shout</i>	or <i>dawn</i>
γῆ, -ῆς, ἡ <i>land, earth, world</i>	θαυμάζω <i>wonder</i>
δειμαίνω (+acc.) <i>be afraid of,</i>	καθεύδω <i>sleep</i>
<i>fear</i>	καί (conj.) <i>and</i>
διαφθείρω <i>destroy</i>	καρδίᾱ, -ᾱς, ἡ <i>heart</i>
δῖνῃ, -ης, ἡ <i>whirlpool</i>	κόρη, -ης, ἡ <i>girl</i>
διότι (conj.) <i>because</i>	κρύπτω <i>hide</i>
ἐγείρω <i>awaken, arouse</i>	λέγω <i>say, speak</i>
ἐδωδή, -ῆς, ἡ <i>food</i>	λουώ <i>wash (the body)</i>
ἐθέλω <i>be willing, wish</i>	μετά (prep.+gen.) <i>along with,</i>
εἰ (conj.) <i>if</i>	(in company) <i>with</i>
εἰς (prep.+acc.) <i>into</i>	οἰκίᾱ, -ᾱς, ἡ <i>house</i>
εἰςβάλλω <i>throw into, put</i>	ὄναρ (adv.) <i>in a dream</i>
<i>into</i>	ὅτι (conj.) <i>that</i>
ἐκ (prep.+gen.) <i>out of</i>	οὐ (conj.) <i>where</i>
ἐκπλήττω <i>strike with panic,</i>	παίζω <i>play</i>
<i>frighten</i>	πάλιν (adv.) <i>back</i>
ἐκτός (adv.) <i>outside</i>	παρέχω <i>provide (something</i>
ἐλάᾱ, -ᾱς, ἡ <i>olive-tree</i>	<i>to somebody)</i>
ἐν (prep.+dat.) <i>in, on</i>	πῖπτω <i>fall</i>

¹ Ἀθηνᾶ, originally Ἀθηνά, has its genitive in -ᾱς, -ᾱ (not -ῆς, -ῆ); cf. ἐλάᾱ, -ᾱς below.

πλύνω *wash* (clothes)

ποῖ (interrog. adv.) (to)
where?

ποῖ τῆς γῆς *where in the*
world

πρός (prep.) (+acc.) *towards,*
to

(+dat.) *near, beside*

ρίπτω *throw*

στολή, -ῆς, ἡ *clothes*

σφαῖρα, -ᾶς, ἡ *ball*

Σχερίᾱ, -ᾶς, ἡ *Scheria, the*
land of the Phaeacians

τάχα (adv.) *quickly*

Τροίᾱ, -ᾶς, ἡ *Troy*

ὑπό (prep.+dat.) *beneath*

φέρω *carry, bring, take*

φεύγω *flee, run away*

Ὀγυγίᾱ, -ᾶς, ἡ *Ogygia, the*
island of Calypso

ὥστε (conj.) *consequently, so*

3.1 Grammar

3.1/1 Second declension and the masculine and neuter definite article

The second declension is divided into two groups: nouns whose nominative singular ends in *-oc*, which, with a few exceptions, are masculine, and those whose nominative singular ends in *-ov*, which are all neuter. Both groups have identical endings except for the nominative, vocative, and accusative. For these cases second declension neuter nouns observe the rule which holds for all neuter nouns in Greek:

The vocative and accusative of all neuter nouns are the same as the nominative, both in the singular and in the plural. In the plural the nominative, vocative, and accusative of all neuter nouns end in -α (for an apparent exception see 6.1/1c).

ὁ ἵππος <i>the horse</i>				τὸ δῶρον <i>the gift</i>			
	SINGULAR		PLURAL		SINGULAR		PLURAL
Nom.	ὁ	ἵππ-oc	οἱ	ἵππ-οι	τὸ	δῶρ-ov	τὰ δῶρ-α
Voc.	—	ἵππ-ε	—	ἵππ-οι	—	δῶρ-ov	— δῶρ-α
Acc.	τὸν	ἵππ-ov	τοὺς	ἵππ-ovς	τὸ	δῶρ-ov	τὰ δῶρ-α
Gen.	τοῦ	ἵππ-ου	τῶν	ἵππ-ων	τοῦ	δῶρ-ου	τῶν δῶρ-ων
Dat.	τῷ	ἵππ-φ	τοῖς	ἵππ-οις	τῷ	δῶρ-φ	τοῖς δῶρ-οις

Notes

- 1 Feminine nouns of the second declension are declined in exactly the same way as masculines but they require the feminine form of the definite article (and of adjectives; see below 3.1/3): ἡ νῆκος *the island*, τῆς νόσου *of the disease*. Only rarely can they be recognized as feminine by their meaning, e.g. ἡ παρθενος *the girl*.

- 2 A finite verb which has a plural **neuter** noun as its subject is almost always *singular*: τὰ δῶρά ἐστιν ἐν τῇ οἰκίᾳ *the gifts are in the house* (ἐστι is the 3rd s. pres. ind. of εἰμι *I am* – see below 3.1/6). This curious idiom, which has not been satisfactorily explained, even applies when the neuter noun denotes human beings: τὰ ἀνδράποδα οὐκ ἐστιν ἐν τῇ ἀγορᾷ *the captives are not in the market place*.
- 3 In poetry an expanded form of the dative plural of both first and second declensions, –αισι(ν) –οισι(ν), often occurs, e.g. ἡμᾶσι(ν), ἵπποισι(ν) (on the movable ν see 2.1/5 note 4).

3.1/2 First declension (masculine nouns)

These nouns have borrowed the –c of the nominative singular and the –ου ending of the genitive singular from second declension masculines. They are subdivided into those ending in –ᾱc (always preceded by ε, ι or ρ) and those in –ηc.

	νεᾶνῖς <i>young man</i>		κριτής <i>judge</i>	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	νεᾶνῖ-ᾱc	νεᾶνῖ-αι	κριτ-ῆc	κριτ-αί
Voc.	νεᾶνῖ-ᾱ	νεᾶνῖ-αι	κριτ-ᾱ	κριτ-αί
Acc.	νεᾶνῖ-ᾱν	νεᾶνῖ-ᾱc	κριτ-ῆν	κριτ-ᾱc
Gen.	νεᾶνῖ-ου	νεᾶνῖ-ων	κριτ-οῦ	κριτ-ων
Dat.	νεᾶνῖ-α	νεᾶνῖ-αιc	κριτ-ῇ	κριτ-αῖc

Notes

- Most nouns in this class involve male occupations; cf. also ναύτης *sailor*, στρατιώτης *soldier*.
- When used with these nouns the definite article (and adjectives) must be masculine.
- Nouns in –της (as well as compounds and names of peoples) have a vocative singular in –α (not –ᾱ). All other nouns in –ηc of this declension have a vocative in –η, e.g. ὦ Ἑρμῆ *O Hermes!* Contrast third declension proper names such as Σωκράτης (6.1/1c).
- The patronymic suffixes –ίδης, –ιάδης are added to the stem of proper names to mean *son of* (Κρονίδης *son of Κρόνος*). In many names these suffixes have lost their original force: Θουκυδίδης *Thucydides*, Ἀλκιβιάδης *Alcibiades*.

3.1/3 First and second declension adjectives

Adjectives in English, apart from *this* (pl. *these*) and *that* (pl. *those*), are invariable in form. In Greek, however, adjectives must agree with the nouns they qualify (i.e. go with and

describe) in case, number and gender, and consequently they are declined in the same way as nouns, e.g. ὁ κακὸς νόμος *the wicked law*, τὴν καλὴν νίκην *the fine victory* (acc.), λόγων δεινῶν *of clever speeches*.

The majority of Greek adjectives have their feminine form declined according to the first declension but their masculine and neuter according to the second or third. This latter feature allows us to classify them into first and second declension adjectives and first and third declension adjectives (10.1/3). First and second declension adjectives have, therefore, a feminine in -η (or -ᾱ, when preceded by ε, ι or ρ), a masculine in -ος and a neuter in -ον. καλὸς *handsome, beautiful, fine* is declined:

SINGULAR			PLURAL		
M.	F.	N.	M.	F.	N.
Nom. καλ-ός	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Voc. καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Acc. καλ-όν	καλ-ήν	καλ-όν	καλ-ούς	καλ-αῖς	καλ-ά
Gen. καλ-οῦ	καλ-ῆς	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
Dat. καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖς	καλ-αῖς	καλ-οῖς

δίκαιος *just* and αἰσχρὸς *ugly, disgraceful* are declined as follows in the singular:

M.	F.	N.	M.	F.	N.
Nom. δίκαι-ος	δικαί-α	δίκαι-ον	αἰσχρ-ός	αἰσχρ-ᾱ	αἰσχρ-όν
Voc. δίκαι-ε	δικαί-α	δίκαι-ον	αἰσχρ-έ	αἰσχρ-ᾱ	αἰσχρ-όν
Acc. δίκαι-ον	δικαί-αν	δίκαι-ον	αἰσχρ-όν	αἰσχρ-ᾱν	αἰσχρ-όν
Gen. δικαί-ου	δικαί-ας	δικαί-ου	αἰσχρ-οῦ	αἰσχρ-ας	αἰσχρ-οῦ
Dat. δικαί-ῳ	δικαί-ᾱ	δικαί-ῳ	αἰσχρ-ῷ	αἰσχρ-ᾱ	αἰσχρ-ῷ

The plural is the same as for καλός.¹

The way in which these adjectives are given in the vocabulary (and in dictionaries) is καλός, -ή, -όν; δίκαιος, -α, -ον; αἰσχρὸς, -ᾱ, -όν.

Some adjectives, however, have no separate feminine (the so-called **two termination** adjectives) but employ the -ος forms for masculine and feminine alike. These are nearly all compounds, e.g. εὐλογος *reasonable* (εὖ + λόγος *reason*), ἔμπειρος *experienced* (ἐν + πείρα *experience*). Many have the negative ἀ- (or ἀν- before a vowel; cf. English *in-*, *un-*) e.g. ἄλογος *irrational* (ἀ + λόγος *reason*); ἀνάξιος *unworthy* (ἀν + ἄξιος *worthy*). These adjectives are cited in the form εὐλογος, -ον; ἔμπειρος, -ον. Examples of them in agreement with feminine nouns are: ἡ ἄδικος νίκη *the unjust victory*, αἱ ἔμπειροι Μοῦσαι *the experienced Muses*.

¹ The accent in the genitive plural feminine follows that of the masculine: δικαίων, not δικαίων which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

- 2 A finite verb which has a plural **neuter** noun as its subject is almost always *singular*: τὰ δῶρά ἐστιν ἐν τῇ οἰκίᾳ *the gifts are in the house* (ἐστὶ is the 3rd s. pres. ind. of εἰμι *I am* – see below 3.1/6). This curious idiom, which has not been satisfactorily explained, even applies when the neuter noun denotes human beings: τὰ ἀνδραποδα οὐκ ἐστὶν ἐν τῇ ἀγορᾷ *the captives are not in the market place*.
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These nouns have borrowed the -c of the nominative singular and the -ου ending of the genitive singular from second declension masculines. They are subdivided into those ending in -ᾱc (always preceded by ε, ι or ρ) and those in -ηc.

	νεᾶνίᾱc young man		κριτής judge	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	νεᾶνί-ᾱc	νεᾶνί-αι	κριτ-ῆc	κριτ-αί
Voc.	νεᾶνί-ᾱ	νεᾶνί-αι	κριτ-ά	κριτ-αί
Acc.	νεᾶνί-ᾱν	νεᾶνί-ᾱc	κριτ-ήν	κριτ-ᾱc
Gen.	νεᾶνί-ου	νεᾶνί-ων	κριτ-οῦ	κριτ-ων
Dat.	νεᾶνί-α	νεᾶνί-αιc	κριτ-ῇ	κριτ-αῖc

Notes

- 1 Most nouns in this class involve male occupations; cf. also ναύτης *sailor*, στρατιώτης *soldier*.
- 2 When used with these nouns the definite article (and adjectives) must be masculine.
- 3 Nouns in -της (as well as compounds and names of peoples) have a vocative singular in -α (not -ᾱ). All other nouns in -ης of this declension have a vocative in -η, e.g. ὦ Ἑρμῆ *O Hermes!* Contrast third declension proper names such as ᾨκράτης (6.1/1c).
- 4 The patronymic suffixes -ίδης, -ιάδης are added to the stem of proper names to mean *son of* (Κρονίδης *son of Κρόνος*). In many names these suffixes have lost their original force: Θουκυδίδης *Thucydides*, Ἀλκιβιάδης *Alcibiades*.

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Adjectives in English, apart from *this* (pl. *these*) and *that* (pl. *those*), are invariable in form. In Greek, however, adjectives must agree with the nouns they qualify (i.e. go with and

describe) in case, number and gender, and consequently they are declined in the same way as nouns, e.g. ὁ κακὸς νόμος *the wicked law*, τὴν καλὴν νίκην *the fine victory* (acc.), λόγων δεινῶν *of clever speeches*.

The majority of Greek adjectives have their feminine form declined according to the first declension but their masculine and neuter according to the second or third. This latter feature allows us to classify them into first and second declension adjectives and first and third declension adjectives (10.1/3). First and second declension adjectives have, therefore, a feminine in -η (or -α, when preceded by ε, ι or ρ), a masculine in -ος and a neuter in -ον. καλός *handsome, beautiful, fine* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	καλ-ός	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Voc.	καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Acc.	καλ-όν	καλ-ήν	καλ-όν	καλ-ούς	καλ-αῖς	καλ-ά
Gen.	καλ-οῦ	καλ-ῆς	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
Dat.	καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖς	καλ-αῖς	καλ-οῖς

δίκαιος *just* and αἰσχρὸς *ugly, disgraceful* are declined as follows in the singular:

	M.	F.	N.	M.	F.	N.
Nom.	δίκαι-ος	δικαί-α	δίκαι-ον	αἰσχρ-ός	αἰσχρ-ά	αἰσχρ-όν
Voc.	δίκαι-ε	δικαί-α	δίκαι-ον	αἰσχρ-έ	αἰσχρ-ά	αἰσχρ-όν
Acc.	δίκαι-ον	δικαί-αν	δίκαι-ον	αἰσχρ-όν	αἰσχρ-αν	αἰσχρ-όν
Gen.	δικαί-ου	δικαί-ας	δικαί-ου	αἰσχρ-οῦ	αἰσχρ-ας	αἰσχρ-οῦ
Dat.	δικαί-ῳ	δικαί-ᾱ	δικαί-ῳ	αἰσχρ-ῷ	αἰσχρ-ᾱ	αἰσχρ-ῷ

The plural is the same as for καλός.¹

The way in which these adjectives are given in the vocabulary (and in dictionaries) is καλός, -ή, -όν; δίκαιος, -α, -ον; αἰσχρὸς, -ᾱ, -όν.

Some adjectives, however, have no separate feminine (the so-called **two termination** adjectives) but employ the -ος forms for masculine and feminine alike. These are nearly all compounds, e.g. εὐλογος *reasonable* (εὖ + λόγος *reason*), ἔμπειρος *experienced* (ἐν + πείρα *experience*). Many have the negative ἀ- (or ἀν- before a vowel; cf. English *in-, un-*) e.g. ἄλογος *irrational* (ἀ + λόγος *reason*); ἀνάξιος *unworthy* (ἀν + ἄξιος *worthy*). These adjectives are cited in the form εὐλογος, -ον; ἔμπειρος, -ον. Examples of them in agreement with feminine nouns are: ἡ ἄδικος νίκη *the unjust victory*, αἱ ἔμπειροι Μοῦσαι *the experienced Muses*.

¹ The accent in the genitive plural feminine follows that of the masculine: δικαίων, not δικαίων which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

Two important adjectives, πολὺς *much* (pl. *many*), and μέγας *great, big*, show irregularities in the masculine and neuter nominative and accusative singular. Otherwise they are declined exactly as if their nominative singular masculine were πολλός and μεγάλος. So in the singular we find:

	M.	F.	N.	M.	F.	N.
Nom.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
Voc.	—	—	—	μεγάλ-ε	μεγάλη	μέγα
Acc.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
Gen.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
Dat.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ

The plural is entirely regular.

Position of adjectives

- (a) Where the definite article is absent, the adjective may appear either before or after its noun: εἰς οἰκίαν καλήν *into a beautiful house*, περὶ δεινοῦ λόγου *concerning a clever speech*.
- (b) When a noun is used with the definite article we have several possibilities. An adjective used as a simple attribute may occupy the same position as in English: ὁ δίκαιος νεανίας *the just young man*. But note that Greek may achieve exactly the same effect by writing ὁ νεανίας ὁ δίκαιος with the article repeated. Both these positions are called **attributive**. Totally different, however, is the case where the adjective appears outside of the article-noun complex, ὁ νεανίας δίκαιος or δίκαιος ὁ νεανίας. In both these positions the adjective is considered as functioning as a predicate, and the meaning is *the young man is just* (on the omission of ἐστὶ see below 3.1/6). Greek makes great use of this **predicative** position and can have a simple sentence where English would require a complex one. So whereas οἰκίαν ἔχει καλήν means *he has a beautiful house*, τὴν οἰκίαν ἔχει καλήν or καλήν ἔχει τὴν οἰκίαν means *the house which he has is beautiful, it is a beautiful house which he has* (lit. *beautiful the house he has*).

3.1/4 Adverbs

Most adverbs are formed from adjectives by adding -ως to the stem. In effect this means changing the final *v* of the gen. pl. m. of the adjective to *c*, e.g. δίκαιος (gen. pl. m. δικαίων) *just*, adv. δικαίως *justly*; ἀδικος (gen. pl. m. ἀδικῶν) *unjust*, adv. ἀδικῶς *unjustly*.

Unlike in English, adverbs are nearly always placed immediately before the word they modify (2.1/6a(i)); *κακῶς καθεύδουσι* *they sleep badly*. This is frequently a valuable clue in reading Greek.

3.1/5 Prepositions

We have already seen some prepositions which indicate motion or rest (2.1/3f, g, h). Many prepositions govern both the accusative and genitive, some the accusative, genitive and dative. There are always differences of meaning involved, e.g. *παρά* +acc. = *to (wards)*; +gen. = *from*; +dat. = *at, beside* (*παρά* is used for persons, not places, e.g. *παρά ἐμοί* lit. *beside me*, i.e. *at my house*, cf. Fr. *chez moi*). The following are particularly common:

(a) with accusative:	διὰ	<i>on account of</i>
	μετά	<i>after</i>
	περί	<i>around (time, place, or number)</i>
(b) with genitive:	ἀντί	<i>instead of</i>
	διὰ	<i>through, by means of</i>
	μετά	<i>(in company) with</i>
	ὑπέρ	<i>on behalf of</i>
	περί	<i>concerning</i>

Common idiomatic phrases involving *παρά* and another preposition *κατά* are: *κατά γῆν καὶ κατά θάλατταν* *by land and sea*; *κατά/παρά τοὺς νόμους* *according to/contrary to the laws*.

3.1/6 Present indicative and infinitive of εἰμί / am

This verb is irregular in Greek as is its equivalent in other languages. It has little in common with other -μι verbs (18.1/1).

SINGULAR	1	εἰμί	<i>I am</i>	PLURAL	ἐγμέν	<i>we are</i>
	2	εἶ	<i>you (s.) are</i>		ἐστέ	<i>you (pl.) are</i>
	3	ἐστί(v)	<i>he, she, it is</i>		εἰσὶ(v)	<i>they are</i>
INFINITIVE		εἶναι	<i>to be</i>			

All the above forms are enclitic (see Appendix 8, d) except *εἶ* and *εἶναι*.

εἰμί never governs an accusative because it does not express an action inflicted by a subject on an object. What is said about the subject in clauses such as *I am Aphrodite, wisdom is a skill, the girls are beautiful* is put into the nominative: *εἰμί Ἀφροδίτη, ἡ σοφία τέχνη ἐστίν, αἱ κόραι εἰσὶ καλαί*. In clauses of this nature the appropriate form of *εἰμί* (usually *ἐστί* or *εἰσὶ*) is often

omitted (cf. above 3.1/3b): ἀθάνατος ἡ ψυχὴ *the soul [is] immortal*; ἄνθρωπος μέτρον πάντων *a man [is] the measure of all things*. Sometimes the context requires that ἐστὶ and εἰς should be translated by *there is* and *there are* respectively; κόραι ἐν τῇ ἀγορᾷ εἰσιν *there are girls in the agora* (we would not normally say in English *girls are in the agora*).

3.2 Greek reading

An analysis of sentence 10 will be found in the key.

Proverbs and short quotations

By the end of antiquity the Greeks had accumulated an enormous number of proverbs and pithy sayings. Some have no identifiable origin, others are quotations, generally from poets. The following, and those included in future exercises, are nearly always in their original form.

- 1 οὐκ εἰσὶν οἱ παμπλούσιοι (*the very rich*) ἀγαθοί.
- 2 ἐρμῖα μεγάλη ἐστὶν ἡ μεγάλη πόλις (*city*).
- 3 ἡ πενία τὰς τέχνας ἐγείρει.
- 4 νεκρὸς οὐ δάκνει.
- 5 In these shorter sayings supply εἰς in (i), ἐστὶ in the rest:
 (i) πολλοὶ τραπέζης, οὐκ ἀληθείας, φίλοι. (ii) ἡ εὐτυχία πολύφιλος. (iii) ὁ ἄνθρωπος πολιτικὸν ζῶν. (iv) ἀθάνατος ὁ θάνατος. (v) οὐ χολή δούλοις. (vi) χωρὶς ὑγείας ἄβιος βίος. (vii) νόκος φιλίας ἡ κολακεία. (viii) κακὸς ἀνὴρ (*man*) μακρόβιος.
- 6# τὰ μεγάλα δῶρα τῆς Τύχης ἔχει φόβον.
- 7# κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι.
- 8# αὐθαίρετος λύπη ἐστὶν ἡ τέκνων σπορά.
- 9 δῶρα θεοὺς πείθει.
- 10 οὔτε κυπρίσιον χωρὶς ὁμιλίας οὔτε πλούσιος χωρὶς ἀρετῆς ἡδονὴν ἔχει.
- 11 ὁ ἀνεξέτακτος βίος οὐ βιωτὸς ἀνθρώπῳ.
- 12 **A fable of Aesop**

Aesop was a slave on the island of Samos in the early sixth century BC who composed animal fables. These were at first transmitted orally and became widely known. The collection that survives under Aesop's name seems to have been put into its present form early in the Christian era. The following is an adaptation.

- (i) πολλοὶ βάρταχοι ἀγγέλους πέμπουσι πρὸς τὸν Κρονίδην διότι μονάρχου χρῆζουσιν.

- (ii) οἱ ἄγγελοι τῷ Κρονίδῃ ὑπὲρ τῶν βατράχων λέγουσιν· ὃ δίκαιε Κρονίδῃ, δεσπότῃς εἰ τῶν θεῶν. ἄρα ἐθέλεις τοῖς βατράχοις δεσπότην παρέχειν;
- (iii) ὁ Κρονίδης σφόδρα θαυμάζει καὶ μέγα ξύλον εἰς τὴν τῶν βατράχων λιμνὴν ρίπτει.
- (iv) τὸ ξύλον ἐκπληττεῖ τοὺς βατράχους καὶ ταχέως ἀποτρέχουσιν, ἀλλὰ ὑποπτεύειν ἀρχοῦσιν ἐπεὶ τὸ ξύλον ἐστὶν ἀκίνητον.
- (v) ὕστερον τῷ ξύλῳ ἄνευ φόβου ἐπιβαίνουσι καὶ λέγουσιν· ὃ ξένη, ἄρα θεὸς εἰ ἢ ἄνθρωπος ἢ ζῷον;
- (vi) ἐπεὶ οὐ λέγει οὐδέν, νομίζουσιν ἀνάξιον εἶναι εἰ τοιοῦτον δεσπότην ἔχουσι καὶ ἀγγέλους πάλιν πρὸς τὸν Κρονίδην πέμπουσιν περὶ νέου μονάρχου.
- (vii) οἱ ἄγγελοι τῷ Κρονίδῃ λέγουσιν· ὃ δέσποτα, δεῖ ἄλλον μονάρχον τοῖς βατράχοις πέμπειν ἐπεὶ ὁ πρῶτός ἐστιν ἀκίνητος καὶ ἀργός.
- (viii) ὁ τῶν θεῶν δεσπότης ἐν ὀργῇ ἔχει τοὺς βατράχους καὶ μεγάλην ὕδραν πέμπει.
- (ix) ἡ ὕδρα ἐστὶν ἀπαραίτητος καὶ τοὺς βατράχους ἐσθίει.
- (x) ὁ μῦθος σαφηνίζει ὅτι δεῖ τοὺς ἀργούς δεσπότας φέρειν ἐπεὶ οἱ δραστήριοι δεσπότης ταλαιπωρίας πολλακτὶς φέρουσιν.

Notes

- 2 ἡ μεγάλη πόλις the article indicates a general class (2.1/2 note 1); in English we would say *a large city*.
- 3 With neither noun would we use an article in English (2.1/2 note 1). The same applies in 5 (ii), (iii), (iv), and 7.
- 6 # indicates that the sentence (or passage) is in verse. Poets often vary normal prose usage (but not in 6, 7, 8). Here (and in 9) a neuter plural subject is followed by a singular verb (3.1/1 note 2).
- 12 (ii) A question which does not involve an interrogative word (*who? how?*, etc.) may be introduced by ἄρα (10.1/2), which has no English equivalent; in such cases, we normally reverse subject and verb (*are you a sailor?* ἄρα ναύτης εἶ;).
- (iv) ἀρχοῦσιν here *begin*.
- (v) τῷ ξύλῳ ... ἐπιβαίνουσι *they step on to the log*, ἐπιβαινῶ here takes the dative (cf. 13.1/2b).
- (vi) Certain compound negatives (here οὐδέν) *reinforce* a preceding simple negative (οὐ) and the meaning here is *it says nothing at all* (see 7.1/6); ἀνάξιον (neuter) εἶναι εἰ ... lit. [it] *to be unworthy if ...*, i.e. *that it is despicable that ...*

(viii) ἐν ὀργῇ ἔχει lit. *has in anger*, i.e. *is angry with*.

(x) Note the pun on the two meanings of φέρω, *endure* and *bring*.

3.2/1 Vocabulary

ἄβιος, -ον *unlivable, intolerable*

ἀγαθός, -ή, -όν *good*

ἄγγελος, -ου, ὁ *messenger*

ἀθάνατος, -ον *immortal*

ἀκίνητος, -ον *motionless*

ἀλήθεια, -ᾱς, ἡ *truth*

ἄλλος, -η, -ον *other, another*

ἀνάξιος, -ον *unworthy*

ἀνεξέτακτος, -ον *without enquiry*

ἄνευ (prep.+gen.) *without*

ἄνθρωπος, -ου, ὁ *man, human being*

ἀπαραίτητος, -ον *unmoved by prayer, pitiless*

ἀποτρέχω *run away*

ἄρα (interrog. particle) see note to 12 (ii)

ἄργός, -όν *lazy, idle*

ἀρετή, -ῆς, ἡ *excellence, virtue*

ἄρχω *begin*

αὐθαίρετος, -ον *self-chosen, self-inflicted*

βάτραχος, -ου, ὁ *frog*

βίος, -ου, ὁ *life*

βιωτός, -όν *worth living*

δάκνω *bite*

δεσπότης, -ου, ὁ *master*

δοῦλος, -ου, ὁ *slave*

δραστήριος, -ον *active*

δῶρον, -ου, τό *gift*

ἐπει (conj.) *since*

ἐπιβαίνω (+dat.) *step on to*
ἐρημία, -ᾱς, ἡ *desert, wilderness*

εὐτυχία, -ᾱς, ἡ *good fortune*

ζῶον, -ου, τό *living being, animal*

ἢ (conj.) *or*

ἡδονή, -ῆς, ἡ *pleasure*

θάνατος, -ου, ὁ *death*

θεός, -οῦ, ὁ *god*

κακός, -ή, -όν *bad, evil*

καρπός, -οῦ, ὁ *fruit*

κολακεῖα, -ᾱς, ἡ *flattery*

Κρονίδης, -ου, ὁ *son of*

Cronos (i.e. Zeus)

λίμνη, -ης, ἡ *pool, marsh*

λύπη, -ης, ἡ *grief*

μακρόβιος, -ον *long-lived*

μόναρχος, -ου, ὁ *monarch*

μῦθος, -ου, ὁ *story, fable*

νεκρός, -οῦ, ὁ *corpse*

νέος, -ᾱ, -ον *new*

νομίζω *think, consider*

νόσος, -ου, ἡ *disease*

ξένος, -ου, ὁ *stranger*

ξύλον, -ου, τό *log*

οἰκλίᾱ, -ᾱς, ἡ *company*

ὀργή, -ῆς, ἡ *anger*

ἐν ὀργῇ ἔχειν (+acc.) *be angry with*

οὐ (οὐκ, οὐχ) *no(t)* (see 2.1/6a)

οὐδέν (neuter pron.) *nothing*

οὔτε ... οὔτε *neither ... nor*

παμπλούσιος, -ον *very rich*

πειθω *persuade*

πέμπω *send*

πενία, -ᾱς, ἡ *poverty*

πλούτος, -ου, ὁ *wealth*

πολιτικός, -ή, -όν *political*

πολλάκις (adv.) *often*

πολύφιλος, -ον *having many friends*

πρῶτος, -η, -ον *first*

σαφηνίζω *make clear*

σπορᾱ, -ᾱς, ἡ *sowing, begetting*

συμπόσιον, -ου, τό	drinking party	ὑδρᾶ, -ᾶς, ἡ	hydra, water-serpent
εφόδρα (adv.)	very much, exceedingly	ὑποπτεύω	suspect, be suspicious
εχολή, -ῆς, ἡ	leisure, rest	ὑστερον (adv.)	later, afterwards
ταλαιπωρίᾶ, -ᾶς, ἡ	hardship, distress	φέρω	bear, bring
ταχέως (adv.)	quickly	φιλίᾶ, -ᾶς, ἡ	friendship
τέκνον, -ου, τό	child	φίλος, -η, -ον	dear, friendly; as a noun friend
τέχνη, -ης, ἡ	art, craft, skill	φόβος, -ον, ὁ	fear
τοιούτος (adj. 21.1/3)	of such a kind, such	χρῆζω (+gen.)	be in need of, desire
τράπεζα, -ης, ἡ	table	χωρίς (prep.+gen.)	without, apart from
Τύχη, -ης, ἡ	Fortune, Chance		
ὑγίεια, -ᾶς, ἡ	health		

For this and every third subsequent unit a revision exercise will be found at the Internet website <http://tyancientgreek.org>

4.1 Grammar

4.1/1 Imperfect indicative active and weak aorist indicative active and infinitive active of –ω verbs

Both the imperfect and the aorist (in the indicative) have reference to the past. The aorist has other moods, which we shall treat later, but the imperfect exists only in the indicative.

The term **weak aorist** is used to distinguish the formation of this tense in λῦω (and most other –ω verbs) from that in a minority of –ω verbs which have a **strong aorist** (7.1/1). There is no difference in meaning. The weak aorist is so named because its stem requires a suffix (c added to the present stem), whereas the stem of the strong aorist resembles that of the imperfect in having no suffix. The concept of verbal strength as shown in the presence (weak) or absence (strong) of suffixes is a somewhat whimsical notion of nineteenth-century grammarians.

The aorist stem of λῦω is λῡc– (the same as for the future), while the imperfect simply uses that of the present, λῡ–. The **augment** is prefixed to the stem in the indicative of both. This, in λῡω and other verbs beginning with a consonant, consists of the vowel ε, giving us ἐλῡ– (imperfect), ἐλῡc– (aorist). The two sets of endings have similarities but the vowel immediately following the stem in the aorist is α in five of the six forms, whereas in this position in the imperfect we have the same pattern of ο– and ε– sounds as in the present (cf. 2.1/5 note 3):

	IMPERFECT	AORIST
SINGULAR	1 ἔλϥ-ον <i>I was loosening, used to loosen</i>	ἔλϥ-α <i>I loosened</i>
	2 ἔλϥ-εϥ	ἔλϥ-αϥ
	3 ἔλϥ-ε(ν)	ἔλϥ-ε(ν)
PLURAL	1 ἐλϥ-ομεν	ἐλϥ-αμεν
	2 ἐλϥ-ετε	ἐλϥ-ατε
	3 ἐλϥ-ον	ἐλϥ-αν
INFINITIVE	—	λϥ-αι

The imperfect and the aorist indicative both represent actions which occurred in the past, but, whereas the aorist simply tells us that an action took place, e.g. τοὺς νεανίᾱς ἐπαιδεύσαμεν *we educated the young men*, the imperfect tells us that an action was continuous or repeated, e.g. τοὺς νεανίᾱς ἐπαιδεύομεν *we were educating/used to educate the young men* (the choice between continuous action *were educating* and habitual action *used to educate* will depend on the context).¹ In other words, while the aorist indicative views a past action as a simple event, the imperfect indicative views it as a process, either continuous or interrupted (repeated or habitual). The difference between the two usually depends on our perception of the nature of the action or event described. We may, in a particular context, see it simply as something that happened in the past (*it rained last summer*). In another context we may see the same event as something continuous (*it was raining last summer when Socrates visited us*) or repeated (*last summer it used to rain every time I went to the Acropolis*). Naturally, many past actions and events are not normally viewed in more than one way (*Pericles died during the plague*). The term covering distinctions of this sort is **aspect**. We say that, although both these tenses of the indicative describe something that happened in the past, the aorist indicative expresses a momentary aspect, the imperfect a continuous or habitual aspect.

This distinction in the indicative between the imperfect and the aorist also applies in the **infinitive** between the **present** and **aorist**, although there is no specific time reference (but see 8.1/3a and 21.1/1 note). The present infinitive is used for an action which is seen as going on, in the process of happening or being repeated. The aorist infinitive is used for an action which is seen simply as an event. Often both are to be translated in English simply by a present infinitive: ὁ Ἰππόλυτος τὸν Γλαῦκον ἐκέλευεν ἀῖεν ἀριστεύειν *Hippolytus ordered Glaucus to be always best* (ἀριστεύειν *to be best* present infinitive, because the

¹ The imperfect has two other meanings, which are less common: *began to* (*I began to educate* etc. **inceptive imperfect**) and *tried to* (*I tried to educate* etc. **conative imperfect**).

action is seen as one which is going on and continuing); ἡ Ξανθίππη τὸν δοῦλον ἐκέλευε κρούειν τὴν θύραν *Xanthippe ordered the slave to knock [on] the door* (κρούειν aorist infinitive, because Xanthippe envisages a simple (single) act; the present infinitive κρούειν would imply a continual action and require the translation *to keep knocking*).

The imperfect has no infinitive because the present infinitive covers the meaning it would have had (i.e. *to be loosening* in a past context). For similar reasons the imperfect has no moods other than the indicative.

Notes

- 1 The augment is prefixed to the indicative forms of the three **historic** tenses (the tenses whose indicative describes something in the past, viz imperfect, aorist, pluperfect (16.1/2)); it does **not** occur in the three **primary** tenses (the tenses whose indicative describes something in the present or future, viz present, future, perfect (15.1/1), and future perfect (16.1/4 note 2)). There is also a formal difference between the two categories in the 3rd pl. ind. act. ending. In historic tenses this has a final -v (e.g. ἔλθον, ἔλθοντες), but in primary tenses ends in -αι (e.g. λύουσι, λύουσιν).
- 2 There are two types of augment:
 - (i) the **syllabic** augment, as described above, where a verb begins with a consonant. An initial ρ is doubled: ῥίπτω *throw*, impf. ἔρριπτον. This augment is so called because it adds a syllable to the forms where it is used.
 - (ii) the **temporal** augment. This variety of the augment is called temporal (Latin *tempus time*) because it increases the time taken to pronounce (i.e. it lengthens) an initial vowel according to the following table. Note that α is lengthened to η and that ι, when the second element of a diphthong, becomes subscript. As ι and υ (unlike ε/η and ο/ω) can represent both long and short vowels the temporal augment does not affect the spelling of verbs beginning with them.

α > η	αι > η
ε > η	αυ > ηυ
ι > ῑ	ει > η
ο > ω	ευ > ηυ
υ > ῡ	οι > ω

η and ω remain unchanged

Examples are: ἀκούω *hear*, aor. ἤκουσα; ἐλπίζω *hope*, impf. ἤλπιζον; οἰκτῶ *pity*, impf. ᾔκτιρον; ὠδίνω *be in labour*,

impf. ᾤδυνον (for other examples see **Principal parts of verbs**). A few verbs with initial ε take ει not η, e.g. ἔχω has impf. εἶχον. ει and ευ are often not changed, e.g. εὐρίσκω *find*, impf. εὐρίσκον or ἡύρισκον.

- 3 The endings of the 1st s. and 3rd pl. of the imperfect indicative active are the same. The context of a particular form will always make clear which person is meant.
- 4 Like its present, the imperfect of εἰμί is irregular: ἦ or ἦν, ἦσθα, ἦν, ἦμεν, ἦτε, ἦσαν. This is the only past tense of εἰμί because the act of being was regarded as necessarily extending over a period of time. For all forms of εἰμί see **Appendix 3**.

4.1/2 First and second person pronouns, and αὐτό, -ήν, -ό

As in English, so in Greek we have pronouns of the first and second persons. These are declined as follows:

	First Person		Second Person	
	SINGULAR			
Nom.	ἐγώ	<i>I</i>	σύ (also voc.)	<i>you (s.)</i>
Acc.	ἐμέ, με	<i>me</i>	σέ, σε	<i>you</i>
Gen.	ἐμοῦ, μου	<i>of me</i>	σοῦ, σου	<i>of you</i>
Dat.	ἐμοί, μοι	<i>to/for me</i>	σοί, σοι	<i>to/for you</i>
	PLURAL			
Nom.	ἡμεῖς	<i>we</i>	ὑμεῖς (also voc.)	<i>you (pl.)</i>
Acc.	ἡμᾶς	<i>us</i>	ὑμᾶς	<i>you</i>
Gen.	ἡμῶν	<i>of us</i>	ὑμῶν	<i>of you</i>
Dat.	ἡμῖν	<i>to/for us</i>	ὑμῖν	<i>to/for you</i>

The unaccented forms με, μου, μοι, σε, σου, σοι are unemphatic and enclitic **Appendix 8, d**): διώκει με ἡ Ἀσπασία *Aspasia is chasing me*. The other forms are emphatic: οὐ σέ, ἀλλὰ ἐμέ διώκει ἡ Ἀσπασία *it's me, not you, that Aspasia is chasing* (lit. *Aspasia is chasing not you but me*). With prepositions the emphatic forms are used, e.g. μετὰ σοῦ *with you*, except for πρός: πρός με *towards me*. Since the endings of verbs indicate the person involved, the nominative forms will occur only where emphasis is required.

Likewise, in the third person there is no need in Greek for an unemphatic form of the pronoun in the nominative since this too is supplied by the personal endings of the verb: λέγει *he/she/it speaks* (the gender of the subject will be clear from the context). The oblique cases (2.1/3), however, are supplied by αὐτόν, -ήν, -ό *him, her, it* (the nominative has another meaning

see 9.1/3), which is declined exactly like the corresponding forms of *καλός* (3.1/3) except that the neuter accusative singular is *αὐτό*: ἡ Ἀσπασία ἐχθὲς ἐδίωκεν αὐτόν *Aspasia was chasing him yesterday*. In the plural, whereas English has only one form (*them*), Greek distinguishes between the genders: m. αὐτούς, f. αὐτάς, n. αὐτά etc. (for the emphatic third person pronouns, see 9.1/1).

Note

The possessive genitive of the **unemphatic** personal pronoun is placed after the noun which it qualifies, εἰς τὴν οἰκίαν μου *into my house* (lit. *into the house of me*); ἐκ τῆς οἰκίας αὐτῶν *from their house* (lit. *from the house of them*). For the position of the genitive of the **emphatic** personal pronouns see 9.1/5.

4.1/3 Connecting particles

A fundamental feature of Greek is the ubiquitous occurrence of particles. These are short, indeclinable words, many of which are **postpositive**, i.e. they cannot occur as first word in the phrase or sentence where they are used (these we shall mark here and in the vocabulary with an asterisk). Those such as *καί* **and** and *ἀλλά* **but**, which are not postpositive, are also called conjunctions.

Particles have two basic functions:

- (a) to act as connectives linking grammatical elements of equal weight (words with words, phrases with phrases, sentences with sentences)
- (b) to add shades of tone, colour, or emphasis to individual words, phrases, or sentences, which in English would simply be conveyed by a variation in the tone or emphasis of the voice.

Here we will concentrate mainly on connectives. Other particles will be explained as they occur in the reading and at 13.1/3.

With very few well-defined exceptions, every sentence in Greek is connected to the preceding sentence by a connecting particle. The commonest of these is *δέ** **and**, which is regularly used to connect a string of sentences where in English we would avoid any connecting word at all. In English it would be considered very bad style to begin sentence after sentence with *and*, but in Greek it is totally natural and acceptable. *δέ** is also translatable as *but*, but when so used it denotes only a slight contrast: ὁ Ἀχιλλεὺς ἦν ἐν τῇ σκηνῇ· ὁ δὲ Πάτροκλος ἔφερεν οἶνον *Achilles was in the tent but (or and) Patroclus was bringing wine*. A

strongly contrasting *but* is expressed by *ἀλλά*, e.g. οὐ βραδέως ἀλλὰ ταχέως οἱ βάρβαροι ἡμᾶς ἐδίωκον *the barbarians were chasing us not slowly but quickly*. Note also γάρ* *for, as*, which introduces the reason for what goes before, οὐ μένομεν· οἱ γὰρ βάρβαροι ἡμᾶς διώκουσιν *we are not staying as the barbarians are chasing us*. Similarly οὖν* *therefore, so*, introduces the result of what goes before, οἱ βάρβαροι ἡμᾶς διώκουσιν· ταχέως οὖν τρέχομεν *the barbarians are chasing us; therefore we are running quickly*.

καί *and* is frequently used as a simple conjunction connecting words, clauses or sentences, ἡμεῖς καὶ ὑμεῖς *you and we* (Greek gives precedence to the 1st person, English is more polite). καί ... καί is used to express *both ... and* καὶ ἡ Ἀφροδίτη καὶ ὁ Διόνυσος *both Aphrodite and Dionysos*, and the same sense can also be conveyed by τε* ... καί, but since τε* is postpositive (and enclitic; see Appendix 8, d), the above phrase would become ἡ τε Ἀφροδίτη καὶ ὁ Διόνυσος. Less commonly τε* is used by itself as the equivalent of *δέ* or καί to connect a sentence to a preceding sentence.

καί may also be used **adverbially** in the sense *also, even, actually*, καὶ σύ, τέκνον *even you (or you too), [my] child*; τὸν βάρβαρον καὶ ἐδίωκομεν *we were actually chasing the barbarian*. In this usage καί stands immediately before the word it modifies. The negative of adverbial καί is οὐδέ, *not even*, e.g. οὐδὲ ὁ οἶνος ἀγαθός *not even the wine [is] good*. (As a conjunction οὐδέ also means *nor, and ... not*).

One of the most important combinations of particles is that of μέν* followed at a distance by δέ*. μέν*, however, does not connect its own word group with anything preceding. For convenience, it is normally translated in dictionaries by *on the one hand*, which is somewhat too emphatic since μέν* simply introduces the first of a parallel pair of balanced or contrasted items. When we see μέν* we know to look ahead to find the corresponding δέ*. This tendency to place words in a formally balanced structure is fundamental to Greek. Any page of a Greek author will contain at least one μέν* ... δέ*.

We may think of the pair as meaning *on the one hand ... and/but on the other hand*, but in most cases such a translation would be heavy or clumsy. Thus Σωκράτης μὲν λέγει ἐν τῇ ἀγορᾷ, ἐγὼ δὲ βαδίζω μετὰ τῆς Ἀσπασίας *Socrates on the one hand is speaking in the agora, but I on the other hand am walking with Aspasia* but by Socrates is speaking ... *but I am walking ... or whereas Socrates is speaking ... I am walking ...*

The two elements balanced by μέν* ... δέ* must always be structurally parallel and the words they follow must be of equal grammatical weight. These can be nouns and pronouns (as above), or adverbs, e.g. εὖ μὲν λέγει, κακῶς δὲ πράττει *he speaks well but acts badly*, or verbs e.g. λέγει μὲν εὖ, πράττει δὲ κακῶς *he speaks well but acts badly*; here the change in the elements contrasted has meant that the adverbs εὖ and κακῶς have been placed after the words they qualify (cf. 2.1/6). Other parts of speech can also be contrasted in this way.

4.2 Greek reading

An analysis of sentence 5 will be found in the key.

- 1 αἱ μὲν ἡδοναὶ θνηταί, αἱ δ' ἄρεται ἀθάνατοι.
- 2 ἄρτον οὐκ εἶχεν ὁ πτωχὸς καὶ τυρὸν ἡγόραζεν.
- 3 μισθὸς ἀρετῆς ἔπαινος, κακίας δὲ ψόγος.
- 4# δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι.
- 5 τοῖς μὲν δούλοις ἡ ἀνάγκη νόμος, τοῖς δὲ ἐλευθέροις ἀνθρώποις ὁ νόμος ἀνάγκη.
- 6 πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.
- 7 αἰετὸς μυίας οὐ θηρεύει.
- 8 **Futility**
(i) εἰς οὐρανὸν πτύει. (ii) ἐξ ἄμμου χοινίον πλέκει. (iii) θάλατταν σπείρει. (iv) ἵππον εἰς πεδίον διδάσκει τρέχειν. (v) κατόπιν ἐορτῆς ἤκει. (vi) νεκρὸν μαστίζει. (vii) ὄνον κείρει. (viii) πρὸ τῆς νίκης τὸ ἐγκώμιον ᾄδει. (ix) πρὸς κέντρα λακτίζει. (x) τὰς μηχανὰς μετὰ τὸν πόλεμον κομίζει.

9 The fall of Croesus

Herodotus (fifth century BC) is the earliest surviving Greek historian and has been called the father of history. The subject of his work is the rise of the Persian empire and its fateful clash with the Greek world which culminated in the unsuccessful invasion of Greece in 480–479 BC. The following passage is based on Herodotus' description of the subjugation of Lydia (see map on p. xiv), which brought the Persians into contact with the Greeks of the Asia Minor coast.

ὁ δὲ Κροῖκος ὁ τῶν Λυδῶν βασιλεὺς (*king*) τὴν τῶν Περσῶν ἀρχὴν διαφθείρειν ἤθελεν· κατὰ γὰρ τὸ ἐν Δελφοῖς χρηστήριον ἀρχὴν μεγάλην ἔμελλε παῦσαι. ἀλλὰ τέλος τὴν μὲν ἑαυτοῦ (*his own*) ἀρχὴν ἔπαυσε, τὴν δὲ τῶν Περσῶν οὐ. μετὰ δὲ τὴν τῶν Περσῶν νικὴν ὁ Κῦρος ὁ τῶν Περσῶν βασιλεὺς ⁵ τὸν Κροῖκον ἐπὶ πυρὰν μεγάλην ἀνεβίβασεν (*made ... go up*). ὁ δὲ Κροῖκος τοὺς λόγους τοῦ τοῦ Σόλωνος (*of Solon*) τοῦ Ἀθηναίου ἐφρόντιζεν· οὐδεὶς (*no-one*) τῶν ἀνθρώπων ὀλβιος

πρὸ τοῦ θανάτου. ἦνυχος οὖν ἔμενε τὴν τελευταίην· ἀλλὰ ὁ
 Κῦρος, διότι ὁ Κροῖκος καὶ ὅσιος ἦν καὶ ἀγαθός, ἐκέλευσε 10
 μὲν τοὺς στρατιῶτας ἀπὸ τῆς πυρᾶς αὐτὸν καταβιβᾶσαι (*to
 bring down*), ἔλεξε (*spoke*) δὲ ὧδε· ὦ Κροῖσε, τίς (*who?*) σε
 ἀνθρώπων ἔπεισε (*persuaded*) πολέμιον ἀντὶ φίλου ἐπὶ τὴν
 γῆν μου στρατεῦσαι; ὁ δὲ Κροῖκος, ὦ Κῦρε, ἔφη (*said*), ἐγὼ μὲν
 ἐπὶ σὲ ἐστράτευσα, ὁ δὲ θεὸς ὁ ἐν Δελφοῖς ἔπεισέ με 15
 στρατεῦσαι. οὐ γὰρ εἰμι ἀνόητος οὐδὲ ἐθέλω τὸν πόλεμον
 ἔχειν ἀντὶ τῆς εἰρήνης. ἐν μὲν γὰρ τῇ εἰρήνῃ οἱ νεανῖαι τοὺς
 γεραίους (*the old*) θάπτουσιν, ἐν δὲ τῷ πολέμῳ οἱ γεραῖοι
 τοὺς νεανίας. ἀλλὰ τοῦτο (*lit. this thing*) φίλον ἦν τοῖς θεοῖς.
 ὁ οὖν Κῦρος αὐτὸν ἔλυσε καὶ ἐγγὺς καθεῖσεν (*made ... sit*). ὁ 20
 δὲ Κροῖκος αὐτὸς ἔλεξεν· ὦ Κῦρε, τί (*what?*) πράττουσιν οἱ
 στρατιῶταί σου; τὴν πόλιν (*city*) σου, ἔφη ὁ Κῦρος, ἀρπάζουσι
 καὶ τὸν πλοῦτον σου ἐκφέρουσιν. οὐχ ἀρπάζουσι τὴν πόλιν
 μου, ἔφη ὁ Κροῖκος, οὐδὲ τὸν πλοῦτον· οὐδέν (*nothing*) γὰρ
 ἐμοὶ ἔστιν. ἀλλὰ σὲ ἄγουσί τε καὶ φέρουσιν. μετὰ δὲ τοῦτο 25
 φίλος ἦν αὐτῷ. τὴν γὰρ σοφίαν αὐτοῦ ἐν τιμῇ εἶχεν ὁ Κῦρος.

Notes

- 1 The appropriate part of εἰμί is to be supplied (also in 3, 4, 5).
- 2 Cheese (τῦρός) would have been a luxury to the poor.
- 3 Take μισθός with the genitives ἀρετῆς and κακίας; normal prose usage would require ὁ μισθός but the definite article is often omitted in proverbs and in verse.
- 4 τοι is a particle conveying emphasis, commonly employed in proverbs; it is not to be translated, since in English we would convey the emphasis by tone of voice; μηχανάς here used metaphorically *devices, ways and means* (in 8(x) below the word is used concretely).
- 6 Miletus, the city of the Μιλήσιοι, flourished in the seventh and sixth centuries BC; in later times it became symbolic of past greatness; Μιλήσιοι does not have an article as this is optional with proper nouns (2.1/2, 1(iii)).
- 8 (x) μηχαναί are here *engines of war* (siege weapons and the like).
- 9 l.1 δέ connects this passage with what precedes in the original and need not be translated. l.2 Δελφοί is a plural place name. There are many such names in Greek (Ἀθῆναι *Athens*, Θῆβαι *Thebes*). l.3 ἔμελλε *was destined to, was going to*. ll.7f Solon was an Athenian statesman who had visited Croesus and, in conversation with him, had enunciated the very Greek sentiment *Call no man happy before he dies* (only then can a true and full judgement be made); ἐφρόντιζεν *began to ponder* inceptive imperfect

(4.1/1 footnote); οὐδεὶς ... θανάτου are Solon's actual words (inverted commas are not normally used in printing Greek - 1.1/1 note 3). 1.8 ἡσυχός translate by an adverb *quietly* (Greek often uses an adjective where English would have an adverb). 1.12 Take τίς ... ἀνθρώπων together; take πολέμιον with *ce*, [*as an*] *enemy* (Greek does not here need an equivalent to the English *as*). 1.18 τοῦτο refers to what has happened to Croesus; φίλον +dat. *dear to, pleasing to*. 1.22 οὐχ 2.1/6a(i). 11.23-4 ἄγουσί τε καὶ φέρουσιν lit. *are both driving and carrying*, i.e. *are plundering and carrying off* (a set expression; the τε need not be translated) but here translate simply by *plunder*.

4.2/1 Vocabulary

ἀγοράζω <i>buy</i>	ἐκφέρω <i>carry out</i>
ἄγω καὶ φέρω <i>plunder</i>	ἐλεύθερος, -α, -ον <i>free</i>
ᾄδω <i>sing</i>	ἐξ = ἐκ
αετός, -οῦ, ὁ <i>eagle</i>	ἐορτή, -ῆς, ἡ <i>feast</i>
Ἀθηναῖος, -α, -ον <i>Athenian</i>	ἔπαινος, -ου, ὁ <i>praise</i>
Αἰγύπτιος, -α, -ον <i>Egyptian</i>	ἐπί (prep.+acc.) <i>on to, to,</i>
ἄλκιμος, -ον <i>brave</i>	<i>against</i>
ἄμμος, -ου, ἡ <i>sand</i>	ἡσυχός, -η, -ον <i>quiet,</i>
ἀνάγκη, -ης, ἡ <i>necessity</i>	<i>peaceful,</i>
ἀνόητος -ον <i>foolish</i>	θάπτω <i>bury</i>
ἀντί (prep.+gen.) <i>instead of</i>	θηρεῖω <i>hunt</i>
ἀπό (prep.+gen.) <i>from, away</i>	θνητός, -ή, -όν <i>mortal</i>
<i>from</i>	ἵππος, -ου, ὁ <i>horse</i>
ἁρπάζω <i>seize, plunder, snatch</i>	κακία, -αῖς, ἡ <i>wickedness</i>
ἄρτος, -ου, ὁ <i>bread</i>	κατά (prep.+acc.) <i>according</i>
ἀρχή, -ῆς, ἡ <i>empire</i>	<i>to</i>
αὐτίς (adv.) <i>again</i>	κατόπιν (+gen.) <i>after</i>
γάρ* (connecting particle)	κείρω <i>cut (the hair), shear</i>
<i>for, as</i>	κελεύω <i>order</i>
δεινός, -ή, -όν <i>clever at</i>	κέντρον, -ου, τό <i>goad</i>
(+inf.)	κομίζω <i>bring</i>
Δελφοί, -ῶν, οἱ <i>Delphi</i>	λακτίζω <i>kick</i>
διδάσκω <i>teach</i>	λόγος, -ου, ὁ <i>word</i>
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ἐγκώμιον, -ου, τό <i>victory-</i>	μαστίζω <i>whip, flog</i>
<i>song</i>	μέλλω <i>be destined to</i>
ἐθέλω <i>am willing, wish</i>	μένω <i>wait (for)</i>
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μηχανή, -ῆς, ἡ <i>engine of war;</i> <i>device</i>	πράττω <i>do</i>
Μιλήσιος, -ᾶ, -ον <i>of Miletus,</i> <i>Milesian</i>	πρό (prep.+gen.) <i>before</i>
μισθός, -οῦ, ὁ <i>pay, reward</i>	πτύω <i>spit</i>
μυῖα, -ᾶς, ἡ <i>fly</i>	πτωχός, -οῦ, ὁ <i>beggar</i>
νίκη, -ης, ἡ <i>victory</i>	πυρᾶ, -ᾶς, ἡ <i>funeral pyre</i>
νόμος, -ου, ὁ <i>law</i>	σοφία, -ᾶς, ἡ <i>wisdom</i>
ὄλβιος, -ᾶ, -ον <i>happy</i>	σπείρω <i>sow (with seed)</i>
ὄνος, -ου, ὁ/ἡ <i>ass</i>	στρατεύω <i>make an</i> <i>expedition</i>
ὅσιος, -ᾶ, -ον <i>pious, devout</i>	στρατιώτης, -ου, ὁ <i>soldier</i>
οὐδέ (conj.) <i>and not, nor</i>	σχοινίον, -ου, τό <i>little rope</i>
οὖν* (particle) <i>therefore, so,</i> <i>then</i>	τε* ... καί/τε* <i>both ... and</i>
οὐρανός, -οῦ, ὁ <i>sky</i>	τελευτή, -ῆς, ἡ <i>end, death</i>
πάλαι (adv.) <i>long ago</i>	τέλος (adv.) <i>in the end,</i> <i>finally</i>
παύω (tr.) <i>stop, put an end to</i>	τίμη, -ῆς, ἡ <i>respect</i>
πεδῖον, -ου, τό <i>plain</i>	τοί* <i>see note on 4</i>
Πέρσης, -ου, ὁ <i>Persian</i>	τρέχω <i>run</i>
πλέκω <i>plait; devise, contrive</i>	τύρος, -οῦ, ὁ <i>cheese</i>
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ὄνως, -ου, ὁ/ἡ <i>ass</i>	στρατεύω <i>make an expedition</i>
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παύω (tr.) <i>stop, put an end to</i>	τιμή, -ῆς, ἡ <i>respect</i>
πεδῖον, -ου, τό <i>plain</i>	τοι* <i>see note on 4</i>
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ποτέ* <i>once</i>	ψόγος, -ου, ὁ <i>blame</i>
	ὥδε (adv.) <i>thus, as follows</i>

5.1 Grammar

5.1/1 Third declension – consonant stem nouns (1)

The third declension contains nouns of all three genders. They are divided into two classes, those with stems ending in a consonant and those with stems ending in a vowel or diphthong. Within the various sub-groups of each class masculine and feminine nouns have the same case endings but neuters always follow the rule previously given (3.1/1) for the nominative, vocative and accusative (not every sub-group has each gender). The gender of a third declension noun is only sometimes predictable from its ending.

With all consonant stem nouns we discover the stem by subtracting *-oc* from the genitive singular (e.g. γούψ *vulture*, gen. γούπος, stem γούπ-) and the other case endings are added to this. As the stem is modified, occasionally beyond recognition, in the nominative singular, both nominative and genitive singular must be learnt.

- (a) *Stems in κ, γ, χ (palatals), π, β, φ (labials), and τ, δ, θ (dentals)*

The declension of regular masculine and feminine nouns with stems ending in these consonants is given below. Masculine and feminine nouns in these sub-groups have a nominative singular in *c*, which combines with, or replaces, the final consonant of the stem as follows:

$$\kappa/\gamma/\chi + c > \xi; \pi/\beta/\phi + c > \psi; \tau/\delta/\theta + c > c$$

The same changes occur before the dative plural ending *-ct* (which can take a movable *v*; cf. 2.1/5 note 4); they also occur in verbs with similar stems (6.1/4).

	οὐλαξ (m)	γῦψ (m)	ἔρωc (m)	πατρίc (f)
	<i>ghard</i>	<i>vulture</i>	<i>love</i>	<i>native land</i>
stem	φύλακ-	γῦπ-	ἔρωτ-	πατριδ-
SINGULAR				
N. V.	φύλαξ	γῦψ	ἔρωc	πατρίc (ν. πατρί)
Acc.	φύλακ-α	γῦπ-α	ἔρωτ-α	πατριδ-α
Gen.	φύλακ-οc	γῦπ-οc	ἔρωτ-οc	πατριδ-οc
Dat.	φύλακ-ι	γῦπ-ι	ἔρωτ-ι	πατριδ-ι
PLURAL				
N. V.	φύλακ-εc	γῦπ-εc	ἔρωτ-εc	πατριδ-εc
Acc.	φύλακ-αc	γῦπ-αc	ἔρωτ-αc	πατριδ-αc
Gen.	φύλακ-ων	γῦπ-ων	ἔρωτ-ων	πατριδ-ων
Dat.	φύλαξι(v)	γῦπί(v)	ἔρω-ci(v)	πατρί-ci(v)

Within these sub-groups the only neuters are those with a τ stem. The vast majority of these have a nominative singular in -μα and a genitive in -ματοc. Of the others some have a sigma in the nominative singular (as κέραc), some do not (e.g. ἡπαρ, ἡπατοc *liver*).

	σῶμα (n) <i>body</i>		κέρας (n) <i>horn</i>	
stem	σωματ-		κερατ-	
	SINGULAR	PLURAL	SINGULAR	PLURAL
N. V.	σῶμα	σώματ-α	κέρας	κερατ-α
Acc.	σῶμα	σώματ-α	κέρας	κερατ-α
Gen.	σώματ-οc	σώματ-ων	κερατ-οc	κερατ-ων
Dat.	σώματ-ι	σώμα-ci(v)	κερατ-ι	κερα-ci(v)

(b) *Stems in ντ (all masculine)*

These have a nominative singular in -ᾱc or -ων. Unlike nouns of the preceding sub-groups (except πατρίc), they have a separate vocative singular, which is formed by dropping τ from the stem. Their dative plural has the change ντ + c > c, with lengthening of the preceding α and ο to ᾱ and ου (not ω) respectively. This lengthening occurs to compensate for the reduction of three consonants to one.

	γίγᾱc (m) <i>giant</i>		λέων (m) <i>lion</i>	
stem	γίγαντ-		λεοντ-	
	SINGULAR	PLURAL	SINGULAR	PURAL
Nom.	γίγᾱc	γίγαντ-ec	λέων	λέοντ-ec
Voc.	γίγαν	γίγαντ-ec	λέον	λέοντ-ec
Acc.	γίγαντ-α	γίγαντ-ac	λέοντ-α	λέοντ-ac
Gen.	γίγαντ-oc	γίγάντ-ων	λέοντ-oc	λέοντ-ων
Dat.	γίγαντ-ι	γίγᾱci(v)	λέοντ-ι	λέουci(v)

Notes

- 1 Some nouns with these stems are slightly irregular, mostly in the nominative singular. The most common are:

γόνυ	γόνατος (n)	<i>knee</i>
γυνή	γυναικός (f)	<i>woman</i> (voc. s. γύναι)
θρίξ	τριχός (f)	<i>hair</i> (dat. pl. θριξί(v))
νύξ	νυκτός (f)	<i>night</i> (dat. pl. νυξί(v))
ὀδούς	ὀδόντος (m)	<i>tooth</i>
οὖς	ὠτός (n)	<i>ear</i>
παῖς	παιδός (m or f)	<i>child</i> (voc. sing. παῖ)
πούς	ποδός (m)	<i>foot</i>
ὔδωρ	ὔδατος (n)	<i>water</i>

- 2 Stems in *ιδ* which are **not** accented on the *ι* have *-ιν*, not *-ιδα*, in the acc. s., e.g. ἔρις, ἔριδος (f) *strife*, acc. ἔριν. This also applies to χάρις, χάριτος (f) *favour*, acc. χάριν and ὄρνις, ὄρνιθος (m. or f.) *bird*, acc. ὄρνιν.
- 3 Third declension monosyllables are accented on their ending in the genitive and dative, both singular and plural (see γῦψ above).

5.1/2 Contracted verbs

Unlike verbs with stems ending in *ι* and *υ* (ἐσθίω *eat*, λύω *loosen*), verbs whose stems end in *α*, *ε* and *ο* contract their stem vowel with the initial vowel of the endings in the present and imperfect. A consonantal suffix is used to form the stem of the other tenses (e.g. *c* in the future and aorist – see note 2). Examples of contracted verbs are: τιμά-ω *honour*, ποιέ-ω *do*, make, δηλό-ω *make clear*, show. Since all three types contract their stem vowels and the *-ω* of the 1st s. pres. ind. act. to *-ῶ* (τιμῶ, ποιῶ, δηλῶ), these verbs are always cited in vocabulary lists in their **uncontracted** form to make identification immediately obvious. For the rules governing the accentuation of contracted verbs see **Appendix 8, b(i)**. Paradigms for the three types are given in **Appendix 2**. As the endings involved are the same as for λύω, it is the rules for contraction which are our principal concern here:

(a) *Stems in α (model τιμάω)*

$\alpha + \text{an } e\text{-sound } (\epsilon, \eta) > \bar{\alpha}$: ἐτίμᾱ (ἐτίμα-ε)

$\alpha + \text{an } o\text{-sound } (ο, ου, ω) > \omega$: τιμῶμι (τιμά-ουσι); τιμῶμεν (τιμά-ομεν)

$\alpha + \text{an } ι\text{-diphthong } (\epsilon ι, \eta, ο ι) \text{ obeys the above rules but retains the } ι \text{ as a subscript in the contracted form:}$
τιμά̣ι (τιμά-ει)

The combinations of $\alpha + \eta/\eta/οι$ occur in forms not yet treated.

(b) *Stems in ε (model ποιέω)*

ε + ε > ει: ποιεῖτε (ποιέ-ετε)

ε + ο > ου: ἐποιοῦν (ἐποιέ-ον)

ε disappears before a long vowel or diphthong: ποιῶ (ποιέ-ω); ποιοῦσι (ποιέ-ουσι).

(c) *Stems in ο (model δηλόω)*ο + ε/ο/ου > ου: ἐδήλου (ἐδήλο-ε); δηλοῦμεν (δηλό-ομεν);
δηλοῦσι (δηλό-ουσι)

ο + η/ω > ω: δηλῶ (δηλό-ω)

ο + an ι-diphthong (ει, οι, η) > οι: δηλοῖ (δηλό-ει)

The combinations ο + η/οι/η occur in forms not yet treated.

The above contractions, which cover all forms of contracted verbs, also occur in other parts of speech, e.g. the noun νοῦς (< νόος; 6.1/2). Contraction was a regular feature of Attic Greek but was not as rigorously applied in other dialects.

Notes

- 1 The present infinitives of α- and ο-stems contract to -ᾶν and -οῦν respectively, **not** -ᾱν and -οιν. This is because the -εiv of the pres. inf. act. of uncontracted -ω verbs (e.g. λῦ-εiv) is itself a contraction of ε + εν. With -αω and -οω verbs we therefore have the double contractions α + ε + εν > ᾱ + εν > ᾶν; ο + ε + εν > ου + εν > ουν, which give us τιμᾶν, δηλοῦν.
- 2 All tenses other than the present and imperfect are formed by lengthening the stem vowel and proceeding exactly as with uncontracted verbs (α > η (except after ε, ι, ρ where we have α > ᾱ); ε > η; ο > ω). The fut. ind. act. of the model verbs is τιμήσω, ποιήσω, δηλώσω and the aor. ind. act. ἐτίμησα, ἐποίησα, ἐδήλωσα. However, γελάω *laugh* does not lengthen its α: fut. γελάσομαι (8.1/1 note 1) aor. ἐγέλασα. Likewise, καλέω *call* and τελέω *complete* do not lengthen their ε in the aorist: ἐκάλεσα, ἐτέλεσα; their future is, rather confusingly, the same as their present, καλῶ, τελῶ, because the expected καλέσω, τελέσω lost the intervocalic c and contraction resulted (cf. 6.1/1c).
- 3 A contracted future also occurs in most verbs in -ίζω (6.1/4b) and all verbs with stems in λ, μ, ν, ρ (11.1/3). Nearly all such futures have a stem in ε (i.e. the contraction is -ῶ, -εῖc, -εῖ, etc., exactly as the present of ποιέω). A few have a stem in α, as ἐλαύνω *drive*, fut. stem ἐλα- giving ἐλῶ, ἐλᾶc, ἐλᾶ, etc., exactly as the present of τιμάω.
- 4 ζᾶω *be alive* contracts to η where other -ᾶω verbs have α: pres. ind. act. ζῶ, ζῆc, ζῆ, ζῶμεν, ζῆτε, ζῶσι(v), inf. ζῆν; impf. ind. act. ἔζων, ἔζηc, ἔζη, ἐζῶμεν, ἐζῆτε, ἔζων. So also πεινάω *be hungry* and διψάω *be thirsty*.

- 5 Most disyllabic verbs in -εω (as δέω *need*, πλέω *sail*, πνέω *breathe*, ῥέω *flow*) contract only when ε is followed by ε. The pres. ind. act. of πλέω is πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(v); impf. ἐπλεον, ἐπλεῖς, ἐπλεῖ, ἐπλέομεν, ἐπλεῖτε, ἔπλεον. The 3rd s. act. of δέω *need*, pres. δεῖ, impf. ἔδει, is used impersonally in the sense of *it is/was necessary* (examples have already occurred in the reading exercises). It is construed with the accusative of the person involved and an infinitive: δεῖ με ἐν τῇ οἰκίᾳ μένειν, *it is necessary for me to remain in the house*, i.e. *I must remain ...*
- 6 There is no movable v in the 3rd s. of the impf. ind. act. of contracted verbs.

5.1/3 Further uses of the definite article

In English we can, to a limited degree, use the definite article with an adjective to form a noun-equivalent: *only the good die young*; *only the brave deserve the fair*. In Greek, however, the definite article can be used to create a noun-equivalent out of virtually any part of speech (adjective, adverb, prepositional phrase, infinitive) to which it is prefixed: ὁ σοφός *the wise [man]*; ἡ σοφὴ *the wise [woman]*; οἱ τότε *the then [men]*, i.e. *the men of that time*; οἱ νῦν *the now [men]*, i.e. *the men of today*; οἱ ἐν τῇ οἰκίᾳ *the [men] in the house* (the last three examples can also mean *the [people] ...*, as Greek uses the masculine article to refer to mixed groups). The neuter singular article is used with adjectives to express abstractions: τὸ καλόν *beauty*, τὸ αἰσχρὸν *ugliness*. When prefixed to an infinitive (**articular infinitive**, i.e. article + infinitive) it forms an equivalent of verbal nouns in English: τὸ λέγειν *the [act of] speaking, speech*; τὸ φεύγειν *the [act of] fleeing, flight*. Each of these noun-equivalents functions exactly like any normal noun, and the case of the article (and of an accompanying adjective) varies according to a particular context: φέρω τὸν κακὸν *I am carrying the cowardly [man]*; περὶ τοῦ παιδεύειν ἔλεγεν *he was speaking about the [act of] educating*, i.e. *about education*; ἐδίωκομεν τοὺς ἐν τῇ νήῳ *we were chasing the [men] in the island*.

Another very common type of noun-phrase consists of the neuter plural of the definite article followed by a genitive. Here the article may be translated in a wide variety of ways. Thus τὰ τῶν Ἀθηναίων (lit. *the [things] of the Athenians*) can mean *the property/situation/condition/fortunes/interests*, etc., *of the Athenians*; τὰ ἐν τῇ Ῥώμῃ *the things/events/circumstances*, etc. *in Rome*. The context must determine the most appropriate rendering.

The article can also be used as a third person pronoun when combined with the particles μέν* ... δέ; ὁ μὲν ... ὁ δέ *the one ... the other (one man ... another)*; οἱ μὲν ... οἱ δέ *some ... others*: ὁ μὲν διώκει τὴν δόξαν, ὁ δέ τὸ ἀργύριον *one man chases fame, another money*; οἱ μὲν ἀπέθνησκον, οἱ δέ ἔφευγον *some were dying, others running away*. ὁ δέ *but/and he* (and οἱ δέ, etc.) when used by itself refers to someone mentioned in the preceding sentence other than its subject: ὁ Σωκράτης ἐκέλευε τὴν Ξανθίππην κροῦσαι τὴν μυῖαν ἡ δὲ οὐκ ᾔθελεν *Socrates ordered Xanthippe to swat the fly but she refused* (lit. *was not willing*). This use of the article is a survival from an earlier stage in Greek when it was employed solely as a third person pronoun (cf. 25.1/3a)

We have already met three usages of the article in Greek where there is no corresponding article in English (2.1/2 note 1). There is also one important instance where the reverse holds true, viz where the noun or adjective is predicative. Thus, when Thucydides (6.2.11) is telling us that originally the Athenians called the Acropolis simply 'the polis', he writes καλεῖται (3rd s. pres. ind. passive) ἡ Ἀκρόπολις ἔτι πόλις *the Acropolis is still called 'the polis'*, but there is no article with πόλις. In such sentences, therefore, there should be no doubt as to which word is the subject and which is the complement.

Notes

- 1 Adjectives without the definite article can also be used as nouns but they then have an indefinite sense: ἐν τῷ πολέμῳ πολλοὶ κακὰ ἔφερον *in the war many [people] were suffering hardships* (lit. *bad things*). When used indefinitely in the singular an adjective is normally accompanied by the indefinite pronoun τις (10.1/1).
- 2 In expressions such as Ἀλκιβιάδης ὁ Κλεινίου *Alcibiades, [son] of Cleinias* the article is followed by the genitive and the word for son or daughter is omitted (cf. 24.1/1a). As Greeks, both male and female, had only one name, the name of a person's father is often given in this way to achieve greater precision.

5.2 Greek reading

- 1 ὁ χρόνος παιδεύει τοὺς σοφοὺς.
- 2 πολλ' ἔχει σιωπὴ καλὰ.
- 3# πολλ' ἐστὶν ἀνθρώποις, ὧς ξένοι, κακά.
- 4# οὐ δεῖ φέρειν τὰ πρόσθεν ἐν μνήμῃ κακά.

- 5 Supply ἐστὶ in the following: (i) καλὸν ἡκυχία. (ii) χαλεπὰ τὰ καλὰ. (iii) μέτρον ἄριστον. (iv) μέγα βιβλίον μέγα κακόν. (v) κοινὰ τὰ τῶν φίλων. (vi) κοινὸς Ἑρμῆς. (vii) μικρὸν κακὸν μέγα ἀγαθόν. (viii) ἄλλα ἄλλοις καλὰ. (ix) ἡ γλῶττα πολλῶν αἰτία κακῶν. (x) χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥαδίον. (xi)# κακὸν τὸ μεθύειν πημονῆς λυτήριον. (xii) παθήματα μαθήματα. (xiii) κακοῦ κόρακος κακὸν ῥόν. (xiv) πιστὸν γῆ, ἄπιστον θάλαττα. (xv) κὰν μύρμηκι χολῇ.
- 6 (i) δεῖ γαμεῖν ἐκ τῶν ὁμοίων. (ii) μῶρος μῶρα λέγει. (iii) ἔξω πηλοῦ τὸν πόδα ἔχεις. (iv) ζεῖ χύτρα, ζῇ φιλία. (v) λεόντα ξυρεῖς. (vi) πρὸς σῆμα μητρυνῆς κλαίεις.
- 7# φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά.
- 8# ὄνου χρεῖαν ἐλέγχει τραχύτης ὁδοῦ.
- 9# ἄνθρωπός ἐστι πνεῦμα καὶ σκιά μόνον.
- 10# τύχη τέχνην ὥρθωσεν, οὐ τέχνην τύχην.
- 11# πολλῶν τὰ χρήματ' αἰτί' ἀνθρώποις κακῶν.
- 12# γύναι, γυναιξὶ κόσμον ἡ κυγὴ φέρει.
- 13# καλὸν δὲ καὶ γέροντι μανθάνειν σοφά.
- 14 οἱ Ἀθηναῖοι Θουκυδίδην τὸν Ὀλόρου ἔπεμψαν πρὸς τὸν στρατηγὸν τῶν ἐν Θράκῃ.
- 15 οὔτε παρὰ νεκροῦ ὁμιλίαν οὔτε παρὰ φιλαργύρου χάριν δεῖ ζητεῖν.
- 16# ἱκανὸν τὸ νικᾶν ἐστὶ τοῖς ἐλευθεροῖς.
- 17# κὰν τοῖς ἀγροῖκοις ἐστὶ παιδείας ἔρως.
- 18 ὁ λύκος τὴν τρίχα, οὐ τὴν γνώμην, ἀλλάττει.
- 19# τὰ χρήματ' ἀνθρώποις εὐρίσκει φίλον.
- 20 φαῦλος κριτής καλοῦ πράγματος ὄχλος.
- 21 **The Egyptians and their crocodiles** (from Herodotus)
τοῖς μὲν οὖν τῶν Αἰγυπτίων ἱεροὶ εἰσιν οἱ κροκόδιλοι, τοῖς δ' οὐ, ἀλλ' ἄτε πολεμίους περιέπουσιν. οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίρεως (of Moeris) λίμνην σφόδρα νομίζουσιν αὐτοὺς εἶναι ἱεροὺς. ἓνα (one) δὲ ἑκάτεροι τρέφουσι κροκόδιλον καὶ διδάσκουσιν, ἀρτήματα δὲ λίθινα χυτὰ εἰς 5 τὰ ὕδατα ἐμβαλλοῦσι καὶ ἀμφιδεας περὶ τοὺς ἐμπροσθίους πόδας καὶ κυτὰ ἀπότακτα παρέχουσι καὶ ἱερεῖα. ἕως μὲν οὖν ζῶσιν οἱ κροκόδιλοι μάλ' εὖ πάσχουσιν, μετὰ δὲ τὸν θάνατον ταριχεύουσιν αὐτοὺς οἱ Αἰγύπτιοι καὶ θάπτουσιν ἐν ἱεραῖς θήκαις. ἀλλ' οἱ περὶ Ἐλεφαντίνην πόλιν (city) καὶ 10 ἐσθίουσιν αὐτοὺς· οὐ γὰρ νομίζουσιν ἱεροὺς εἶναι.

Notes

- 2 πόλλ' = πολλά (also in 3) 2.1/6b.
- 3 ἀνθρώποις dat. pl.; -οῖς is the longer form of the ending (3.1/1 note 3).

- 4 Take τὰ πρόθεν ... κακά together and ἐν μνήμῃ with φέρειν; dislocations of this sort are common in verse.
- 5 (i) καλόν is neuter because the meaning is *a fair [thing]*; we would have expected the definite article with ἡσυχία (2.1/1 note 1) – see note on 4.2.3. (iv) here, and in some of the following proverbs, it is necessary to decide which is subject and which is predicate, i.e. *is a big book a big evil?* or *is a big evil a big book?* Obviously the former is what is meant. (vi) An appeal to share in the luck that another is enjoying (e.g. in finding a coin in the street); Hermes, as god of luck, shares, or should share, his blessings equally. (viii) ἄλλα ἄλλοις ... lit. *other [things] ... to other [people]*, i.e. *different [things] ... to different people*. (xiv) πικτόν, ἄπικτον cf. καλόν in (i). (xv) κἄν = καὶ ἐν (crasis 11.1/5); καὶ here means *even* (4.1/3).
- 6 (iv) ζεῖ < ζέω *boil*, ζῆ < ζάω *live* (the latter is irregular – 5.1/2 note 4).
- 7 Prose order would be τὰ μέγала καὶ πάσχει μέγала κακά; καὶ is here adverbial *also* (4.1/3); take the second μέγала with κακά.
- 10 Translate ὥρθωεν by a present; the aorist is often used to express general truths, particularly in proverbs (so-called *gnomic aorist*; cf. *faint heart never won fair lady*).
- 11 Supply ἐστὶ (and also in 13 and 20); χρηματ' αἰτί' both have an elided α; the plural of χρημα *thing* here means *money* (a very common use).
- 13 δέ cf. note on 4.2.9 (there are many examples of such connectives at the beginning of verse and prose extracts in subsequent reading exercises); καὶ *even* 4.1/3.
- 14 τὸν Ὀλόρου 5.1/3 note 2.
- 17 κἄν see above on 5 (xv).
- 19 χρήματ(α) see on 11; ἀνθρώποις see note on 3.
- 20 Only the sense can indicate which noun is subject and which predicate (cf. note on 5(iv)).
- 21 ll.1f. τοῖς μὲν ... τοῖς δέ *for some ... for others* (5.1/3); οὖν connects this passage with what goes before in the original context (cf. 13 above); ὅτε πολεμίους *as enemies*; Θῆβαι *Thebes* not to be confused with the city of the same name in Greece. l.4 Take ἕνα (m. acc. of εἷς (7.1/5)) with κροκόδιλον; ἑκάτεροι *each of the two* (i.e. those around Thebes and those around the swamp of Moeris). l.8 οὖν *therefore, so* shows that what follows is a consequence of what was said in the previous sentence, while μὲν functions with the δέ of the next line to contrast ἕως ζῶειν ... with μετὰ τὸν θάνατον ...

5.2/1 Vocabulary

ἄγροικος, -ον *from the country, rustic, boorish*

αἰτία, -ας, ἡ *cause*

ἀλλάττω *change (tr.)*

ἀμφιδεᾶ, -ας, ἡ *bracelet, anklet*

ἄπιστος, -ον *untrustworthy*

ἀπότακτος, -ον *set apart for special use*

ἄριστος, -η, -ον *best*

ἄρτημα, -ατος, τό *ear-ring*

ἄτε (particle) *as if, as*

βιβλίον, -ου, τό *book*

γαμέω *marry*

γέρων, -οντος, ὁ *old man*

γλῶττα, -ης, ἡ *tongue*

γνώμη, -ης, ἡ *mind*

γυνή, -αικος, ἡ *woman*

διδάσκω *teach, train*

ἐκάτερος, -α -ον *each (of two)*

ἐλέγχω *test*

Ἐλεφαντίνη, -ης, ἡ

Elephantine (city in Egypt)

ἐμβάλλω *put in*

ἐμπρόσθιος, -ον (in) *front*

ἐξω (+gen.) *outside*

εὖ (adv.) *well*

εὕρισκω *find; get*

ἕως (conj.) *while*

ζάω *be alive, live, pass one's life*

ζέω *boil*

ζητέω *look for, seek (+acc.)*

ἡσυχία, -ας, ἡ *peace, quiet*

Θῆβαι, -ῶν, αἱ *Thebes (city in Egypt)*

θήκη, -ης, ἡ *tomb*

Θράκη, -ης, ἡ *Thrace*

θρίξ, τριχός, ἡ *hair*

ἱερεῖα, -ων, τὰ *offerings*

ἱερός, -ᾶ, -όν *sacred, holy*

ἱκανός, -ή, -όν *sufficient*

κλαίω *weep*

κοινός, -ή, -όν *common, shared*

κόραξ, -ακος, ὁ *crow*

κόσμος, -ου, ὁ *decoration*

κροκόδιλος, -ου, ὁ *crocodile*

λιθινός, -η, -ον (χυτός) *made of glass*

λύκος, -ου, ὁ *wolf*

λυτήριον, -ου, τό *remedy*

μάθημα, -ατος, τό *lesson*

μάλα (adv.) *very*

μανθάνω *learn*

μεθύω *be drunk*

μέτρον, -ου, τό *measure, due measure, moderation*

μητρειᾶ, -ας, ἡ *step-mother*

μικρός, -ᾶ, -όν *small*

μνήμη, -ης, ἡ *memory*

μόνον (adv.) *only, merely*

μύρμηξ, -ηκος, ὁ *ant*

μῶρος, -α, -ον *stupid, foolish*

νικάω *win*

ξυρέω *shave*

ὁδός, -οῦ, ἡ *road*

ὅμοιος, -α, -ον *like*

ὁρθόω *guide*

οὖς, ὠτός, τό *ear*

ὄχλος, -ου, ὁ *crowd, mob*

παθήμα -ατος, τό *suffering, misfortune*

παιδεῖα, -ας, ἡ *education, culture*

παιδεύω *teach, educate*

παρά (prep.) (+gen.) *from*

πάσχω *suffer*

εὖ πάσχω *be well treated*

περί (prep.) (+acc.) *around*

περιεπω *treat*

πηλός, -οῦ, ὁ *mud*

πημονή, -ης, ἡ *woe, misery*

πιστός, -ή, -όν *trustworthy*
 πνεῦμα, -ατος, τό *breath*
 ποιέω *make, do*
 πολεμικός, -α, -όν *hostile, enemy*
 ποῦς, ποδός, ὁ *foot*
 πρᾶγμα, -ατος, τό *thing, matter*
 πρὸς (prep.) (+acc.) *to, towards; on, at*
 πρόθεν (adv.) *previously*
 ῥάδιος, -α, -όν *easy*
 σῆμα, -ατος, τό *tomb*
 σιγή, -ῆς, ἡ *silence*
 εἴτια, -ων, τὰ *provisions, food*
 σιωπή, -ῆς, ἡ *silence*
 σκιά, -ᾱς, ἡ *shadow*
 σοφός, -ή, -όν *wise, clever*
 στρατηγός, -οῦ, ὁ *general, commander*
 ταριχεύω *embalm, mummify*

τραχύτης, -ητος, ἡ *roughness*
 τρέφω, *rear*
 φαῦλος, -ον (also -η, -ον) *poor, inadequate*
 φεῦ (interjection) *alas!*
 φιλάργυρος, -ον *avaricious, miserly*
 χαλεπός, -ή, -όν *difficult, hard*
 χάρις, -ιτος (acc. χάριν), ἡ *favour*
 χολή, -ῆς, ἡ *bile; anger*
 χρειᾶ, -ᾱς, ἡ *use, serviceability*
 χρήμα, -ατος, τό *thing; (pl.) money*
 χρόνος, -ου, ὁ *time*
 χυτός, -ή, -όν *melted (with λίθινος, made of glass)*
 χύτρα, -ᾱς, ἡ *pot*
 ῥόν, -οῦ, τό *egg*

6.1 Grammar

6.1/1 Third declension – consonant stem nouns (2)

(a) *Stems in v (masculine and, rarely, feminine)*

These stems nearly all have a nominative singular in -ην or -ων with a genitive -ενoc/-ηνoc or -ονoc/-ωνoc. There is no rule to determine whether a particular word has a long or short vowel in its stem. Those with a short vowel do not lengthen it in the dative plural because here we have $v + c > c$, not $vr + c > c$ (cf. 5.1/1b).

	λιμήν (m) <i>harbour</i>	μήν (m) <i>month</i>	δαίμων (m or f) <i>divine being</i>	ἄγών (m) <i>contest</i>
stem	λιμεν-	μην-	δαιμον-	ἄγων-
SINGULAR				
Nom.	λιμήν	μήν	δαίμων	ἄγών
Voc.	λιμήν	μήν	δαῖμον	ἄγών
Acc.	λιμέν-α	μῆν-α	δαίμον-α	ἄγών-α
Gen.	λιμέν-oc	μην-όc	δαίμον-oc	ἄγών-oc
Dat.	λιμέν-ι	μην-ί	δαιμον-ι	ἄγών-ι
PLURAL				
N.V.	λιμέν-ec	μῆν-ec	δαίμον-ec	ἄγών-ec
Acc.	λιμέν-ac	μῆν-ac	δαίμον-ac	ἄγών-ac
Gen.	λιμέν-ων	μην-ῶν	δαιμόν-ων	ἄγών-ων
Dat.	λιμέ-ci(v)	μη-cí(v)	δαίμο-ci(v)	ἄγῶ-ci(v)

Notes

- 1 There are a few such nouns in -ῖc, -ῖvoc, e.g. ῥῖc, ῥῖνός (f) *nose*; δελφῖc, -ῖvoc (m) *dolphin*.

- 2 The vocative singular of *v*-stems is the same as the nominative when the nominative is accented on the final syllable (so λιμήν, but δαῖμον).
- 3 κύων, κυνός (m or f) *dog* has an irregular stem κυν-.

(b) **Stems in ρ (mainly masculine)**

The majority have a nom. s. -ηρ, gen. -ηρος or nom. s. -ωρ, gen. -ωρος. Four nouns with a nom. s. in -ηρ form a special sub-group and are declined alike: πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, γαστήρ (f) *stomach*. Also given below is the slightly irregular ἀνὴρ *man, male*. Of these nouns only those in -ηρ, -ηρος do not have a distinct vocative singular (cῶτερ from cωτήρ, -ῆρος (m) *saviour* is an exception).

	θήρ (m) <i>wild beast</i>	ρήτωρ (m) <i>speaker</i>	πατήρ (m) <i>father</i>	ἀνὴρ (m) <i>man</i>
stem	θηρ-	ρήτορ-	πατ(ε)ρ-	ἀνδρ-
SINGULAR				
Nom.	θήρ	ρήτωρ	πατήρ	ἀνὴρ
Voc.	θήρ	ρήτορ	πάτερ	ἄνερ
Acc.	θήρ-α	ρήτορ-α	πατέρ-α	ἄνδρ-α
Gen.	θηρ-ός	ρήτορ-ος	πατρ-ός	ἀνδρ-ός
Dat.	θηρ-ί	ρήτορ-ι	πατρ-ί	ἀνδρ-ί
PLURAL				
N.V.	θήρεc	ρήτορ-εc	πατέρ-εc	ἄνδρ-εc
Acc.	θήρ-αc	ρήτορ-αc	πατέρ-αc	ἄνδρ-αc
Gen.	θηρ-ῶν	ρήτορ-ων	πατέρ-ων	ἄνδρ-ῶν
Dat.	θηρ-ί(ν)	ρήτορ-ι(ν)	πατρά-ι(ν)	ἀνδρά-ι(ν)

A few nouns with stems in ρ do not have a nom. s. in -ηρ/-ωρ. Of these, χεῖρ, χειρός (f) *hand* (stem χειρ-) can also have a stem χερ-, which is the more usual in the dat. pl., viz χερσί(ν); ἔαρ (n) (the season of) *spring* has gen. ἥρος, dat. ἥρι; πῦρ (n) *fire* has gen. πυρός, dat. πυρί (see also 13.1/1c).

(c) **Stems in εc (neuters in -oc, masculine proper names in -ηc)**

Neuters in -oc, as γένoc, γένουc *race, clan* (stem γενεc-), form a large class. They appear to be irregular because they were affected by a sound change at an earlier stage of Greek whereby intervocal sigma was lost and in Attic the two previously separated vowels were contracted (in Homeric Greek and other dialects the uncontracted forms survived).

	SINGULAR	PLURAL
N.V.	γένος	γένη (<i><γένε(ς)-α</i>)
Acc.	γένος	γένη
Gen.	γένους (<i><γένε(ς)-ος</i>)	γενῶν (<i><γενέ(ς)-ων</i>)
Dat.	γένει (<i><γένε(ς)-ι</i>)	γένεσι (v) (<i><γένε(ς)-ι</i>)

Many masculine proper names are compounds with a stem in *εσ* because their second element is a neuter noun of this type, e.g. Διογένης (γένος), ᾠκράτης (κράτος), Ἀριστοτέλης (τέλος). These must be distinguished from first declension masculine proper names in *-ης* (see 3.1/2 notes 3 and 4). A complication arises with proper names containing the neuter κλέος *fame* as their second element (e.g. Περικλῆς, Ἡρακλῆς, Θεμιστοκλῆς) since a further contraction is required in the nom. voc. and dat. because of the additional *ε* in the stem (κλέεσ-). Compare the declensions of ᾠκράτης and Περικλῆς:

Nom.	ᾠκράτης	Περικλῆς (<i><κλέης</i>)
Voc.	ᾠκράτες	Περικλείς (<i><κλέεσ</i>)
Acc.	ᾠκράτη (<i><-ε(ς)α</i>)	Περικλέα (<i><κλέε(ς)α</i>)
Gen.	ᾠκράτους (<i><-ε(ς)ος</i>)	Περικλέους (<i><-κλέε(ς)ος</i>)
Dat.	ᾠκράτει (<i><-ε(ς)ι</i>)	Περικλεῖ (<i><-κλέε(ς)ι</i>)

The acc. Περικλέα has a final *α* (not *η* as in γένη) because of the preceding *ε* (cf. ἀργυρά *<-εα*, 6.1/2). One noun in *-ης* which belongs here but is not a masculine proper noun is τριήρης (f) *trireme*. (singular as for ᾠκράτης, plural n.v.a. τριήρεις, gen. τριήρων, dat. τριήρεσι(v)).

6.1/2 Second declension contracted nouns and first and second declension contracted adjectives

The few second declension masculine nouns in *-ος* and neuters in *-εον* are contracted in Attic according to the rules given for contracted verbs (5.1/2; on *ε* + *α*, which does not occur in verbs, see below). The uncontracted forms, which are regular, occur in other dialects. Examples are:

	νόος <i>mind</i>		ότέον <i>bone</i>	
	Contracted (Attic)	Uncontracted (non-Attic)	Contracted Attic)	Uncontracted (non-Attic)
SINGULAR				
Nom.	νοῦς	νό-ος	ότοῦν	ότέ-ον
Voc.	νοῦ	νό-ε	ότοῦν	ότέ-ον
Acc.	νοῦν	νό-ον	ότοῦν	ότέ-ον
Gen.	νοῦ	νό-ου	ότοῦ	ότέ-ου
Dat.	νῷ	νό-φ	ότῳ	ότέ-φ

PLURAL

Nom.	voī	νό-οι	ὁτᾶ	ὁτῆ-α
Voc.	voī	νό-οι	ὁτᾶ	ὁτῆ-α
Acc.	voūc	νό-ουc	ὁτᾶ	ὁτῆ-α
Gen.	vōv	νό-ων	ὁτῶν	ὁτῆ-ων
Dat.	voīc	νό-οιc	ὁτῶιc	ὁτῆ-οιc

In the nom. voc. acc. pl. of neuters ε + ᾱ produces ᾱ on the analogy of the α-ending of normal second declension neuters (cf. χρῦcᾱ below).

Like voūc are declined ῥοūc *stream*, πλοūc *voyage*, and compounds of the latter such as περίπλουc *circumnavigation*.

Most first and second declension contracted adjectives are formed with -εoc, -εα, -εov, e.g. χρῦcοūc (< χρῦcεoc) *golden*, which is declined:

SINGULAR	M.		F.	N.
N.V.	χρῦcοūc (-εoc)	χρῦcῆ	(-έα)	χρῦcοῦν (-εov)
Acc.	χρῦcοῦν (-εov)	χρῦcῆν	(-έαν)	χρῦcοῦν (-εov)
Gen.	χρῦcοῦ (-έou)	χρῦcῆc	(-έας)	χρῦcοῦ (-έou)
Dat.	χρῦcῶ (-έω)	χρῦcῆ	(-έα)	χρῦcῶ (-έω)

PLURAL

N.V.	χρῦcοῖ (-εoi)	χρῦcαῖ (-εai)	χρῦcᾶ (-εα)
Acc.	χρῦcοūc (-έouc)	χρῦcᾶc (-έας)	χρῦcᾶ (-εα)
Gen.	χρῦcῶν (-έov)	χρῦcῶν (-έov)	χρῦcῶν (-έov)
Dat.	χρῦcοῖc (-έoi)	χρῦcαῖc (-έai)	χρῦcοῖc (-έoi)

In the feminine singular ε + ᾱ > η, except where ε is preceded by ε, ι, or ρ, e.g. ἀργυροῦc (-εoc), -ᾱ (-έα), -οῦν, (-εov) [*made off*] *silver*, whose feminine singular is: nom. ἀργυρᾶ, acc. ἀργυρᾶν, gen. ἀργυρᾶc, dat. ἀργυρᾶ (here ε + ᾱ > ᾱ).

ἀπλοῦc, -ῆ, -οῦν *simple* is contracted from ἀπλόoc but follows χρῦcοūc completely, even in the feminine.

6.1/3 Compound verbs formed with prepositional prefixes

Many verbs form compounds by prefixing one, or sometimes more than one, preposition (e.g. ἐπιβαίνω, 3.2.12(v)). This involves important sound changes when certain vowels and consonants are juxtaposed:

- (a) With the exception of περί and πρό, prepositions ending in a vowel drop this vowel (by elision) when compounded with a verb which begins with a vowel or diphthong: ἀπάγω (ἀπό+ἄγω) *lead away*, παρέχω (παρά+ἔχω) *provide*, but προάγω *lead forward*, περιάγω *lead round*.

- (b) When, owing to the elision of the final vowel of the preposition, π, τ, or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, φ, θ and χ: ἀφαιρέω (ἀπό+αἰρέω) *take away*; καθαιρέω (κατά+αἰρέω) *destroy*.
- (c) When compounded with a verb beginning with a vowel or diphthong, ἐκ becomes ἐξ: ἐξάγω (ἐκ+ᾱγω) *lead out*; ἐξαιρέω (ἐκ+αἰρέω) *take out*.
- (d) When compounded with a verb beginning with a consonant, the ν of ἐν and σύν is assimilated as follows:
 ν before π, β, φ, ψ and μ becomes μ: συμβουλεύω (συν+βουλεύω) *advise*
 ν before γ, κ, χ, and ξ becomes nasal γ: ἐγγράφω (ἐν+γράφω) *write in/on*
 ν before λ becomes λ: συλλαμβάνω (συν+λαμβάνω) *gather together*
 ν of σύν is dropped before c: συστρατεύω (συν+στρατεύω) *join in an expedition*.
- (e) When a verb compounded with a preposition is used in a tense which requires the augment, the augment comes between the preposition and the verb, not in front of the preposition: προ-έ-βαλλον (<προβάλλω) *I was attacking*. If the insertion of the augment results in the clash of two vowels, e.g. κατα + ἐ-γίγνωσκον the same process as in (a) above will apply: so κατεγίγνωσκον (<καταγινώσκω) *I was condemning*. In these circumstances πρό normally contracts with the augment προὔβαλλον¹ (<προβάλλω; the expected form would be προέβαλλον) *I was putting forward*; προὔπεμπον (<προπεμπω) *I was escorting* (the contracted diphthong is generally indicated by a sign identical with a smooth breathing (11.1/5b)).
- (f) The assimilation of ἐν and σύν described in (d) is blocked by the syllabic augment in the augmented tenses; thus συμβουλεύω but συνεβούλευον.

Notes

- 1 The meaning of a compound verb is not always predictable from its constituent parts (cf. at *a* above παρέχω). Prepositions may retain their normal meanings (as ἀπαγω, ἐγγράφω) but some have acquired a special sense, e.g. μεταγινώσκω *change one's mind* (from γινώσκω *know*) where μετα- conveys the idea of change.
- 2 In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: παρείχον *they were providing*; παρήσαν *they were present*; cf. Appendix 8, b(vi).

- 3 Greek has a few compound verbs which contain no prepositional element: οἰκοδομέω *build a house* (οἶκος *house*); ναυμαχέω *fight with ships* (ναῦς *ship*). These compounds are augmented at the beginning, not between the two elements (ᾠκοδόμησα, ἐναυμάχησα).

6.1/4 –ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when c is added to form the future or weak aorist. Some resemble λῶν in having a simple present stem to which this c can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(a) Verbs of the above type with no suffix in the present stem

πλέκω	<i>plait</i>	fut.	πλέξω	aor.	ἔπλεξα
πέμπω	<i>send</i>	fut.	πέμψω	aor.	ἔπεμψα
πείθω	<i>persuade</i>	fut.	πείσω	aor.	ἔπεισα

(b) Verbs with a suffix in the present stem

At a very early stage in its development Greek possessed a consonant which was pronounced as the y in the English *yes*. This sound no longer existed in the form Greek had taken by the time of the introduction of the alphabet. It had occurred in words inherited from Indo-European (1.3) and had also served as a suffix to form the present stem of many –ω verbs whose primitive or original stem ended in a consonant. In this function it combined with the preceding consonant. The combinations which concern us here are κ/γ/χ + y > ττ; π/β/φ + y > πτ; τ/δ/θ + y > ζ. As this suffix (and others – see below) was only used to form the present stem, the future and weak aorist are formed by applying c to the original stem. Examples are (the original stem is given in brackets):

PALATALS

φυλάττω	<i>guard</i>	(φυλακ-)	fut.	φυλάξω	aor.	ἐφύλαξα
ἀλλάττω	<i>change</i>	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἤλλαξα

LABIALS

κόπτω	<i>cut</i>	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	<i>harm</i>	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα
κρύπτω	<i>hide</i>	(κρυφ-)	fut.	κρύψω	aor.	ἔκρυψα

DENTALS

φράζω	<i>tell</i>	(φραδ-)	fut.	φράσω	aor.	ἔφρασα
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- (b) When, owing to the elision of the final vowel of the preposition, π, τ, or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, φ, θ and χ: ἀπό+αἰρέω (*ἀπό+αἰρέω*) *take away*; καθαιρέω (*κατά+αἰρέω*) *destroy*.
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Notes

- The meaning of a compound verb is not always predictable from its constituent parts (cf. at a above παρέχω). Prepositions may retain their normal meanings (as ἀπαγω, ἐγγράφω) but some have acquired a special sense, e.g. μεταγινώσκω *change one's mind* (from γινώσκω *know*) where μετα- conveys the idea of change.
- In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: παρείχον *they were providing*; παρήσαν *they were present*; cf. Appendix 8, b(vi).

- 3 Greek has a few compound verbs which contain no prepositional element: οικοδομέω *build a house* (οἶκος *house*); ναυμαχέω *fight with ships* (ναῦς *ship*). These compounds are augmented at the beginning, not between the two elements (ἠοικοδόμησα, ἠναυμαχῆσα).

6.1/4 –ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when c is added to form the future or weak aorist. Some resemble λύω in having a simple present stem to which this c can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(a) Verbs of the above type with no suffix in the present stem

πλέκω	<i>plait</i>	fut.	πλέξω	aor.	ἔπλεξα
πέμπω	<i>send</i>	fut.	πέμψω	aor.	ἔπεμψα
πείθω	<i>persuade</i>	fut.	πείσω	aor.	ἔπεισα

(b) Verbs with a suffix in the present stem

At a very early stage in its development Greek possessed a consonant which was pronounced as the *y* in the English *yes*. This sound no longer existed in the form Greek had taken by the time of the introduction of the alphabet. It had occurred in words inherited from Indo-European (1.3) and had also served as a suffix to form the present stem of many –ω verbs whose primitive or original stem ended in a consonant. In this function it combined with the preceding consonant. The combinations which concern us here are κ/γ/χ + *y* > ττ; π/β/φ + *y* > πτ; τ/δ/θ + *y* > ζ. As this suffix (and others – see below) was only used to form the present stem, the future and weak aorist are formed by applying c to the original stem. Examples are (the original stem is given in brackets):

PALATALS

οὐλάττω	<i>guard</i>	(φυλακ-)	fut.	φυλάξω	aor.	ἐφύλαξα
αλλάττω	<i>change</i>	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἤλλαξα

LABIALS

κόπτω	<i>cut</i>	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	<i>harm</i>	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα
κρύπτω	<i>hide</i>	(κρυφ-)	fut.	κρύψω	aor.	ἔκρυψα

DENTALS

οράζω	<i>tell</i>	(φραδ-)	fut.	φράσω	aor.	ἔφρασα
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The original stem can be seen in cognate words (e.g. φυλακή *act of guarding*, βλάβη *damage*). It need not be memorized as these verbs follow the above patterns. An exception is a few verbs in -ζω which are palatals, not dentals, as e.g. σφάζω *slaughter* (σφαγ-) fut. σφάξω, aor. ἔσφαξα (cf. σφαγή [*act of*] *slaughtering*).

All dental-stem verbs in -ίζω of more than two syllables have a future in -ιέω (originally -ιέω; cf. 5.1/2 note 3), which always contracts to -ιῶ: νομίζω *think*, fut. νομιῶ, νομιεῖς, νομιεῖ, etc., but κτίζω *found, build*, fut. κτίσω. A few verbs in -ίζω are palatals: μακτίζω *whip* (stem μακτιγ-), fut. μακτίξω, aor. ἐμάκτιξα.

Of the other present stem suffixes belonging here we may mention κκ (as in διδάσκω (<διδαχ + κκ-ω) *teach*, fut. διδάξω, etc.) and αν. The latter is often accompanied by a nasal infix (i.e. a nasal inserted before the final consonant of the root); neither αν nor the infix occur outside the present stem, e.g. λαμβάνω *take*, aor. stem λαβ- (in λα-μ-β-άν-ω the nasal infix takes the form of the labial nasal μ before the following labial; cf. μα-ν-θ-άν-ω *learn*, aor. stem μαθ; λα-γ-χ-άν-ω *obtain*, aor. stem λαχ-; see 7.1/1).

6.2 Greek reading

- 1 *As well as translating the following give the 1st s. present indicative of each verb:*

(i) οἱ φύλακες τοὺς Πέρσας ἐφύλαξαν. (ii) ἄρα ἔκρυψας τὸν χρυσοῦν ἵππον; (iii) οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι συνεστράτευσαν. (iv) πολλὰ ἐν τῇ πέτρᾳ ἐνέγραψεν. (v) οἱ δαίμονες πολλὰ καὶ μεγάλα πράξουσιν. (vi) ὁ Σωκράτης ἡμᾶς ἐδίδαξεν. (vii) τὴν οἰκίαν τοῦ Περικλέους ἐβλάψαν. (viii) ἐν τῷ λιμένι ἐναυμαχήσαμεν.

- 2# κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.

- 3# χεῖρ χεῖρα νίπτει, δάκτυλοι δὲ δακτύλους.

- 4 ἡ μὲν φωνὴ ἐστὶν ἀργυρᾶ, ἡ δὲ σιγὴ χρυσεῇ.

- 5# ὦ δαῖμον, ὥς οὐκ ἔστ' ἀποστροφή βροτοῖς τῶν ἐμφύτων τε καὶ θεηλάτων κακῶν.

- 6 **Further futurity**

(i) εἰς ὕδωρ γράφεις. (ii) εἰς ψάμμον οἰκοδομεῖς. (iii) γλαυκ' Ἀθήναζε (sc. φέρεις). (iv) κύματα μετρεῖς. (v) ὄρνιθος γάλα ζητεῖς. (vi) σίδηρον πλεῖν διδάσκεις. (vii) ἡλίφ' ὦς δανείζεις. (viii) βατράχοις οἰνοχοεῖς. (ix) τὸν ἀέρα τυπτεῖς. (x) ἐλέφαντα ἐκ μῦας ποιεῖ.

7 Other short proverbs and aphorisms

(i) ψυχῆς μέγας χαλινός ἐστιν ὁ νοῦς (ii) Ἕλληνες αἰεὶ παῖδες, γέρον δὲ Ἕλλην οὐκ ἔστιν. (iii) εἰς μητρὶ παῖδες ἄγκυραι βίου. (iv) οἴκοι λέοντες, ἐν μάχῃ δ' ἀλώπεκες. (v) νοῦς ὄρα καὶ νοῦς ἀκούει. (vi) μακραὶ τυράννων χεῖρες. (vii) ψεύδεται Ἄρης φίλος. (viii) Ἑλλὰς Ἑλλάδος αἱ Ἀθῆναι. (ix) τέττιγι μέλιτταν συγκρίνεις. (x) χαλεπὸν θυγάτηρ κτῆμα.

8 τὸ μὲν πῦρ ὁ ἄνεμος, τὸν δὲ ἔρωτα ἡ συνήθεια ἐκκαίει.

9 κατὰ τὸν Σωκράτη οὐδεὶς ἐκουσίως ἀμαρτάνει.

10 οὐ μετανοεῖν ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα τὸν σοφόν.

11 The siege of Melos

Thucydides, the other great historian of the fifth century BC, wrote a history of the Peloponnesian War, which was fought between Athens and Sparta (the major power in the Peloponnese) from 431 BC to 404 BC, when Athens fell. Melos was an island in the southern Aegean whose desire to stay neutral was brutally suppressed by the Athenians.

καὶ οἱ μὲν Ἀθηναίων πρέσβεις (ambassadors) ἀνεχώρησαν εἰς τὸ στρατεῦμα, οἱ δὲ στρατηγοὶ περιτείχιζαν τοὺς Μηλίους. καὶ ὕστερον φυλακὴ μὲν ὀλίγη τῶν συμμαχῶν ἐκεῖ παρέμενε καὶ ἐπολιόρκει τὸ χωρίον, οἱ δὲ ἄλλοι στρατιῶται καὶ κατὰ γῆν καὶ κατὰ θάλατταν ἀνεχώρησαν. ἔπειτα δὲ οἱ 5 Μήλιοι τὸ περιτείχισμα ἀνέσπασαν τῶν Ἀθηναίων, ἐπεὶ παρῆσαν οὐ πολλοὶ τῶν φυλάκων. ἀλλὰ στρατιὰν ὕστερον ἐκ τῶν Ἀθηναίων ἄλλην ἐξέπεμψαν οἱ Ἀθηναῖοι, καὶ κατὰ κράτος ἤδη ἐπολιόρκουν. προδοσία δὲ ἦν ἐν τοῖς Μηλίοις καὶ συνεχώρησαν τοῖς Ἀθηναίοις. οἱ δὲ ἐσφάζαν Μηλίων 10 τοὺς ἄνδρας, παῖδας δὲ καὶ γυναῖκας ἡνδραποδίσαν. καὶ ὕστερον ἀποίκους πολλοὺς ἐξέπεμψαν καὶ τὸ χωρίον ὥκισαν.

Notes

1 (v) πολλὰ καὶ μεγάλα lit. *many and great [things]* but translate *many great [things]*; when πολὺς in the plural is combined with another adjective καί is regularly inserted between the two.

2 Greek mirrors were made of polished bronze or silver.

5 Take ἀποτροφή with the genitives in the next line. 1.2 Take κακῶν as a noun and ἐμφύτων and θεηλάτων as adjectives; καί can be translated here by *and* or *or* because the evils are not necessarily both *innate* and *sent by the gods*.

6 (iii) The Acropolis at Athens was notorious as a haunt of small brown owls, the bird which was adopted as the Athenian emblem.

- 7 (ii) This remark of an Egyptian priest to the Athenian statesman Solon implicitly contrasts the age of Greek civilization with that of the Egyptians. (iv) A phrase of abuse, not a sentence; foxes were symbolic of a low cunning devoid of courage. (viii) The Athenians liked to regard themselves as the quintessence of Greekness. (x) The patriarchal nature of most Greek societies meant that sons were more highly valued than daughters.
- 11 ll.4f. Translate the imperfects παρέμενε and ἐπολιόρκει by *stayed* and *besieged* (Greek prefers to regard both events as extending over a period of time than as single actions – 4.1/1). ll.8f ἐξέπεμψαν < ἐκπέμπω (6.1/3); κατὰ κράτος lit. *in accordance with [their full] strength*, i.e. *energetically*. ll.11f. παῖδας καὶ γυναῖκας the regular order in Greek for *women and children*; ἡνδραπόδιαν < ἀνδραποδίζω (4.1/1 note 2(ii)).

6.2/1 Vocabulary

ἄγκυρα, -ας, ἡ	<i>anchor</i>	γλαῦξ, -αυκός, ἡ	<i>owl</i>
ἀεὶ (adv.)	<i>always</i>	γράφω	<i>write</i>
αἶρ, -έρος, ὁ	<i>air</i>	δαίμων, -ονος, ὁ	<i>god</i>
Ἀθηναῖζε (adv.)	<i>to Athens</i>	δάκτυλος, -ου, ὁ	<i>finger</i>
Ἀθῆναι, -ῶν, αἱ	<i>Athens</i>	δανείζω	<i>lend</i>
ἀκούω	<i>hear</i>	ἐγγράφω	<i>write in/on, inscribe</i>
ἄλωπιξ, -εκός, ἡ	<i>fox</i>	εἶδος, -ους, τό	<i>appearance</i>
ἁμαρτάνω	<i>err, do wrong</i>	ἐκεῖ (adv.)	<i>there</i>
ἀνασπάω	<i>pull down</i>	ἐκκαίω	<i>kindle</i>
ἀναχωρέω	<i>withdraw, retreat, retire</i>	ἐκονσίως (adv.)	<i>willingly</i>
ἀνδραποδίζω	<i>enslave</i>	ἐκπέμπω	<i>send out</i>
ἄνεμος, -ου, ὁ	<i>wind</i>	ἐλέφας, -αντος, ὁ	<i>elephant</i>
ἄνθρωπος, ὁ	<i>man</i>	Ἑλλάς, -άδος, ἡ	<i>Greece</i>
ἀποικός, -ου, ὁ	<i>settler, colonist</i>	Ἕλλην, -ηνος, ὁ	<i>a Greek</i>
ἀποτροφή, -ῆς, ἡ	<i>turning away from, escape</i>	ἐμφυτός, -ον	<i>inborn, innate</i>
ἄργυρος, -ᾶ, -οῦν	<i>made of silver, silver</i>	ἐπειδή (conj.)	<i>when</i>
Ἄρης, -ου, ὁ	<i>Ares (god of war)</i>	ἤδη (adv.)	<i>now</i>
βλάπτω	<i>damage</i>	ἥλιος, -ου, ὁ	<i>sun</i>
βροτός, -οῦ, ὁ	<i>mortal man</i>	θεῖλατος, -ον	<i>sent by the gods</i>
γάλα, -ακτος, τό	<i>milk</i>	θυγάτηρ, -τρός, ἡ	<i>daughter</i>
		κάτοπτρον, -ου, τό	<i>mirror</i>
		κράτος -ους, τό	<i>strength, power</i>
		κτῆμα, -ατος, τό	<i>(a) possession</i>

κῦμα, -ατος, τό *wave*
 Λακεδαιμόνιος, -ου, ὁ
Lacedaemonian, Spartan
 μακρός, -ᾶ, -όν *long*
 μάχη, -ης, ἡ *battle, fight*
 μέλιττα, -ης, ἡ *bee*
 μετανοέω *think afterwards,*
change one's mind, repent
 μετρέω *measure*
 Μήλιοι, -ων, οἱ *Melians*
 μήτηρ, -τρός, ἡ *mother*
 ναυμαχέω *fight a sea battle*
 νίπτω *wash*
 οἰκίζω *colonize*
 οἰκοδομέω *build a house*
 οἶκοι (adv.) *at home*
 οἶνος, -ου, ὁ *wine*
 οἰνοχοέω *pour wine*
 ὀλίγος, -η, -ον *small*
 ὁράω *see*
 ὄρνις, -τις, ὁ/ἡ *bird*
 οὐδεὶς *no one (7.1/5a)*
 παῖς, παιδός, ὁ/ἡ *child*
 παραμένω *remain*
 παρείμι (παρά+εἰμί) *be*
present
 περιτειχίζω *build a wall*
round
 περιτείχιμα, -ατος, τό
blockading wall
 πέτρα, -ᾶς, ἡ *rock*
 πλέω *sail*
 πολιορκέω *besiege*
 προδοσίᾱ, -ᾶς, ἡ *treachery*
 προνοέω *think beforehand*
 πῦρ, πυρός, τό *fire*
 σίδηρος, -ου, ὁ *iron*

στράτευμα, -ατος, τό *army*
 στρατιᾶ, -ᾶς, ἡ *army*
 συγκρίνω *compare*
(something with something,
acc. and dat.)
 συγχωρέω *yield to (+dat.)*
 σύμμαχος, -ου, ὁ *ally*
 συνθηεῖα, -ᾶς, ἡ
acquaintance, intimacy
 συστρατεύω *join an*
expedition, fight alongside
 σφάζω *slaughter*
 τεττιξ, -ιγος, ὁ *cicada,*
grasshopper
 τυπτώ *hit, beat*
 τυραννος, -ου, ὁ *absolute*
ruler; tyrant
 ὕδωρ, -ατος, τό *water*
 φυλακή, -ῆς, ἡ *guard,*
garrison
 φυλαξ, -ακος, ὁ *guard*
 φυλάττω *guard*
 φωνή, -ῆς, ἡ *voice, speech*
 φῶς, φωτός, τό *light*
 χαλινός, -οῦ, ὁ *bit (for a*
horse's bridle)
 χαλκός, -οῦ, ὁ *bronze*
 χεῖρ, χειρός, ἡ *hand*
 χρή *it is necessary*
 χωρίον, -ου, τό *place*
 ψάμμος, -ου, ἡ *sand*
 ψεῦδος, -ους, τό *falsehood,*
lie
 ψυχή, -ῆς, ἡ *soul*
 ὥς (exclamatory adv.)
how ...!

7.1 Grammar

7.1/1 Strong aorist indicative and infinitive active of -ω verbs

We have seen at 4.1/1 that -ω verbs have either a weak or a strong aorist and that the distinction between the two is solely one of form. The indicative of the strong aorist has the same endings as the imperfect; the infinitive has the same ending as the present (as do all other parts). As the strong aorist takes no suffix its stem must necessarily undergo some internal modification to differentiate it from that of the present. Any suffix attached to the latter is dropped (cf. 6.1/4*b*), and εἰ is reduced to ι, and εὖ to υ. Some strong aorist stems are simply irregular and must be learnt.

The following list of the most common verbs with a strong aorist shows examples of each type. The present infinitive and the imperfect indicative are included for comparison.

PRESENT INDICATIVE	IMPERFECT INDICATIVE	AORIST INDICATIVE	PRESENT INFINITIVE	AORIST INFINITIVE
ἄγω <i>lead, bring</i>	ἦγον	ἤγαγον	ἄγειν	ἀγαγεῖν
αἰρέω <i>take, capture</i>	ἦρουν	εἶλον (stem ἐλ-)	αἰρεῖν	ἐλεῖν
βάλλω <i>throw</i>	ἔβαλλον	ἔβαλον	βάλλειν	βαλεῖν
εὕρισκω <i>find</i>	εὕρισκον (or ἦϋ-)	εὕρον (or ἦϋ-)	εὕρισκεῖν	εὕρεῖν
ἔχω <i>have</i>	εἶχον	ἔσχον	ἔχειν	εχεῖν
λαγχάνω <i>obtain</i>	ἐλάγχανον	ἐλαχον	λαγχάνειν	λαχεῖν
λαμβάνω <i>take</i>	ἐλάμβανον	ἐλαβον	λαμβάνειν	λαβεῖν
λέγω <i>say</i>	ἔλεγον	εἶπον (stem εἰπ-)	λέγειν	εἰπεῖν

λείπω <i>leave</i>	ἔλειπον	ἔλιπον	λείπειν	λιπεῖν
μανθάνω <i>learn</i>	ἐμάνθανον	ἐμαθον	μανθάνειν	μαθεῖν
οράω <i>see</i>	ὥρων	εἶδον	οράν	ιδεῖν
		(stem ιδ-)		
πάσχω <i>suffer</i>	ἔπασχον	ἐπαθον	πάσχειν	παθεῖν
πίπτω <i>fall</i>	ἐπίπτον	ἐπεσον	πίπτειν	πεσεῖν
τυγχάνω <i>happen</i>	ἐτύγχανον	ἔτυχον	τυγχάνειν	τυχεῖν
οἴρω <i>carry</i>	ἔφερον	ἤνεγκον	φέρειν	ἐνεγκεῖν
φεύγω <i>flee</i>	ἔφευγον	ἔφυγον	φεύγειν	φυγεῖν

Notes

- The ending of the strong aorist infinitive active always has a circumflex accent.
- The aorists of αἰρέω, λέγω, οράω, φέρω come from roots entirely different from their presents (cf. English *go/went*). The unaugmented aorist stems of the first three (ἐλ-, εἰπ-, ιδ-) require particular attention. εἶπον and ἤνεγκον quite irregularly take the weak aorist endings in the 2nd. s. and pl.: εἶπας, εἶπατε; ἤνεγκας, ἤνεγκατε. We may sympathize with the Greeks who found εἶπον too complicated and gave λέγω a regular weak aorist ἔλεξα (good Attic but not as common). The strong aorist ἦλθον *I came/went* likewise has a present tense from another root. This verb is peculiar in having an active aorist but a deponent present (ἔρχομαι 8.1/2).
- By this stage you should be confident enough to consult the table of **Principal parts of verbs**, which sets out the principal parts of important verbs which have some irregularity. A normal transitive verb in Greek has six principal parts and from these all possible forms can be deduced (see next note for the only exceptions). These parts are:
 - 1st s. present indicative active (λῶ; 2.1/5)
 - 1st s. future indicative active (λῶ; 2.1/5)
 - 1st s. aorist indicative active (ἔλῃ; 4.1/1; for strong aorist see above)
 - 1st s. perfect indicative active (λέλυκα; 15.1/1)
 - 1st s. perfect indicative middle and passive (λέλυμαι; 16.1/3)
 - 1st s. aorist indicative passive (ἐλύθη; 11.1/1).

This list is not as formidable as it might seem at first sight as some verbs do not exist in every possible part, while many (such as λῶ) are completely regular and all their principal parts can be deduced from their present stem. Do not, at this stage, try to digest the **Principal parts of verbs** (in

any case, we have not yet dealt with principal parts (iv - (vi)), but familiarize yourself with its arrangement and get into the habit of using it. When individual principal parts are wildly irregular (e.g. εἶπον), they are given separate entries in the **Vocabulary**.

- 4 A few verbs have an imperfect which cannot be predicted from their present stem. Thus ὁράω > ἑώρων, with both syllabic and temporal augment; ἔχω > εἶχον (the original form of ἔχω was céχω with an imperfect ἔεχον, which lost its intervocalic sigma (6.1/1c) and then contracted ε+ε to ει (5.1/2b)).

7.1/2 φημί say (see also Appendix 3)

This irregular -μι verb (2.1/4) is inflected as follows in the present and imperfect:

	PRESENT	IMPERFECT
SINGULAR	1 φημί	ἔφην
	2 φῆς	ἔφησθα or ἔφης
	3 φησί (v)	ἔφη
PLURAL	1 φαμέν	ἔφαμεν
	2 φατέ	ἔφατε
	3 φασί (v)	ἔφασαν
INFINITIVE	φάναι	

Notes

- 1 All the forms of the present indicative are enclitic (**Appendix 8**) except the second person singular (cf. εἶμι, 3.1/6).
- 2 The imperfect regularly has an aorist meaning, *I said*.
- 3 φημί, not λέγω, is regularly used in the direct quotation of conversations (i.e. **direct speech** – see next subsection). When so used, φημί does not appear until after the beginning of the quotation: δοκεῖς, ἔφη, ὦ Σώκρατες, εὖ λέγειν “*You seem,*” *he said,* “*to be speaking well, Socrates.*”
- 4 The φη/φα alternation in the forms of this verb is explained at 19.1/1.

7.1/3 Indirect speech

When we wish to report what someone has said (or thought, etc.) we may do this in one of two ways. We may either give his exact words (cf. 7.1/2 note 3): “*Justice is the advantage of the stronger,*” *said Thrasymachus*; or we may grammatically subordinate the speaker’s words to a verb of saying (or thinking, etc.): *Thrasymachus said that justice was the advantage of the*

stronger. The first form is called **direct speech**, the second **indirect (or reported) speech**.

Since speech may be conveniently divided into statement, question and command, we therefore have three corresponding forms of indirect speech:

- (a) **Indirect statement:** *He said that he was happy.* (Direct *I am happy.*)
- (b) **Indirect question:** *We asked if he was happy.* (Direct *Are you happy?*)
- (c) **Indirect command:** *I told him to cheer up.* (Direct *Cheer up!*)

These examples show the adjustments in pronouns that are nearly always necessary in English. Greek does the same but does not, as we shall see, make the tense adjustments required by English in (a) and (b).

7.1/4 Indirect command

For this construction Greek, like English, uses an infinitive after a verb of ordering: ἐκέλευε τὸν παῖδα τὰ γράμματα μαθεῖν *he ordered the boy to learn [his] letters*. If the infinitive is negated, the negative μή, not οὐ, is used: ὁ νόμος ἡμᾶς κελεύει μὴ ἀδικεῖν *the law orders us not to do wrong*.

The two adverbs of negation, μή and οὐ, are always to be translated by *no/not* but have quite distinct uses (see 7.1/6). The rule here is that μή is always used to negate an infinitive except in indirect statement (8.1/3).

The tense of the infinitive is a matter of aspect (4.1/1). In the above examples μαθεῖν simply conveys that the learning is to be done, whereas ἀδικεῖν indicates that we are not to do wrong on any occasion.

7.1/5 Numerals (see also Appendix 7)

There are three types of numeral:

- (a) **Cardinals** (in English *one, two, three, four*, etc.)

In Greek, as in English, these function as adjectives. The numbers *one* to *four* are declined as follows:

	εἷς <i>one</i>			δύο <i>two</i>
	M.	F.	N.	M.F.N.
<i>Nom.</i>	εἷς	μία	ἓν	δύο
<i>Acc.</i>	ἕνα	μίαν	ἓν	δύο
<i>Gen.</i>	ένός	μιᾶς	ένός	δυοῖν
<i>Dat.</i>	ένί	μιᾷ	ένί	δυοῖν

	τρεις <i>three</i>		τέτταρες <i>four</i>	
	M. & F.	N.	M. & F.	N.
Nom.	τρεις	τρία	τέτταρες	τέτταρα
Acc.	τρεις	τρία	τέτταρας	τέτταρα
Gen.	τριῶν	τριῶν	τεττάρων	τεττάρων
Dat.	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)

So, e.g. ἐκ μιᾶς νήσου *out of one island*, εἰς τέτταρας οἰκίας *into four houses*.

The numbers *five to one hundred* are indeclinable (i.e. have no variable inflections), except when they contain any of the numbers *one to four* (e.g. εἴκοσι τέτταρες *twenty-four*, where τέτταρες would alter its ending as required: εἴκοσι τέτταρα ἔργα *twenty-four tasks*). The words for *two hundred, three hundred*, etc. follow the plural of καλός (3.1/3): so διακόσιοι, -αι, -α *two hundred*; τρισχilioi, -αι, -α *three thousand*.

(b) **Ordinals** (in English, *first, second, third*, etc.)

These also are first and second declension adjectives (3.1/3), e.g. ἡ πρώτη γυνή *the first woman*.

(c) **Numeral adverbs** (in English, *once, twice, three times*, etc.)

All except ἅπαξ *once*, δίδυμι *twice*, τρίς *three times*, end in -άκις (cf. πολλάκις *often*, lit. *many times*).

Notes

- 1 Like εἷς is declined the pronoun οὐδεὶς (< οὐδέ + εἷς *not even one*), οὐδεμία, οὐδέν, gen. οὐδενός, οὐδεμιάς, οὐδενός *no-one, nobody, none*. The neuter οὐδέν means *nothing*, but is often used adverbially in the sense *in no respect, not at all* (20.1/5). οὐδεὶς can also be used as an adjective meaning *no*, e.g. οὐδεμία γυνή *no woman*.
- 2 Compound numbers over twenty are expressed by putting the smaller number first with καί (δύο καὶ εἴκοσι *two and twenty*), or the larger number first without καί (εἴκοσι δύο *twenty-two*).

7.1/6 Negatives

Unlike English, Greek has two negatives οὐ (οὐκ, οὐχ, 2.1/6a(1)) and μή, and although we translate both by *not* their uses are quite distinct. These involve many constructions not yet described (for a summary see 24.1/2). We may, however, note:

- (a) οὐ is used to negate statements and so is the negative used with a verb in the indicative in main clauses (examples at 3.2.1, 3.2.4 etc.)

- (b) μή is the negative used with infinitives except in indirect statement (see above 7.1/4 and 8.1/3a).
 (c) For every compound of οὐ (e.g. οὐδέ, οὐδεῖς) there is a corresponding compound of μή (e.g. μηδέ, μηδεῖς). The latter are used, where appropriate, in constructions otherwise requiring μή.

We have already seen at 3.2.12(vi) (see note) that the compound negative οὐδεῖς reinforces a simple preceding negative (οὐ λέγει οὐδέν *he says nothing*). However, when the order is reversed and a compound negative precedes a simple negative the two cancel each other to give a strong affirmative: οὐδεῖς οὐκ ἔπαθεν *no-one did not suffer*, i.e. *everyone suffered*.

7.1/7 Phrases expressing time and space

Many temporal phrases in English contain a preposition, e.g. *on Wednesday*, *for six days* (but cf. *I will see you next week*). In three types of temporal phrase of this sort Greek simply uses a particular case, provided that the noun involved signifies some period, point, or division of time (*dawn, day, winter, year*, etc.):

- (a) **Time how long** is expressed by the accusative:

ἐννέα ἔτη οἱ Ἀχαιοὶ πρὸ τῆς	<i>For nine years the</i>
Τροίᾳς ἐστρατοπέδευον.	<i>Achaean were</i>
	<i>encamped before Troy.</i>

- (b) **Time when** is expressed by the dative:

δεκάτῳ ἔτει ἱερὸν Ἴλιον	<i>In the tenth year they</i>
ἐπόρθησαν.	<i>sacked holy Ilium (the</i>
	<i>definite article is generally</i>
	<i>omitted before ordinal</i>
	<i>numerals in this</i>
	<i>construction).</i>

- (c) **Time within which** is expressed by the genitive:

τριῶν ἡμερῶν ἔπλευσε	<i>Within three days Menelaus</i>
Μενελάος εἰς τὴν Ἑλλάδα.	<i>sailed to Greece.</i>
εἴκοσι ἐτῶν Ὀδυσσεὺς τὴν	<i>For (i.e. within the space</i>
Ἰθάκην οὐκ εἶδεν.	<i>of) twenty years</i>
	<i>Odysseus did not</i>
	<i>see Ithaca.</i>

τέλος εἰς τὴν πατρίδα	<i>Finally he returned to [his]</i>
νυκτὸς ἐνόστησεν.	<i>native land by night.</i>

With nouns which do not indicate a period, point, or division of time (e.g. *war* as in *during the war*) a preposition is generally used (e.g. διὰ + gen.).

- (d) *Spatial extent* is expressed by the **accusative** (this usc similar to (a) above):

ἀπέχει τῆς Τροίᾳς ἡ Ἰθάκη	<i>Ithaca is many stades</i>
πολλοὺς σταδίους.	<i>distant from Troy.</i>
οἱ στρατιῶται διὰ τοῦ	<i>The soldiers walked four</i>
πεδίου ἐβάδιζαν σταθμοὺς	<i>stages through the plain.</i>
τέτταρας.	

7.2 Greek reading

- 1 ἡ παροιμία ἡμᾶς κελεύει μὴ κινεῖν ἀκίνητα.
- 2# εὐρεῖν τὸ δίκαιον πανταχῶς οὐ ῥᾶδιον.
- 3 ὁ δὲ Ἰσχύμαχος εἶπεν, ὦ Σώκρατες, χειμῶνος μὲν τὴν οἰκίαν δεῖ εὐήλιον εἶναι, τοῦ δὲ θεροῦς εὐσκιον.
- 4 οὐκ ἔχομεν οὔτε ὄπλα οὔτε ἵππους.
- 5# οὐδὲν ἔρπει ψεῦδος εἰς μήκος χρόνου.
- 6 μίαν μὲν οὖν ἡμέραν οἱ Ἀθηναῖοι αὐτοῦ ἐστρατοπέδευσαν τῇ δὲ ὑστεραίᾳ Ἀλκιβιάδης ἐκκλησίαν ἐποίησε καὶ ἐκέλευεν αὐτοὺς καὶ ναυμαχεῖν καὶ πεζομαχεῖν καὶ τειχομαχεῖν. οὐ γὰρ ἔστιν, ἔφη, χρήματα ἡμῖν, τοῖς δὲ πολέμοις ἄφθονα.
- 7 οὐδεὶς ἀνθρώπων οὐκ ἀποθνήσκει.
- 8 **Proverbs**
(i) μία χελιδὼν ἕαρ οὐ ποιεῖ. (ii) δις παῖδες οἱ γέροντες. (iii) ἐν δυοῖν τρία βλέπεις. (iv) εἰς ἀνὴρ οὐδεὶς ἀνὴρ. (v) μία ἡμέρα σοφὸν οὐ ποιεῖ. (vi) ἡ γλῶττα πολλοὺς εἰς ὄλεθρον ἤγαγεν. (vii) ἐν πολέμῳ οὐκ ἔνεστι δις ἁμαρτεῖν. (viii) ἐξ ὀνύχων τὸν λέοντα ἔνεστι μαθεῖν.
- 9 ὁ Κῦρος ἦλθε διὰ τῆς Λυδίας σταθμοὺς τρεῖς παραάγγας δύο καὶ εἴκοσι ἐπὶ τὸν Μαίανδρον ποταμόν. τὸ δὲ εὖρος αὐτοῦ ἦν δύο πλέθρα.
- 10 ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἦλθες, εἶδες, ἀπῆλθες.
- 11 εἰπέ τις (someone) τῷ Σωκράτει, κακῶς ὁ Μεγακλῆς σε λέγει· ὁ δέ, καλῶς γάρ, ἔφη, λέγειν οὐκ ἔμαθεν.
- 12 **A sea battle**

Thucydides did not finish his history of the Peloponnesian war but his account was taken up and completed by Xenophon, a versatile writer whose life straddled the fifth and fourth centuries BC. The battle described by him below took place in 406 BC.

εἶχε δὲ τὸ δεξιὸν κέρας τῶν Πελοποννησίων Καλλικρατίδας. Ἑρμῶν δὲ ὁ κυβερνήτης, καλὸν ἔστιν, ἔφη, ἀποπλεῦσαι· αἱ γὰρ τριήρεις τῶν Ἀθηναίων μάλα ἰσχυραὶ εἰσιν. ἀλλὰ Καλλικρατίδας, αἰσχρόν ἔστιν, ἔφη, τὸ φεύγειν.

ἐναυμάχησαν δὲ αἱ τριήρεις χρόνον πολύν, πρῶτον μὲν 5
 ἄθροαι, ἔπειτα δὲ σποράδες. ἐπεὶ δὲ Καλλικρατίδας τε
 ἀπέπεσεν εἰς τὴν θάλατταν καὶ ἀπέθανε καὶ Πρωτόμαχος ὁ
 Ἀθηναῖος καὶ οἱ μετ' αὐτοῦ τῷ δεξιῷ τὸ εὐώνυμον ἐνίκησαν,
 ἐντεῦθεν φυγὴ ἦν τῶν Πελοποννησίων εἰς τε Χίον καὶ
 Φώκαιαν· οἱ δὲ Ἀθηναῖοι πάλιν εἰς τὰς Ἀργινοῦσας 10
 κατέπλευσαν. τῶν μὲν οὖν Ἀθηναίων τριήρεις πέντε καὶ
 εἴκοσι κατέδυσαν οἱ Λακεδαιμόνιοι, τῶν δὲ Πελοποννησίων
 Λακωνικάς μὲν ἑννέα οἱ Ἀθηναῖοι, τῶν δὲ ἄλλων συμμάχων
 ὥς ἐξήκοντα.

3 A troublesome visitor

In Athenian courts litigants were obliged to conduct their own cases, but they could use speeches written for them by professional writers. The following comes from such a speech composed by Lysias some time after 394 BC for a middle-aged homosexual defending himself against a charge of assault brought against him by a fellow Athenian, Simon, who was his rival for the affection of a young slave.

ἐπεὶ γὰρ ἐπὶ τὴν οἰκίαν μου τῆς νυκτὸς ἦλθεν ὁ Σίμων, ἐξέκοψε τὰς θύρας καὶ εἰσῆλθεν εἰς τὴν γυναικωνίτιν, οὗ ἦσαν ἡ τ' ἀδελφὴ μου καὶ αἱ ἀδελφιδαί. πρῶτον μὲν οὖν οἱ ἐν τῇ οἰκίᾳ ἐκέλευσαν αὐτὸν ἀπελθεῖν, ὃ δ' οὐκ ἤθελεν. ἔπειτα δὲ ἐξέωσαν βίᾳ. ἀλλ' ἐξηῦρεν οὐκ ἐδειπνοῦμεν καὶ πρᾶγμα 5
 σφόδρα ἄτοπον καὶ ἄπιστον ἐποίησεν. ἐξεκάλεσε γὰρ με ἐνδοθεν, καὶ ἐπειδὴ τάχιστα ἐξῆλθον, εὐθύς με τύπτειν ἐπεχείρησεν· ἐπειδὴ δὲ αὐτὸν ἀπέωσα, ἔβαλλέ με λίθοις καὶ ἐμοῦ μὲν ἀμαρτάνει, Ἀριστοκρίτον δὲ ἔβαλε λίθῳ καὶ
 συντρίβει τὸ μετώπον. 10

Notes

- 2 Supply ἐστὶ; τὸ δίκαιον (*what is*) right (5.1/3)
- 3 χειμῶνος, τοῦ θέρους the definite article can be omitted in such expressions; τὴν οἰκίαν indicates a general class (hence the definite article, 2.1/2 note 1) – trans. *a house*.
- 5 οὐδέν is here an adjective with ψεῦδος; trans. *no falsehood* (cf. οὐδεὶς in 8(iv)).
- 6 l.1 αὐτοῦ adv. *there, in that place* (not the gen. sing. m. or n. of αὐτός). ll.3–4 οὐ ... ἔστιν ... ἡμῖν lit. *there is not to us*, i.e. *we do not have*.
- 8 (vi) The aorist is gnomic and should be translated by a present (see note on 5.2.10).
- 9 παρατάγας δύο καὶ εἴκοσι (22 *parasangs*) is in apposition to σταθμούς τρεῖς (*three days' march*) and explains how far

- Cyrus marched in three days; αὐτοῦ gen. sing. m. of αὐτοῦ (referring back to τὸν Μαίανδρον).
- 10 Gnomic aorists (see note on 8 above).
- 11 κακῶς λέγω + acc. *speak ill of, malign, abuse*; ὁ δέ and *he* (i.e. Socrates) 5.1/3; γάρ Socrates' reply sarcastically explains M's action and in English would be introduced by *yes, for he ...* (see 24.1/1) or *well, he ...*; καλῶς λέγω can mean either *speak well of* or *speak properly* (κακῶς λέγε by itself can also mean *speak badly*) – Socrates is punning on the two senses.
- 12 1.1 εἶχε *had* i.e. *commanded*; the first δέ connects this sentence with the preceding one in the original context and need not be translated (cf. the beginning of 4.2.9); Καλλικρατίδης (nom. s.; = Attic -ίδης – 3.1/2 note 3) was a Spartan and his name has the non-Attic (and non-Ionic) form of the patronymic suffix. 1.3 τριήρεις 6.1/1c. 11.6 ff. σποράδες nom. pl. f. (this is a third declension adj., 10.1/4a) *scattered* (agreeing with τριήρεις); Καλλικρατίδης τε ... καὶ Πρωτόμαχος ... lit. *both Callicratidas ... and Protomachus ...* Greek is fond of linking clauses with particles such as τε ... καὶ (cf. 4.1/3 and ἄγουσι τε καὶ φέρουσιν in 1.23f. of 4.2.9) but in English we would not translate τε; notice that between this τε ... καὶ another καὶ occurs to join ἀπέπεσεν (< ἀποπίπτω) and ἀπέθανε (< ἀποθνήσκω) but it is the second καὶ which picks up τε because the two elements, which must be parallel, are *Callicratidas and Protomachus and those with him*; τῷ δεξιῷ *with their right [wing]* dat. of instrument (11.1/2). 11.13f ἄλλων cannot here be translated *other* because the allies referred to are allies of the Spartans; the meaning is *of their allies as well* (cf. Ἀθῆναι καὶ αἱ ἄλλαι νῆσοι *Athens and the islands as well not Athens and the other islands* because Athens is not an island); ὡς here *about* (22.1/1a(vii)).
- 13 1.2 τὰς θύρας i.e. the two leaves of the door at the house entrance; γυναικωνίτιν in an Athenian house the women had separate quarters. 11.3f ἦ τ' ... καὶ the τε need not be translated (cf. 1.5 of previous passage); μέν is balanced by δέ after ἔπειτα, and οὖν connects this sentence with the previous one (neither word would have an equivalent in idiomatic English). 1.5 ἐξέωσαν < ἐξωθέω (the temporal augment in the aorist of this verb is irregular, cf. 4.1/1 note 2(ii)). 11.9ff. ἀπέωσα < ἀπωθέω; ἔβαλλε *started to pelt* inceptive use of the imperfect (4.1/1 footnote); λίθοις *with*

stones (dat. of instrument, 11.1/2); 1.9f ἀμαρτάνει ... συντρίβει Greek often uses the present tense in narrative for vividness (vivid present); translate with the English simple past (*missed ... gashed*); take ἐμοῦ (1.9) with ἀμαρτάνει *missed me* (ἀμαρτάνω is followed by the gen., 13.1/2a(iv)).

7.2/1 Vocabulary

ἀδελφή, -ῆς, ἡ *sister*
 ἀδελφιδή, -ῆς, ἡ *niece*
 ἄθροος, -ᾶ, -όν *all together,*
all at once, in a body
 αἰσχρόος, -ᾶ, -όν *shameful,*
disgraceful
 ἀκίνητος, -όν *motionless,*
immovable
 ἀμαρτάνω *make a mistake;*
 (+gen.) *miss*
 ἀπέθανον aor. of ἀποθνήσκω
die, be killed
 ἀπῆλθον aor. of ἀπέρχομαι
go away, depart
 ἀποπύπτω (aor. ἀπέπεσον) *fall*
overboard
 ἄπιστος, -όν *incredible*
 ἀποπλέω (aor. ἀπέπλευσα)
sail away
 ἀπώθεω (aor. ἀπέωσα) *push*
away
 Ἀργινοῦσαι, -ῶν, αἱ
Arginousae (islands)
 ἄτοπος, -όν *extraordinary*
 αὐτοῦ (adv.) *there, in that*
place
 ἄφθονος, -όν *abundant,*
plentiful
 βάλλω *pelt*
 βίᾱ, -ᾶς, ἡ *force, violence*
 βίος, -ου, ὁ *life*
 γυναικωνίτις, -ιδος, ἡ
women's apartments
 δειπνέω *dine*
 δεξιός, -ᾶ, -όν *on the right*
hand

διά (prep.+gen.) *through,*
across
 δίκαιος, -ᾶ, -όν *just*
 δίκ (adv.) *twice*
 ἔαρ, ἡρος, τό (the season of)
spring
 εἶδον aor. of ὁράω *see, look*
at
 εἴκοσι(v) (indecl. adj.) *twenty*
 εἶπον aor. of λέγω *say*
 εἰσῆλθον aor. of εἰσέρχομαι
enter
 ἐκκαλέω *call (someone) out*
 ἐκκλησίᾱ, -ᾶς, ἡ *assembly*
 ἐκκόπτω *knock out*
 ἐνδοθεν (adv.) *from inside*
 ἔνεστι (impers.) *it is possible*
 ἐννέα (indecl. adj.) *nine*
 ἐντεῦθεν (adv.) *thereupon*
 ἐξευρίσκω *find out, discover*
 ἐξηκοντα (indecl. adj.) *sixty*
 ἐξῆλθον aor. of ἐξέρχομαι
come out
 ἐξωθέω (aor. ἐξέωσα) *push*
out
 ἐπεὶ (conj.) *when*
 ἐπειδὴ τάχιστα *as soon as*
 ἐπὶ (prep.+acc.) *to*
 ἐπιχειρεῶ *attempt, take in*
hand
 ἔρπω *spread*
 εὐήλιος, -όν *sunny, with a*
sunny aspect
 εὐθύς (adv.) *at once,*
straightaway
 εὖρος, -ους, τό *breadth*

εὐκτιος, -ον *well-shaded*
 εὐώνυμος, -ον *left, on the left*
hand
 ἡγαγον aor. of ἄγω *lead,*
bring
 ἦλθον aor. of ἔρχομαι *go,*
come
 θέρος, -ους, τό *summer*
 θύρᾱ, -ᾱς, ἡ *door*
 ἰσχυρός, -ᾱ, -όν *powerful,*
strong
 κακῶς/καλῶς (+acc.) λέγω
speak ill/well (of) (see note
on 11)
 καταδύω *make to sink, sink*
(tr.)
 καταπλέω *sail back*
 κέραс, -ατος, τό *wing of a*
fleet
 κινέω *move*
 κόσμος, -ου, ὁ *world*
 κυβερνήτης, -ου, ὁ *helmsman*
 Λακωνικός, -ῆς, -όν *Laconian,*
Spartan
 λίθος, -ου, ὁ *stone*
 Λυδία, -ᾱς, ἡ *Lydia (territory*
in west of Asia Minor)
 Μαίανδρος, -ου, ὁ *Maeander*
(river in Phrygia)
 μέτωπον, -ου, τό *forehead*
 μήκος, -ους, τό *length*
 νύξ, νυκτός, ἡ *night*
 ὄλεθρος, -ου, ὁ *destruction*
 ὄνυξ, -υχος, ὁ *claw*
 ὅπλα, -ων, τά *weapons, arms*
 οὗ (conj.) *where*

πανταχῶς (adv.) *in all ways*
altogether
 παρασαγγής, -ου, ὁ *parasang*
(a Persian measure of
distance of about 30 stades
[= c. 6 km.])
 πάροδος, -ου, ὁ *passage,*
entrance
 παροιμία, -ᾱς, ἡ *proverb*
 πεζομαχέω *fight on land*
 Πελοποννήσιοι, -ων, οἱ
Peloponnesians
 πέντε (indecl. adj.) *five*
 πλέθρον, -ου, τό *plethron (c.*
30 metres)
 ποταμός, -οῦ, ὁ *river*
 σκηνή, -ῆς, ἡ *stage (in*
theatre)
 σποράς, -άδος (adj.) *scattered*
 σταθμός, -οῦ, ὁ *day's march*
 στρατοπεδεύω *make camp,*
encamp
 συντρίβω *smash, gash*
 τειχομαχέω *fight against*
walls/fortifications
 τριήρης, -ους, ἡ *trireme*
 ὑπεραίος, -ᾱ, -ον *following,*
next
 τῇ ὑπεραίᾳ *on the following*
day
 φυγή, -ῆς, ἡ *flight*
 Φωκαία, -ᾱς, ἡ *Phocaea (city*
in Asia Minor)
 χειμῶν, -ῶνος, ὁ *winter*
 χελιδών, -όνος, ἡ *swallow*
 Χίος, -ου, ἡ *Chios (island*
and city in the Aegean Sea)

8.1 Grammar

8.1/1 Middle and passive voices

In a clause where the verb is active the subject is the doer (*the man bit the dog; Alcibiades is running through the agora*). There may or may not be an object, depending on whether the verb is transitive or intransitive. In a clause with a passive verb the subject is the sufferer (*the dog was bitten by the man; the Athenians were defeated in Sicily*). The agent or instrument (11.1/2) may or may not be specified. The active and passive voices are used in Greek in much the same way as in English. Greek, however, has a third voice, the **middle**. This has no English equivalent because the meanings it conveys are expressed in English in different ways. These meanings are:

- (a) to do something to oneself, e.g. λούομαι *I wash myself, I wash* (intr.); παύομαι *I stop myself, I cease, stop* (intr.)
- (b) to do something for oneself, for one's own advantage, e.g. κομίζω (act.) *carry, convey*, κομίζομαι (mid.) *I convey for myself, recover*:
 ἑκατὸν δραχμῶς ἐκομίσατο. *He recovered a hundred drachmas.*
- (c) to cause something to be done (one's own advantage is always involved):
 διδάσκειν τοὺς παῖδας τὴν γλῶτταν. *I am having [my] children taught the language of the Greeks.*

Of these three uses (a) is restricted to verbs with an appropriate meaning, (b) is very common, (c) is somewhat rare. Very often a verb when used in the middle voice in sense (b) acquires a

special meaning, e.g. λύω *loosen, free*, λύομαι (mid.) *free (someone) for one's own advantage, ransom*; αἶρέω *take, seize*, αἰρέομαι *take for oneself, choose*.

As will be seen in **Appendix 1**, the forms of the middle and passive indicative are identical in the present and imperfect (and also in the perfect and pluperfect – 16.1/3). This does not create ambiguity as the context of a particular verb normally shows its voice. The future and aorist passive differ in form from the middle and will be treated separately in 11.1/1. With regard to the forms of the indicative of the present middle and passive, the imperfect middle and passive, the future middle and the aorist middle, which can now be learnt (see p.265f.), we should note that:

- (d) in each case the stem is the same as for the active, and the link vowel between the stem and the ending proper (which is more easily distinguishable in these forms) is o/ε in the present, imperfect (and strong aorist) and future, but α in the weak aorist (on -ω of the 2nd s., see below).
- (e) in each tense the 2nd s. ending has undergone contraction. The present and future ending was originally -εσαι, the imperfect -εσο and the aorist -ασο. With the loss of intervocal c (cf. 6.1/1c) these became η (or ει), ου, ω respectively (we have already met the second and third contractions with contracted verbs – 5.1/2).
- (f) when allowance has been made for the 2nd s., the endings, except for the 1st pl. and 2nd pl. which do not vary, fall into two classes. For the primary tenses they are -μαι, -σαι, -ται, -νται and for the historic -μην, -κο, -το, -ντο (cf. 4.1/1 note 1).
- (g) the endings of the strong aorist indicative middle are the same as those of the imperfect: αἰσθάνομαι *perceive*, impf. ἦσθάνομην, aor. ἦσθόμην; and the infinitive ending of the strong aorist is the same as that of the present: αἰσθάνεσθαι (pres.), αἰσθέσθαι (aor.).

Notes

- 1 Many common verbs have, for no perceptible reason, their future in the middle voice, not the active, e.g. ἀκούω *hear*, ἀκούομαι; βοάω *shout*, βοήσομαι; διώκω *pursue*, διώξομαι; μαθάνω *learn*, μαθήσομαι. These are verbs which would not otherwise have had reason to be used in the middle. For other examples see **Principal parts of verbs**.
- 2 εἰμί *be* also has a future middle, which is formed with the stem ἐσ-: ἔσομαι, ἔσει (-η), ἔσται, ἐσόμεθα, ἔσεσθε, ἔσονται.

The original form of the 3rd s., ἔσεται, occurs in dialects other than Attic.

- 3 Contracted verbs form their present and imperfect middle/passive according to the rules given at 5.1/2 (see Appendix 2).
- 4 In Indo-European (1.3) there were only active and middle voices. In Greek the passive use of the middle led to the development of separate forms in the future and aorist, but even in Attic we occasionally meet the future middle used in a passive sense.

8.1/2 Deponent verbs

A linguistic peculiarity for which English offers no parallel is deponent verbs, which are **middle or passive in form but active in meaning**. They may be transitive (as κτάομαι *acquire*) or intransitive (as πορεύομαι *march*). In some cases the meaning of a deponent exemplifies one of the uses of the middle voice (κτάομαι originally meant *procure for oneself*), but elsewhere (as ἔπομαι *follow*) no explanation seems possible, although these verbs are among the most commonly used in Greek.

As we have seen in the previous subsection, the forms of the middle and passive voices differ only in the future and aorist. This divergence allows a classification of deponents into two groups:

- (a) **middle deponents**, whose future and aorist are middle in form, as αἰνίττομαι *speaking in riddles*, fut. αἰνίξομαι, aor. ἠνίξαμην. This is the larger group
- (b) **passive deponents**, whose aorist is passive in form. Nearly all passive deponents, however, have a middle, not passive, future. For the aorist passive and examples of passive deponents see 11.1/1.

Examples of deponents in use are: ἀπὸ τῶν Ἀθηνῶν ἔρχονται *they are coming from Athens* (ἔρχομαι *come, go*; for the aorist of this verb see 7.1/1 note 2); τὸ ἄθλον δέχομαι *I accept the prize* (δέχομαι *accept, receive*).

A very common deponent is γίγνομαι, which has the basic meanings *be born, become, happen*. In many contexts, however, English requires a more specific word: ἀνὴρ ἀγαθὸς ἐγένετο *he showed himself a brave man* (lit. *he became a brave man*); νύξ ἐγένετο *night fell*.

8.1/3 Indirect statement

In English we can say, with the same meaning, *he considers that I am clever* or *he considers me to be clever*. Both constructions, a noun clause introduced by *that* or an infinitive phrase without *that*, have their equivalents in Greek, but, unlike English, Greek shows a distinct preference for the infinitive construction after most verbs of **saying, thinking** and the like (for verbs of **knowing** and **perceiving**, see 15.1/2a): νομίζω, οἶμαι both *think, consider*; φάσκω *state, declare*; ἡγέομαι *consider*. The first three are used almost exclusively with the infinitive construction.

(a) Infinitive construction

In this form there is no introductory word (like ὅτι *that* in the other construction – see below (b)) and the finite verb of the original statement is changed to the infinitive of the same tense (the present infinitive represents both the present and the imperfect indicative of the direct form). If the subject of the finite verb of the original direct statement is the same as the subject of the verb of saying or thinking introducing the indirect statement, it remains in the nominative, as do any words agreeing with it (**nominative and infinitive**). Such sentences are of the type *Xerxes said that he was master*. Since in the original direct statement (δεσπότης εἰμί *I am master*) there is no need to state the subject explicitly (except for emphasis: ἐγώ εἰμι δεσπότης *I am master*), so too the subject of the infinitive is normally not expressed: Ξέρξης ἔφη δεσπότης εἶναι. When the two subjects are not identical, the subject of the infinitive is put into the accusative (**accusative and infinitive**): ὁ σατράπης ἔφη Ξέρξην εἶναι δεσπότην *the satrap said that Xerxes was master* (lit. *Xerxes to be master*; original Ξέρξης ἐστὶ δεσπότης *Xerxes is master*). If the direct statement was negated, the same negative, οὐ (see 7.1/6), will appear with the infinitive. Further examples are:

ἡ Ἀσπασία νομίζει καλὴ εἶναι. *Aspasia thinks that she is beautiful* (original καλὴ εἰμί *I am beautiful*).

ὁ Περικλῆς ἐνόμιζε τὴν Ἀσπασίαν καλὴν εἶναι. *Pericles used to think that Aspasia was beautiful* (original ἡ Ἀσπασία ἐστὶ καλὴ *Aspasia is beautiful*).

ἡγοῦμαι τὴν Ἀσπασίαν οὐκ
εἶναι αἰσχρᾶν.

*I consider that Aspasia is
not ugly (original ἡ
Ἀσπασία οὐκ ἔστιν
αἰσχρᾶ. Aspasia is not
ugly).*

ὁ Σωκράτης ἔφη τὴν γυναῖκα
χιτῶνα κτήσεσθαι.

*Socrates said [his] wife
would get a chiton
(original ἡ γυνὴ χιτῶνα
κτῆσεται lit. the wife
will get a chiton).*

ὑποπτεύω τὴν Ξανθίππην πέντε
χιτῶνας ἔχθες κτήσεσθαι.

*I suspect that Xanthippe
got five chitons yesterday
(original ἡ Ξανθίππη
πέντε χιτῶνας ἔχθες
ἐκτήσατο Xanthippe got
five chitons yesterday).*

Notes

- 1 It is only in this construction that the distinction between the present and aorist infinitives is one of time, **not** aspect (cf. 4.1/1). In the last example κτήσεσθαι means literally to *have got*. If we were to substitute the present infinitive κτᾶσθαι to be *getting* (and eliminate ἔχθες) the meaning would be *I suspect that Xanthippe is getting...* (original ἡ Ξανθίππη κτᾶται ...).
- 2 Since, in the accusative and infinitive construction, the infinitive of a transitive verb has both its subject and its object in the accusative, there is obviously a possibility of ambiguity. When confronted with *κέ φημι Ῥωμαίους νικᾶσθαι* (the reply of the Delphic priestess to Pyrrhus of Epirus) one might well wonder whether the meaning was *I say that you will conquer the Romans* or *I say that the Romans will conquer you*. Normal Greeks left such equivocation to oracles.
- 3 *φημί* tends to occupy an unemphatic position and so, unlike in English, does not precede the indirect statement which it reports: Πέρσης ἔφη εἶναι *he said he was a Persian* (cf. 7.1/2 note 3).
- 4 οὐ *φημι* means *I say that ... not, I deny*: οὐκ ἔφη Πέρσης εἶναι *he denied he was a Persian*; it never means *I do not say that...*, which would require a different verb, e.g. οὐ λέγω ὅτι ... (on ὅτι see (b) below).
- 5 Verbs of **hoping** (ἐλπίζω), **promising** (ὑποσχεσθαι), **swearing** (ὀμνῆμι 20.1/1), **threatening** (ἀπειλέω) and the like

regularly take the infinitive construction. When these verbs have a future reference, as they generally do, they can be construed with the future infinitive (a present or aorist infinitive is also possible): ἐλπίζω νικᾶν ἐν τῇ μάχῃ *I hope to conquer in the battle*. For a negative hope of this sort the negative μή, not οὐ, is used because the original is really not a statement but a wish (wishes are always negated by μή - 21.1/1): ἐλπίζω τοὺς Λακεδαιμονίους μὴ καῦσαι τὸν ἐμὸν ἀγρόν *I hope the Spartans won't burn my farm* (original *may the Spartans not burn my farm!*). This use of μή is extended to verbs of promising, swearing and threatening.

(b) *Construction with finite verb*

Indirect statements in Greek may also be expressed by a noun-clause introduced by ὅτι or ὥς, *that*. Insofar as these two conjunctions can be differentiated, ὅτι is used to introduce a fact, whereas ὥς tends to convey the suggestion that the reporter considers the statement as a mere opinion, an allegation, or as untrue. As in the infinitive construction, the tense of the direct speech is retained in the indirect form even after a main verb which is in the past; in such cases we make a tense adjustment in English (see the second, third and fourth examples below).

This is the regular construction after λέγω *say* (but see note 1) and certain other verbs. Examples are:

λέγει ὥς ὑβριστής εἰμι.	<i>He claims that I am insolent.</i>
εἶπον ὅτι ὁ Κῦρος διώκει.	<i>They said that Cyrus was pursuing</i> (original <i>Cyrus is pursuing</i>).
ἀπεκρίναντο ὅτι στρατὸν πέμψουσιν.	<i>They replied that they would send an army</i> (original <i>we will send an army</i>).
εἶπομεν ὅτι ὁ Περικλῆς ταῦτα οὐ ποιήσει.	<i>We said that Pericles would not do this</i> (original <i>Pericles will not do this</i>).

Notes

- 1 For the impersonal English construction *it is said that ...* Greek uses a personal construction with the infinitive: ὁ Σωκράτης λέγεται τοὺς νέους βλάψαι *it is said that Socrates harmed the young* (lit. *Socrates is said to have harmed ...*).
- 2 Occasionally even a direct quote is introduced by ὅτι: εἶπον ὅτι ἐτοῖμοι ἐσμεν *they said, 'We are ready'*.

- 3 For the change of mood which may occur after a historic main verb see 14.1/4d.

8.1/4 Third declension nouns – stems in ι and υ

These stems differ from those in consonants (5.1/1, 6.1/1) in having *υ*, not *α*, as the acc. s. ending for masculine and feminine nouns.

Stems in *ι* consist of a large number of feminines (including many abstract nouns, mostly in *-τις*, e.g. φύσις *nature*), a few masculines, but no neuters in normal use. All are declined alike, with the odd anomaly that the original *ι* of the stem has been lost in most forms. The *-εω*ς of the gen. s. was originally *-ηος* (as occurs in Homer); the quantity of the two vowels was interchanged but the original accent was retained, i.e. πόλις > πόλεως. This accent was extended by analogy to the genitive plural.

Masculine and feminine *υ* stems are divided into two sub-groups, both very small. The declension of the first (πῆχυς) is very close to πόλις, of the second (ἰχθύς) to consonantal stems. ἄκτυ, the only neuter, follows πῆχυς in the genitive and dative.

	πόλις (f) <i>city</i>	πῆχυς (m) <i>forearm</i>	ἄκτυ (n) <i>city</i>	ἰχθύς (m) <i>fish</i>
SINGULAR				
Nom.	πόλις	πῆχυς	ἄκτυ	ἰχθύς
Voc.	πόλι	πῆχυ	ἄκτυ	ἰχθύ
Acc.	πόλιν	πῆχυν	ἄκτυ	ἰχθύν
Gen.	πόλεως	πήχεως	ἄκτεως	ἰχθύος
Dat.	πόλει	πήχει	ἄκτει	ἰχθυί

PLURAL

N. V.	πόλεις	πήχεις	ἄκτῃ (<εα)	ἰχθύες
Acc.	πόλεις	πήχεις	ἄκτῃ (<εα)	ἰχθύς
Gen.	πόλεων	πήχεων	ἄκτεων	ἰχθύων
Dat.	πόλεσι(ν)	πήχεσι(ν)	ἄκτεσι(ν)	ἰχθύσι(ν)

The normal word for *city* is πόλις. ἄκτυ means *city, town* as opposed to the country.

Note

πρέβυς, which follows πῆχυς, is a poetical word for *old man* (prose uses γέρων or πρεσβύτες). Its plural πρέβεις, however, is the normal prose word for *ambassadors* (the singular *ambassador* is supplied by πρεσβευτής).

8.2 Greek reading

- 1 ὁ θεὸς καὶ ἡ φύσις οὐδὲν μάτην ποιοῦσιν.
- 2# φύσιν πονηρὰν μεταβαλεῖν οὐ ράδιον.
- 3# πόλεις ὅλας ἠφάνισε διαβολὴ κακὴ.
- 4 Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Ὡτήρ (*the name of an early Christian symbol is concealed in the initial letters of this formula*).
- 5 ὁ χρυσοῦς οὐ μαιίνεται.
- 6 οἶεσθε ἄλλους τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι;
- 7 ἐκ τοῦ ἐσορᾶν γίγνεται ἀνθρώποις ἑρᾶν.
- 8# ἀρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόνης.
- 9# φεῦ φεῦ, παλαιὸς αἶνος ὥς καλῶς ἔχει·
γέροντες οὐδὲν ἔσμεν ἄλλο πλὴν ψόφος
καὶ σῆμ', ὀνείρων δ' ἔρπομεν μιμήματα,
νοῦς δ' οὐκ ἔνεστιν, οἰόμεσθα δ' εὖ φρονεῖν.
- 10 ἐλέφας μὴν οὐ δάκνει.
- 11 ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.
- 12 οἱ Λακεδαιμόνιοι κήρυκα ἔπεμψαν καὶ τοὺς νεκροὺς διεκομίσαντο.
- 13 διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν.
- 14 ὠδινεν ὄρος, εἶτα μὴν ἔτεκεν.
- 15# πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.
- 16 οἱ Σκύθαι οὐ λούονται ὕδατι.
- 17 A Greek translation of the Old Testament was prepared at Alexandria in the third century BC. Legend tells us that the version acquired its name of *Septuagint* (Latin *septuaginta seventy*) from the number of those involved, of whom thirty knew Greek but not Hebrew, thirty Hebrew but not Greek, while the remaining ten were administrators with no knowledge of either. This calumny probably arose from the colloquial nature of its language. The following are well-known passages.
(i) ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα τοῦ θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεός, γεννηθήτω (lit. *let ... be born*) φῶς. καὶ ἐγένετο φῶς. καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτός καὶ ἀνὰ μέσον τοῦ σκότους. καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα.

- (ii) ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος, καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος, καὶ οὐ τοῖς σοφοῖς ἄρτος, καὶ οὐ τοῖς συνετοῖς πλοῦτος.

18 Crime does not pay

Hegestratus, a rascally owner-captain, had hired his ship to an Athenian who wished to import grain from Syracuse. After the grain had been loaded, Hegestratus, with Zenothemis, an accomplice in crime, went round Syracuse borrowing money against the cargo as though it were his. This type of loan (bottomry) was made to enable merchants to cover costs of transportation by sea, and was not recoverable if the ship sank.

Ζηνόθεμις δ' ἀδίκημα κακὸν μεθ' Ἡγεστράτου συνεσκευάσατο. χρήματα γὰρ ἐν ταῖς Κυρακούσαις ἐδανείζοντο. ὥς δὲ ἐλάμβανον τὰ χρήματα, οἵκαδε ἀπέστελλον εἰς τὴν Μακκαλίαν, καὶ οὐδὲν εἰς τὸ πλοῖον εἰσέφερον. ἐπειδὴ δὲ ἦσαν αἱ συγγραφαὶ ἀποδοῦναι (to 5 *repay*) τὰ χρήματα μετὰ τὸν τοῦ πλοίου κατάπλουν, καταδύσαι ἐβουλεύσαντο τὸ πλοῖον· ἐβούλοντο γὰρ τοὺς δανειστάς ἀποτερῆσαι. ὁ μὲν οὖν Ἡγέστρατος, ὥς ἀπὸ τῆς γῆς ἀπῆραν δυοῖν ἢ τριῶν ἡμερῶν πλοῦν, τῆς νυκτός διεκόπτε τοῦ πλοίου τὸ ἔδαφος, ὁ δὲ Ζηνόθεμις ἄνω μετὰ 10 τῶν ἄλλων ἐπιβατῶν διέτριβεν. ἀλλὰ ἐπεὶ ψόφος ἐγένετο, αἰσθάνονται οἱ ἐν τῷ πλοίῳ ὅτι κακόν τι (*some mischief*) κάτω γίγνεται, καὶ βοηθοῦσιν. ὥς δ' ἤλικοτο ὁ Ἡγέστρατος καὶ κακῶς πείσσεσθαι ὑπελάμβανε, φεύγει καὶ πηδᾷ εἰς τὴν θάλατταν. οὕτως οὖν, ὥσπερ ἄξιός ἦν, κακὸς κακῶς 15 ἀπέθανεν.

Notes

- 2 ῥάδιον (*sc. ἐστὶ*) *it is easy* – when impersonal expressions involve an adjective the neuter singular form is used.
- 3 ἠφάνισε < ἀφανίζω (4.1/1 note 2(ii)), the aorist is gnomic (see note on 5.2.10).
- 6 ἄλλους ... σώσειν acc. and inf., ὑμεῖς ... ἀποδράσσεσθαι nom. and inf.; ἀποδράσσεσθαι < ἀποδιδράσκω, which has a middle future (8.1/1 note 1).
- 7 ἐρᾶν is the subject of γίγνεται.
- 8 κτῆσεις should be translated by a singular.
- 9 l.1 *how right the old saying is* (ὥς is exclamatory, 22.1/1a(ii)); Greek uses ἔχω + an adverb (here καλῶς) to express a state where English has the verb *to be* + an adjective. l.3 μιμήματα is in apposition to the understood subject of ἐρπομεν *we crawl [along] [as] copies ...* l.4 –μεσθα

(in οἶόμεθα) is an alternative ending used in verse for -μεθα (1st pl.) of the middle and passive; εὖ φρονεῖν *think right*, i.e. *be sane, be of right mind*.

- 11 τοῖς πολλοῖς lit. *for the many*, i.e. *for the majority*, for most people; τρέπονται lit. *they turn themselves* (use (a) of the middle in 8.1/1). Whereas the English verb *turn* can be either transitive (*I turned my car towards him*) or intransitive (*I turned towards him*), τρέπω in the active is transitive only (i.e. must be always followed by an object), and the middle (τρέπομαι lit. *I turn myself*, i.e. *I turn*) is employed for the intransitive use of the English *turn*. Here we would translate *they turn*.
- 12 διεκομίσαντο could represent use (b) or (c) as given in 8.1/1.
- 14 ᾤδινεν impf. (or aor.) of ᾤδινω (4.1/1 note 2(ii)).
- 16 λούονται *wash*; just as with τρέπω and *turn* (above 11), λούω is transitive only, whereas *wash* in English can be transitive (*I washed the baby five times*) or intransitive (*I washed five times*).
- 17 (i) 1.1 ἐν ἀρχῇ the absence of the article gives the phrase a poetical ring. 11.5f. εἶδεν ... τὸ φῶς ὅτι καλὸν lit. *saw the light that [it was] beautiful*. i.e. *saw that the light was ...*; ἀνὰ μέσον (+ gen. *between*) need only be translated once.
(ii) ἐπέστρεψα *I turned* (unlike τρέπω this verb can be either transitive or intransitive in the active mood) – the author, who was of a rather pessimistic nature, *turned* from one depressing observation to another; ὑπὸ τὸν ἥλιον i.e. *here on earth*.
- 18 1.2 συνεσκευάσατο < συσκευάζομαι (6.1/3). 11.3ff. ὡς *when*, as as also in 11.8 and 13 below (22.1/1b(iv)); ἐλάμβανον ... ἀπέτελλον ... εἰσέφερον the imperfect indicates that they did these things on several occasions. 1.5 αἱ συγγραφαὶ *the contracts* – the infinitive phrase beginning with ἀποδοῦναι defines them. 11.9f. ἀπῆραν < ἀπαίρω *sail away*; πλοῦν acc. of extent (7.1/6d); διέκοπτε *began to cut through*; (inceptive imperfect, 4.1/1 footnote). 11.12ff. αἰσθάνονται ... γίγνεται ... βοηθοῦσιν vivid presents (cf. note on 7.2.13 1.9f); ἡλίκετο ... ὑπελάμβανε imperfect because these two actions were going on when Hegestratus escaped; the two following verbs are in the vivid present, which is more commonly used in main clauses than in subordinate clauses.

8.2/1 Vocabulary

ἀβυσσος, -ου, ἡ	abyss	διακόπτω	cut through
ἀδίκημα, -ατος, τό	crime,	διατρίβω	pass (time)
wrong		διαχωρίζω	separate, divide
αἶνος, -ου, ὁ	tale, story	διδασκαλος, -ου, ὁ	teacher
αἰσθάνομαι	perceive, notice,	δρόμος, -ου, ὁ	race
realize		δυνατός, -ή, -όν	strong
ἀκατασκεύαστος, -ον		ἐδαφος, -ους, τό	bottom
unformed		εἰσφέρω	bring/carry into
ἀλίσκομαι	be caught	εἶτα (adv.)	then, next
ἀνά μέσον	see note on 17(i)	ἐννεμι	be in
ἄνω (adv.)	above, up above	ἐπάνω (+gen.)	upon
ἄξιος, -α, -ον	deserving	ἐπιβάτης, -ου, ὁ	passenger
ἀόρατος, -ον	unseen,	ἐπιστρέφω	turn about
invisible		ἐπιφερομαι	move (intr.)
ἀπαίρω (aor. ἀπήρα)	sail	ἐράω	love, desire
away, depart		passionately	
ἀποδιδράσκω (fut. -δράσσομαι)		ἐσώραω (= εἰσώραω)	behold,
run away, escape		look at	
ἀποστέλλω	send, send away	ἐτοίμος, -η, -ον	ready, ready
ἀποστερέω	rob, defraud	to hand	
ἀρχομαι (mid.)	begin (of	ζήτησις, -εως, ἡ	search,
something continued by		inquiry	
oneself)		Ἰησοῦς, -οῦ, ὁ	Jesus
ἀταλαιπώρος, -ον	without	καλέω	call, name
taking pains, not		καλῶς ἔχω	be right
painstaking		κατάπλους, -ου, ὁ	arrival in
ἀφανίζω	make unseen, wipe	port	
out, destroy		κάτω (adv.)	below, down
βέβαιος, -α, -ον	secure	κῆρυξ, -υκος, ὁ	herald
βοηθέω (run to) help		κοῦφος, -η, -ον	light, nimble
βουλεύω	plan, resolve;	κτησις, -εως, ἡ	possession
(mid.) plot		λαμβάνω	take, get
βούλομαι	wish, want	λῆμος, -οῦ, ὁ	hunger, famine
γίγνομαι	become, be,	λούω	wash (the body); (mid.)
happen, take place		wash oneself	
δανείζω	lend; (mid.) borrow	μᾶλλον	rather
δανειστής, -οῦ, ὁ	creditor	Μακκαλιᾶ, -ας, ἡ	Marseilles
διὰ (prep.+acc.)	because of,	μάτην (adv.)	in vain; without
on account of		reason	
διαβολή, -ης, ἡ	slander	μεταβάλλω	change, alter (tr.
διακομίζομαι (mid.)	carry	and intr.)	
across		μιαίνω	stain, pollute

μίμημα, -ατος, τό <i>imitation</i>	κυνετός, -ή, -όν <i>intelligent</i>
μόνος, -η, -ον <i>alone, only</i>	κυρᾱκούσαι, -ῶν, αἱ <i>Syracuse</i>
μῦς, μύος, ὁ <i>mouse</i>	κυσκευάζομαι <i>contrive,</i>
νῦν (adv.) <i>now</i>	<i>concoct</i>
οἶκαδε (adv.) <i>homewards</i>	εἰδήμα, -ατος, τό <i>form, shape,</i>
οἶμαι (also οἶμαι) <i>think</i>	<i>appearance</i>
ὅλος, -η, -ον <i>whole, complete</i>	εἰσώζω <i>save, keep safe</i>
ὄνειρος, -ου, ὁ <i>dream</i>	σῶτήρ, -ῆρος, ὁ <i>saviour</i>
ὄρος, -ους, τό <i>mountain</i>	τίκτω (aor. ἔτεκον) <i>give birth</i>
οὕτως (adv.) <i>thus, in this</i>	<i>to</i>
<i>way</i>	τρέπομαι <i>see note on 11</i>
παλαιός, -ᾶ, -όν <i>ancient, (of)</i>	υἱός, -οῦ, ὁ <i>son</i>
<i>old</i>	ὑπό (prep.+acc.) <i>under</i>
πάσχω (fut. πείσεσθαι)	ὑπολαμβάνω <i>assume</i>
<i>experience, be treated</i>	φιλοσοφῶ <i>pursue/study</i>
πηδαῶ <i>leap, jump</i>	<i>philosophy</i>
πλὴν (adv.) <i>but, except</i>	φρονέω <i>think</i>
πλοῖον, -ου, τό <i>vessel, ship</i>	εὖ φρονέω <i>be sane</i>
πλοῦς, -οῦ, ὁ <i>sailing, voyage</i>	φύσις, -εως, ἡ <i>nature/Nature</i>
πόλις, -εως, ἡ <i>city, city-state</i>	χρῦσός, -οῦ, ὁ <i>gold</i>
πονηρός, -ᾶ, -όν <i>wicked, bad</i>	ψόφος, -ου, ὁ <i>noise</i>
σκότος, -ους, τό <i>darkness</i>	ᾠδίνω <i>be in labour (of</i>
Σκύθης, -ου, ὁ <i>Scythian</i>	<i>childbirth)</i>
συγγραφάι, -ῶν, αἱ <i>contract,</i>	ὥς <i>see notes to 9 and 18</i>
<i>bond</i>	ὥσπερ (conj.) <i>as</i>

9.1 Grammar

9.1/1 Demonstrative pronouns

Demonstratives in Greek draw our attention to persons and things and are used not only as pronouns but also as adjectives. The English *this* and *that* have similar functions although their use as pronouns is restricted; *this* in *this temple* is an adjective, *that* in *I do not like that* is a pronoun. Greek has three demonstratives, each with a special shade of meaning. The basic differences between them when used as adjectives are:

ὅδε *this near me* (the speaker); normally to be translated *this*;

οὗτος *this or that near you* (the person spoken to); normally to be translated *this* or *that*;

ἐκεῖνος *that over there* (i.e. away from both speaker and person spoken to); normally to be translated *that*.

When used as pronouns ὅδε will literally mean *this man near me*, οὗτος *this or that man near you*, ἐκεῖνος *that man over there*, but the first can generally be translated by *this man*, the third by *that man*, while the translation of οὗτος by *this man* or *that man* will depend on the context.

ὅδε is simply a compound of the definite article and -δε. In this combination even the unaccented forms of the article bear an accent: ὅδε, ᾧδε, οἷδε, αἰδε (cf. 2.1/2; 3.1/1). ἐκεῖνος is declined as a first and second declension adjective (3.1/3), except that the neuter nom. and acc. s. is ἐκεῖνο (for other words with this ending -ο see 9.1/3). οὗτος is similarly declined but the first syllable undergoes changes according to the following rules:

- (a) an initial vowel with a rough breathing occurs in the same forms as in the definite article (2.1/2, 3.1/1)

- (b) an initial τ occurs in the same forms as in the definite article
 (c) where the ending contains α or η the diphthong of the first syllable changes from ου to αυ.

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Acc.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

In prose, when a demonstrative is used as an adjective, the noun which it qualifies must retain the definite article and the demonstrative must appear in the predicative position (3.1/3b):
 ἐκεῖνος ὁ νεανίας *that young man*; ἡ γυνὴ ἥδε *this woman*.

Notes

- 1 In certain contexts οὗτος refers to what precedes, ὅδε to what follows: ταῦτα ἔλεξεν *he said this* (as already reported), but τὰδε ἔλεξεν *he spoke as follows*.
- 2 ἐκεῖνος ... οὗτος can mean *the former ... the latter*.

9.1/2 The relative pronoun ὅς and adjectival clauses

Adjectival clauses qualify nouns or pronouns, and so perform the same function as adjectives. They are introduced by a relative pronoun, which in English is *who*, *which* etc.

I am the man who dedicated a bronze tripod at Delphi.

The tripod which you dedicated is inferior.

An adjectival clause normally has an antecedent, i.e. a noun or pronoun to which the clause refers and which it qualifies (in the above examples *man* and *tripod*). In English the forms of the relative pronoun are not interchangeable but are influenced by the antecedent (*the man which* or *the tripod who* are clearly impossible). Further, we cannot say *I know the man whom visited Delos* because, although *man*, the antecedent of the adjectival clause, is the object of *know* (and so would be in the accusative in Greek), the relative pronoun is the subject of the clause it introduces and must take the nominative form *who*, not the accusative form *whom*. The same holds for Greek, where the rule is a relative pronoun takes its number and gender from its antecedent but its case from the function it performs in its own clause (but see note 2 below). Greek cannot, moreover, omit the relative pronoun as we so often do in English (*the man*

Apollo cursed cannot come into my house; Greek must say the man whom).

The normal relative pronoun in Greek is *ὅς*, which is declined as a first and second declension adjective (3.1/3) except that the neuter s. nom. and acc. is *ὃ* without *v* (for other words with this ending see 9.1/3):

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	ὅς	ἥ	ὃ	οἱ	αἱ	ἃ
Acc.	ὃν	ἣν	ὃ	οὓς	ἄς	ἃ
Gen.	οὗ	ῆς	οὔ	ῶν	ῶν	ῶν
Dat.	ᾧ	ῇ	ᾧ	οῖς	αῖς	οῖς

Unlike *who*, *which* etc. in English, which can also be used as interrogatives (*which is your tripod?*), the Greek relative pronoun has no other functions in prose. Examples of adjectival clauses are:

Θάνατον εἰσποῶ ὃς Ἀλκηστιν
εἰς Ἀΐδου δόμον μέλλει
κατάξειν.

*I see Death who is going
to (μέλλει) take Alcestis
down to the house of
Hades.*

ὁρᾷς τὸν μόνον τοῦ Ἀκταίωνος
ὃν οἱ κύνες οὓς ἐθρέψατο
διεσπᾶσαντο.

*You know (lit. see) the fate
of Actaeon whom the
dogs whom he [had]
reared tore apart.*

οἱ στρατιῶται οἷς ταῦτα εἶπε
Ξενοφῶν ἐπανήλθον πρὸς
τοὺς Πέρσας.

*The soldiers to whom
Xenophon said this (lit.
these things) returned to
the Persians.*

Notes

- 1 The antecedent of an adjectival clause, if a pronoun, is often omitted: *ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος* [*he*] *whom the gods love dies young*.
- 2 Contrary to the rule given above, the Greek relative pronoun is often put into the same case as its antecedent. This quite illogical attraction is most frequent when a relative pronoun in the accusative case has an antecedent in the genitive or dative: *ἤγαγεν στρατὸν ἀπὸ τῶν πόλεων ὧν* (for *ἃς*) *ἐπεικεν* *he led an army from the cities which he [had] persuaded*. Sometimes the antecedent, if a pronoun, is omitted (cf. note 1); *ἐπαινῶ σε ἐφ' οἷς* (for *ἐπὶ τούτοις ἃ*) *λέγεις* *I praise you for what you are saying*.
- 3 Sometimes when both the relative and its antecedent are in the accusative the latter is put into the adjectival clause: *οὐκ*

ἀπεκρύπτετο ἣν εἶχε γνώμην *he did not conceal the opinion which he had* (= τὴν γνώμην ἣν εἶχε); here the relative is used as an adjective.

9.1/3 αὐτός and its uses

For the terms *attributive position* and *predicative position* see 3.1/3b.

αὐτός is a pronoun which, like demonstratives (9.1/1), is also used as an adjective. αὐτός is declined like καλός (3.1/3) except that in the neuter its nom. and acc. s. is αὐτό (the expected αὐτόν only occurs in ταυτόν – see below). The –ο ending for the nom. and acc. neuter singular also occurs in the definite article (τό), the relative pronoun (ὅ), τοῦτο, ἐκεῖνο (9.1/1), and ἄλλο *other*. αὐτός is used in three ways:

- (a) as an **emphasizing adjective** meaning *self*. Greek has no separate words corresponding to the English emphatic *myself*, *yourself* etc. (as opposed to the **reflexive** *myself*, *yourself* etc., see 9.1/4) and instead uses αὐτός for all persons. When used with a noun it stands in the **predicative position**: αὐτὸς ὁ ἀνὴρ *the man himself*, περὶ τῆς γυναικὸς αὐτῆς *concerning the woman herself*. αὐτός can also be used by itself in the nominative and agree with the understood subject: αὐτὸς ἦκει *you yourself have come*.

Two idioms involving this use of αὐτός are:

- (i) with ordinal numbers: πρεσβευτὴς ἦλθε δέκατος αὐτός *he came as ambassador with nine others* (lit. *himself the tenth*).
 - (ii) with a dative to express the idea of accompaniment (23.1/2k), especially in connection with the loss or destruction of something; τῶν τριήρων μίαν κατέδυσαν αὐτοῖς ἀνδράσιν *they sank one of the triremes crew and all* (lit. *[with] men themselves*).
- (b) ὁ αὐτός means *the same*. In the **attributive position** (i.e. between the article and the noun) αὐτός always has this meaning: τοὺς αὐτοὺς δεσπότης εἶχομεν, *we had the same masters*; ἐγὼ μὲν ὁ αὐτός εἰμι, ὑμεῖς δὲ μεταβάλλετε, *I am the same, [it is] you [who] change*. The *same as* is expressed either by ὁ αὐτός καὶ or, more commonly, by ὁ αὐτός and the dative:
- τὰ αὐτὰ φρονεῖ ἐμοί *he thinks the same as I do*; τὰ αὐτὰ καὶ ὁ Ἀλκιβιάδης πείθουσιν, *they give the same advice as Alcibiades* (lit. *they persuade the same [things] ...*).

In this use αὐτός may coalesce with those parts of the article ending in a vowel (crasis – 11.1/5), and where this is possible both contracted and uncontracted forms are found in normal use. The following table shows all possible variations.

SINGULAR			
	M.	F.	N.
Nom.	ὁ αὐτός, αὐτός	ἡ αὐτή, αὐτή	τὸ αὐτό, ταυτό, ταυτόν
Acc.	τὸν αὐτόν	τὴν αὐτήν	τὸ αὐτό, ταυτό, ταυτόν
Gen.	τοῦ αὐτοῦ, ταύτου	τῆς αὐτῆς	τοῦ αὐτοῦ, ταύτου
Dat.	τῷ αὐτῷ, ταύτῳ	τῇ αὐτῇ, ταύτῃ	τῷ αὐτῷ, ταύτῳ
PLURAL			
Nom.	οἱ αὐτοί, αὐτοί	αἱ αὐταί, αὐταί	τὰ αὐτά, ταυτά
Acc.	τούς αὐτούς	ταῖς αὐταῖς	τὰ αὐτά, ταυτά
Gen.	τῶν αὐτῶν	τῶν αὐτῶν	τῶν αὐτῶν
Dat.	τοῖς αὐτοῖς	ταῖς αὐταῖς	τοῖς αὐτοῖς

The alternative neuter in -ον occurs only in the contracted form.

The shorter forms bear a confusing resemblance to the corresponding parts of οὗτος, e.g. αὐτή *the same woman*, αὕτη *this/that woman*; ταυτά *the same things*, ταῦτα *these/those things*. The accent will always show which word is involved.

- (c) The oblique cases (2.1/3) of αὐτός are used to express the personal pronoun of the third person, *him, her, it, them* (4.1/2). In this use αὐτόν, αὐτήν etc. are unemphatic and postpositive (just as are με, σε, etc., cf. 4.1/2): ἐκέλευσαν αὐτήν μένειν *they ordered her to remain*. As an emphatic third person pronoun, Greek uses the demonstratives οὗτος or ἐκεῖνος:

οὗτος μὲν τοὺς Ἀθηναίους φιλεῖ, αὕτη δὲ τοὺς Λακεδαιμονίους.	<i>He likes the Athenians, but she likes the Spartans.</i>
ἐκεῖνον φιλοῦμεν.	<i>We like him.</i>

Greek has no word which functions as an unemphatic third person pronoun in the nominative since the verbal inflections themselves already indicate the person involved.

To illustrate all three principal uses of αὐτός learn the following sentence:

ὁ στρατηγὸς αὐτὸς τῷ αὐτῷ ξίφει αὐτοὺς ἐσφάξεν.	<i>The general himself killed them with the same sword.</i>
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9.1/4 Reflexive and reciprocal pronouns

- (a) A reflexive pronoun is one which refers back to the subject of a sentence or clause, as in the sentence *he killed himself*. In English all reflexive pronouns end in *-self* (*myself, yourself, himself, themselves*, etc.) and are to be carefully distinguished from the emphatic adjectives of the same form, e.g. *he himself killed the soldier*.

In the singular the reflexives of the first and second persons are formed by joining the stems of the personal pronouns (4.1/2) to the appropriate parts of *αὐτός*; in the plural the two components are written and declined separately. The normal third person reflexive is formed from the stem of the indirect third person reflexive *ἐ* (see below) and *αὐτός*. Reflexive pronouns can occur only in the oblique cases and the possibility of a neuter exists only in the direct third person forms.

First Person		Second Person	
M.	F.	M.	F.
SINGULAR			
Acc. ἐμαντόν	ἐμαντήν	σεαντόν, καυτόν	σεαντήν, καυτήν
Gen. ἐμαντοῦ	ἐμαντῆς	σεαντοῦ, καυτοῦ	σεαντῆς, καυτῆς
Dat. ἐμαντῷ	ἐμαντῇ	σεαντῷ, καυτῷ	σεαντῇ, καυτῇ
PLURAL			
Acc. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς
Gen. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς

Third Person			
Direct		Indirect	
M.	F.	N.	M. & F.
SINGULAR			
Acc. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό	ἐ
Gen. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	ἐαυτοῦ, αὐτοῦ	οὐ
Dat. ἐαυτῷ, αὐτῷ	ἐαυτῇ, αὐτῇ	ἐαυτῷ, αὐτῷ	οἱ
PLURAL			
Acc. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτά, αὐτά	οἵα
Gen. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	οἷα
Dat. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	ἐαυτοῖς, αὐτοῖς	οἷα(v)

The contracted forms of the second and third person reflexives are more common than the uncontracted ones; *ἐ*, *οὐ* and *οἱ* are usually enclitic.

Examples of these pronouns in use are:

βούλομαι ἑμαυτὸν μὲν ἀποκτείνειν, ὑμᾶς δ' οὐ.	<i>I want to kill myself, not you.</i>
ἐαυτοὺς μὲν φιλοῦσιν οἱ κακοί, τοὺς δ' ἄλλους οἱ ἀγαθοί.	<i>Wicked people love themselves, good people [love] others.</i>
ὁρᾷς σεαυτὸν ἐν τῷ κατόπτρῳ.	<i>You see yourself in the mirror.</i>

The third person **direct** reflexive is used as above. The third person **indirect** reflexive is used only in subordinate constructions referring back to the subject of the main clause: *κελεύουσιν ἡμᾶς κοινῇ μετὰ σφῶν πολεμεῖν* *they urge us to make war in common with them* (ἡμᾶς is the subject of the infinitive *πολεμεῖν* but σφῶν refers back to the subject of the main verb, *κελεύουσιν*). Direct reflexive forms are, however, often substituted, Ὀρέστης ἔπεισεν τοὺς Ἀθηναίους ἐαυτὸν κατὰγειν *Orestes persuaded the Athenians to restore him(self)*.

- (b) For **reciprocal** action the reflexive pronoun can be used: *ἡμῖν αὐτοῖς διαλεξόμεθα* *we shall converse with ourselves*, i.e. *each other*. Greek does, however, have a special reciprocal pronoun which was formed by doubling the stem of ἄλλος *other*: ἀλλήλους, ἀλλήλας, ἀλλήλα *one another, each other*. It is declined like καλός (3.1/3) except that its meaning excludes a nominative case and a singular number. With ἀλλήλους no ambiguity is possible: ἀλλήλους σφάζουσιν *they are killing each other*. It is used for all three persons.

9.1/5 Possessive adjectives and pronouns

Possessive adjectives are of two types in English, attributive (*my, your, his, her, its; our, your, their*, which occur in phrases such as *my house*) and predicative (*mine, yours, his, hers; ours, yours, theirs*, which occur in clauses such as *the house is mine*). Greek has similar possessive adjectives for the first and second persons only, and these may be used either attributively or predicatively. For the third person it uses the genitive of the personal and demonstrative pronouns. Significantly, however, where the context leaves no doubt as to who the possessor is and there is no need for emphasis, the definite article alone suffices in Greek: *ᾠφέλησα τὸν πατέρα* *I helped my father*; *εὐέποιησε τὴν πόλιν* *he benefited his city* (cf. note on 2.1.1). In these cases no personal pronoun or possessive adjective is employed. In cases where it is

desirable to clarify the reference, Greek proceeds as follows:

(a) Where no emphasis is intended the genitive of the unemphatic personal pronouns (μου, σου, αὐτοῦ, αὐτῆς, ἡμῶν, ὑμῶν, αὐτῶν) is employed in the **predicative** position:
 φιλεῖ τὴν μητέρα μου *he loves my mother* (lit. *the mother of me*); εἰς τὴν οἰκίαν αὐτοῦ εἰσῆλθομεν *we entered his house* (the house of him); θαυμάζω τὸ κάλλος αὐτῆς *I admire her beauty* (the beauty of her).

(b) Where some degree of emphasis is desired:

(i) For the first and second persons Greek uses the adjectives ἐμός, -ή, -όν (*my, mine*);ός, -ή, -όν (*your* when referring to one person); ἡμέτερος, -α, -ον (*our*); ὑμέτερος, -α, -ον (*your* when referring to more than one person), in the **attributive** position:

εἰς τὰς ὑμετέρων οἰκίας ἦλθον *they went into your houses*; ὁός, Αἰσχίνῃ, κοινωνός, οὐχ ὁ ἐμός *your partner, Aeschines, not mine*.

Note carefully that Greek requires both the definite article and the possessive adjective.¹

(ii) For the third person Greek uses the genitive of a demonstrative pronoun, e.g. τούτου *of this/that man*; ἐκείνης *of that woman*, again in the **attributive** position:

περὶ τῶν τούτου λόγων *concerning his words*; ἀφικνουῦνται παρ' Ἀριαίου καὶ τὴν ἐκείνου στρατιάν *they come up to Ariaeus and his army*.

(c) When a **reflexive** sense is involved (i.e. when the reference is to the subject of the clause to which the noun-group containing the possessive belongs), the genitive of the reflexive pronouns is used, again in the **attributive** position:

τὸν ἑαυτοῦ ἀδελφὸν ἔπεμψα *I sent my own brother*; τὴν ἑαυτοῦ γυναῖκα ὑβρίζει *he misuses his own wife*; ἀγαπᾷ τὸς ἑαυτῶν ἵππους *they love their own horses*.

In less emphatic contexts, however, the ordinary first and second person possessives, ἐμός,ός, ἡμέτερος, ὑμέτερος (above b(i)), may also be used:

τοὺς ὑμετέρους παῖδας ἀγαπᾶτε *you love your children*.

¹ But contrast ὁ ἐμός δοῦλος *my slave* and ἐμός ὁ δοῦλος (or ὁ δοῦλος ἐμός) *the slave* [is mine (predicative)]. The latter has no article immediately before the possessive.

1.2 Greek reading

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unit 09

- 1# καλὸν τὸ θνήσκειν οἷς ὕβριν τὸ ζῆν φέρει.
 2 ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν.
 3# καρτερόν ἐν πολέμοις Τιμόκριτος οὐ τὸδε σῆμα·
 "Ἀρς δ' οὐκ ἀγαθὸν φείδεται, ἀλλὰ κακῶν.
 4 ὁ Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν.
 5 οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτὰ (sc. λέγουσιν).
 6 τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ.
 7 ἔπειτα ἐκεῖνος ὁ ἀνὴρ εἶπεν, ἀλλ' εἰ ἄλλου δεῖ πρὸς τούτοις
 οἷς λέγει Ξενοφῶν, ἀντίκα ἔξεστι ποιεῖν. μετὰ δὲ ταῦτα
 Ξενοφῶν εἶπε τάδε· δηλὸν ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου
 ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς αἱ εἴκοσι
 στάδια ἀπέχουσιν.

- 8 ὁ φίλος ἐστὶν ἄλλος αὐτός.
 9 φιλοσοφίαν πρῶτος ὠνόμασε Πυθαγόρας καὶ ἑαυτὸν
 φιλόσοφον.
 0 παραβαλεῖν δεῖ αὐτοὺς παρ' ἀλλήλους· οὕτω γὰρ σκεψόμεθα
 εἰ διοίουσιν ἀλλήλων.

- 1 ἀπίστως ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες.
 2 The Persian empire was founded in the sixth century BC by
 Cyrus the Great (died 530 BC). His achievements were such
 that in the following century Xenophon (7.2.6) wrote an
 account of his life (the earliest surviving biography). The
 following is an extract.

μετὰ δὲ δεῖπνον ἐπήρετο ὁ Κῦρος, ὃ Τιγράνη, ποῦ δὴ
 ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν; σὺ γὰρ μοι μάλα
 ἐδόκεις θαυμάζειν αὐτόν. ἐφόνευσεν αὐτόν, ἔφη, οὗτος ὁ
 ἐμὸς πατήρ. διαφθείρειν γὰρ αὐτόν ἔφη ἐμέ. καίτοι, ὦ Κῦρε,
 καλὸς καγαθὸς ἐκεῖνος ἦν· ὅτε γὰρ ἀποθνήσκειν ἐμελλε 5
 προσεκάλεσέ με καὶ εἶπε, οὐ δεῖ σέ, ὦ Τιγράνη, χαλεπαίνειν
 ὅτι ὁ σὸς πατήρ ἀποκτείνει με· οὐ γὰρ διὰ κακονοιαν τοῦτο
 ποιεῖ, ἀλλὰ δι' ἄγνοιαν· ἃ δὲ δι' ἄγνοιαν οἱ ἄνθρωποι
 ἐξαμαρτάνουσιν, ἀκούσια ταῦτ' ἔγωγε νομίζω.

- 13 Δημοσθένης δέ, ὃς ἑώρα τοὺς Λακεδαιμονίους μέλλειν
 προσβάλλειν πλοίοις τε ἅμα καὶ πεζῷ, παρεσκευάζετο καὶ
 αὐτός, καὶ τὰς τριήρεις αἱ περιήσαν αὐτῷ ἀνέσπασε ὑπὸ τὸ
 τεῖχος, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι φαύλαις
 καὶ οἰκυῖναις ταῖς πολλαῖς· οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ 5
 πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων
 τριακοντέρου καὶ κέλητος ἔλαβον, οἱ παρεγίγνοντο.
 ὀπλιταὶ τε τῶν Μεσσηνίων τούτων ὡς τετταράκοντα
 ἐγένοντο. τοὺς μὲν οὖν πολλοὺς τῶν στρατιωτῶν ἐπὶ τὰ
 ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἡπειρον ἔταξε, αὐτὸς δὲ 10

ἀπελέξατο ἐξήκοντα ὀπλίτας καὶ τοξότας ὀλίγους καὶ
ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλατταν, ἥ μάλιστα
ἐκείνους προσεδέχετο πειράσασθαι ἀποβαίνειν. κατὰ τοῦ-
οὖν πρὸς αὐτὴν τὴν θάλατταν ἔταξε τοὺς ὀπλίτας.

Notes

- 1 τὸ θνήσκειν (supply ἐκτί) and τὸ ζῆν are both articular infinitives (5.1/3); understand τούτοις as the antecedent οἱ οἷς.
- 3 l.1 translate πολέμοις by a singular; supply ἦν with Τιμόκριτος and ἐκτί with σῆμα. l.2 φείδεται is *sparing of*, *sparing* takes the genitive (cf. 13.1/2).
- 4 οὐκ ἔφη 8.1/3a note 4; after ἔφη we have a combination of a nominative (αὐτός) + infinitive and accusative (ἐκείνον) + infinitive (8.1/3a).
- 7 l.1 δεῖ + gen. *there is need of* (21.1/4b and note 3); both ἄλλον (*another thing*) and τούτοις (*those things*) are neuter. l.2 οἷς (= ἃ) has been attracted into the case of its antecedent (τούτοις) – 9.1/2 note 2; ἔξεστι an impersonal verb (cf. δεῖ, χρή) meaning *it is possible* (21.1/4a). l.3 δῆλον supply ἐκτί, [*it is*] *clear*, l.4 ἔξομεν (note rough breathing) fut. of ἔχω.
- 10 As this sentence comes from a conversation we can supply ἡμᾶς (*us*, i.e. the speaker and his audience) with δεῖ.
- 11 ἀπίστως ἔχουσι = ἀπίστοι εἰσι (cf. note on 8.2.9).
- 12 l.1 ἐπῆρετο < ἐπερωτάω. ll.3f. οὗτος ὁ ἐμὸς πατήρ *my father here*; we must tell from the context that αὐτόν is the subject of διαφθείρειν and ἐμέ its object. l.5 καλὸς καγαθός (= καὶ ἀγαθός) a set expression meaning *fine fellow, gentleman* (cf. 13.3(ii) l.15). l.6 οὐ δεῖ σέ ... i.e. *you must not ...* ll.8f. The relative clause ἃ ... precedes its antecedent ταῦτ'(α); νομίζω here has the acc. and inf. construction (8.1/3a) but the inf. εἶναι is understood.
- 13 l.2 πλοίοις ... πεζῶ dat. of instrument (11.1/2) lit. *with both ships and infantry at the same time* (ἅμα, which is here an adverb). l.3 αὐτῷ (*to/for him*) is dative with περιῆκαν (< περιέειμι). ll.4f. ἀπῖσι ... πολλὰις lit. *with shields* (dat. of instrument – see above) *inferior and the many made of wickerwork*, i.e. *inferior shields mostly made of wickerwork* (οἱ πολλοί can mean *the majority* as it does in l.9); ἦν = ἔξῃν *it was possible* (ἔστι used in the sense of the impersonal ἔξεστι (21.1/4a) is common). ll.6f. Μεσσηνίων, which is to be taken with both τριακοντέρου and κέλητος in the sense *belonging to [some] Messenians*, is the antecedent of οἱ. l.9f. τὰ ἐχυρά *the strong [points]*; πρὸς *towards*, i.e. *facing*. l.12

ἧ is here the relative adverb *where*, not the relative pronoun. 11.13f. ἐκείνου i.e. the enemy; κατὰ τοῦτο *at this [point]* (κατὰ is used here of *place where*); πρὸς ... τὴν θάλατταν Greek regularly uses prepositions appropriate to **motion** towards (πρὸς + acc., εἰς, etc.) with verbs logically requiring a preposition indicating **position at**, when some previous motion is to be understood (Demosthenes must have moved his troops to the seaside before drawing them up there). Consequently πρὸς ... τὴν θάλατταν must be translated *by the sea*. This **pregnant** use of prepositions is so termed because the idea of motion towards is implied by (i.e. contained within) the preposition.

9.2/1 Vocabulary

ἀγαθός, -ή, -όν *brave*
 ἄγνοια, -ᾱς, ἡ *ignorance*
 ἄκουσιος, -ον *against the will, involuntary*
 ἀλλήλους, -ᾱς, -α (reciprocal pron.) *each other, one another* (9.1/4b)
 ἅμα (adv.) *at the same time*
 ἀνασπάω (aor. -έσπαα) *haul up*
 ἀπεχω *be distant*
 ἀπίστως ἔχω *be mistrustful*
 ἀποβαίνω *land*
 ἀποκτείνω *kill*
 ἀπολέγομαι *pick out*
 ἄσπις, -ίδος, ἡ *shield*
 αὐτίκα (adv.) *at once, immediately*
 δεῖ (impers.) *it is necessary* (+ acc. and infin.); *there is a need of* (+ gen.)
 δείπνον, -ου, τό *dinner*
 δῆ* (particle) *indeed, certainly*
 δῆλος, -η, -όν *clear, obvious*
 διαφέρω (fut. διοίω) *differ from* (+gen.)
 διαφθείρω *corrupt*
 δοκέω *seem*

ἐγώγε (= ἐγώ + γε, 13.1/3b) *I at least; I for my part*
 εἴκοσι(v) (indecl. adj.) *twenty*
 ἔλαβον aor. of λαμβάνω *take*
 ἐξαμαρτάνω *do wrong*
 ἔξεστι (impers.) *it is possible*
 ἐξήκοντα (indecl. adj.) *sixty*
 ἐπερωτάω (aor. ἐπηρώμην) *ask* (a question)
 ἐπιτήδεια, -ων, τὰ *necessities of life, provisions*
 ἔρημος, -ον *empty, deserted*
 ἐχυρός, -ᾶ, -όν *strong, secure*
 εἶωρα 3rd s. impf. of ὀράω *see*
 ἧ (adv.) *where*
 ἡπειρος, -ου, ἡ *mainland*
 θνήσκω *die*
 καίτοι (particle) *and yet, however*
 κακόννοια, -ᾱς, ἡ *malice*
 κακός, -ή, -όν *cowardly*
 καλός κάγαθος see note on 12
 καρτερός, -ᾶ, -όν *strong, mighty*
 κέλης, -ητος, ὁ *fast-sailing ship, pinnace*
 κώμη, -ης, ἡ *village*

ληπτικός, -ή, -όν *belonging to pirates*

μάλις *especially*

μέλλω *be about to*

Μεσσηνίος, -α, -ον

Messenian

ναύτης, -ου, ὁ *sailor*

οἰκῦνός, -η, -ον *made of*

osier/wickerwork

ὄναρ, τό (nom. and acc. only) *dream*

ὀνομάζω *call, name*

οπλίζω *equip, arm*

ὀπλίτης, -ου, ὁ *hoplite*

ὅπου (relative adv.) *where*

ὅτε (conj.) *when*

οὐσίᾱ, -ας, ἡ *property, substance*

οὕτω *another form of οὕτως*

παραβάλλω *compare*

παραγίγνομαι *be present*

παρασκευάζω *prepare, equip; (mid.) make one's preparations*

πεζός, -ή, -όν *on foot*

πεζοί *infantry*

πειράομαι *try*

περίειμι *survive, remain*

περιφέρω *carry round*

πορεύομαι *march, journey*

πορίζομαι *procure*

πρός (prep.+dat.) *in addition to*

προσβάλλω *attack*

προσδέχομαι *expect*

προσκαλέω *summon*

πού; (adv.) *where?*

εἰσέπτομαι *examine, consider*

στάδιον, -ου, τό *stade (c. 200 metres)*

στρατηγέω *be general*

συνθιράω *hunt with (+ dat.)*

τάττω *station, draw up, post*

τείχιμα, -ατος, τό *fort*

τείχος, -ους, τό *wall*

τετταράκοντα (indecl. numeral) *forty*

τοξότης, -ου, ὁ *archer*

τριᾶκόντερος, -ου, ἡ *thirty-oared ship*

ὑβρις, -εως, ἡ *insult, humiliation*

φαῦλος, -ον (also -η, -ον) *cheap, of poor quality*

φείδομαι *spare (+ gen.)*

φιλοσοφία, -ας, ἡ *philosophy*

φιλόσοφος, -ου, ὁ

philosopher

φονεύω *murder, slay*

χαλεπαίνω *be angry*

χωρέω *go*

ὥς (adv.+numerals) *about, nearly*

10.1 Grammar

10.1/1 Interrogative τίς and indefinite τις

The interrogative and indefinite pronouns belong to the third declension and have identical forms except for the accent. The interrogative pronoun τίς *who?*, τί *what?* is easily identifiable, since it always retains an acute accent on the first syllable (see Appendix 8, note 2). The indefinite pronoun τις *someone*, *anyone*, τι *something, anything*, is enclitic and postpositive.

		Interrogative		Indefinite	
		M. & F.	N.	M. & F.	N.
SINGULAR	Nom.	τίς	τί	τις	τι
	Acc.	τίνα	τί	τινά	τι
	Gen.	τίνος, τοῦ	τίνος, τοῦ	τινός, του	τινός, του
	Dat.	τίνι, τῷ	τίνι, τῷ	τινί, τῷ	τινί, τῷ
PLURAL	Nom.	τίνες	τίνα	τινές	τινά
	Acc.	τίνας	τίνα	τινάς	τινά
	Gen.	τίνων	τίνων	τινῶν	τινῶν
	Dat.	τίσι(ν)	τίσι(ν)	τίσι(ν)	τίσι(ν)

In the genitive and dative singular the shorter forms coincide with the corresponding masculine and neuter forms of the definite article (3.1/1; the indefinite forms have no accent). Both the interrogative and the indefinite pronouns may also be used as adjectives: τίς (τίς ἀνὴρ) τοῦτο ἐποίησεν; *who (what man) did this?* λέγει τις τοῦτο *someone says this*; κλέπτης τις τοῦτο ἐποίησεν *some thief did this*. Used in this way, indefinite τις is often little more than the equivalent of the English indefinite article.

Notes

- 1 The acc. sing. neuter τί (or, more fully, διὰ τί, lit. *on account of what?*) means *why* (cf. 20.1/5).
- 2 ἄρτα, which is **not** enclitic, sometimes replaces the indefinite neuter pl. τινά.

10.1/2 Questions, direct and indirect

(a) Direct questions

Direct questions are those which are directly asked of someone else. In Greek, as in English, they are, where appropriate, introduced by an interrogative pronoun or adjective (10.1/1) or adverb (e.g. πότε *when?*). Where there is no interrogative word and English uses inversion (*are you sick?*) Greek, as we have seen (e.g. 3.2.12(ii)), uses the interrogative particle ἄρα (ἄρα vocēic;), which has no English equivalent. However, a question of this sort may simply be indicated by a different tone of voice without ἄρα: ταῦτα εἶπας; *you said this?* (lit. *these things*).

This latter type of direct question may also be framed in such a way as to invite (but not necessarily receive) a negative answer: *you didn't say this, did you?* or *surely you didn't say this?* In Greek such a question is prefixed with μὴν (<μη οὖν) or μή: μὴν (or μὴ) ταῦτα εἶπας; We may also invite a positive answer by saying *you did say this, didn't you?* or *surely you said this?* In Greek we begin with ἄρα οὐ (ἄρ' οὐ) or οὐ: ἄρα οὐ ταῦτα εἶπας;

For alternative questions Greek uses as an introductory word for which English has no equivalent, πότερον or πότερα (there is no distinction between the two¹): πότερον ταῦτα εἶπας ἢ ἐκεῖνα *did you say this or that?* (lit. *these things or those things*). As with ἄρα, the introductory word can be omitted.

(b) Indirect questions

Indirect questions are another form of indirect speech (7.1/3) and are expressed in Greek by a subordinate clause, just as in English: ἐρωτᾷ εἰ Περικλῆς πρὸς τὸν Πειραιᾶ ἦλθεν *he is asking if Pericles went to Piraeus* (direct question: ἄρα Περικλῆς πρὸς τὸν Πειραιᾶ ἦλθεν; *did Pericles go to Piraeus?*).

The Greek interrogative pronouns, adjectives and adverbs, which, where appropriate, introduce questions, can have a direct form (τίς, πότε, ποῦ, etc.) or an indirect form:

¹ They are respectively the n. acc. s. and n. acc. pl. of πότερος *which (of two)?* The accusative is here used adverbially (20.1/5).

DIRECT	INDIRECT	DIRECT	INDIRECT
τίς; <i>who?, which?</i>	ὅστις	ποῦ; (at) <i>where?</i>	ὅπου
ποῖος; <i>of what kind?</i>	ὁποῖος	ποῖ; (to) <i>where?</i>	ὅποι
πόσος; <i>how big?, how much? pl. how many?</i>	ὁπόσος	πόθεν; <i>from where?</i>	ὁπόθεν
πότερος; <i>which (of two)?</i>	ὁπότερος	πότε; <i>when?</i>	ὁπότε
		πῶς; <i>how?</i>	ὁπῶς

The forms ending in -ος are declined as first and second declension adjectives (3.1/3); for the declension of ὅστις see note 1.

The difference between direct and indirect forms is one of use, not meaning. The indirect are used in indirect questions only, as ἐρωτᾷ ὅστις εἰ *he is asking who you are* (but see also note 2). The direct forms can be used in direct questions (τίς εἶ; *who are you?*) or in indirect ones (ἐρωτᾷ τίς εἰ *he is asking who you are*). When used in the latter context they give a touch of immediacy and vividness.

Where the original question begins with ἄρα (*ἄρα εὐωχεῖ; are you holding a party?*) or has no interrogative word at all (*εὐωχεῖ;*), the indirect version is introduced by εἰ *if/whether*: ἐρωτᾷ εἰ εὐωχεῖ *he is asking if (or whether) you are holding a party*).

As in indirect statements (8.1/3), the tense of the original direct question is retained in the indirect form.¹ As will be seen in the third example below, an indirect question is not always preceded by a verb of asking.

τούτων ἕκαστον ἥρῳμην εἴ τινές
εἰσι μάρτυρες. *I asked each of them if
there were any witnesses*
(direct: ἄρα μάρτυρές
τινές εἰσιν; *Are there
any witnesses?*)

ὁ κήρυξ ἡρώτᾳ τίς (or ὅστις)
ἀγορεύειν βούλεται. *The herald used to ask
who wanted to speak*
(direct: τίς ἀγορεύειν
βούλεται;).

οὐ δεῖ σε εἰπεῖν πόσους
(or ὁπόσους) πόνους ἔχεις. *You don't have to say how
many troubles you have*
(implying a direct
question πόσους πόνους
ἔχω; in the mind of the
person addressed).

Notes

- ¹ ὅστις is a combination of the relative pronoun ὅς (9.1/2) and the indefinite τίς (10.1/1). There are some alternative forms:

¹ For the change of mood which may occur after an introductory historic verb, see 14.1/4d.

	M.	F.	N.
SINGULAR <i>Nom.</i>	ὅστις	ἥτις	ὅτι
<i>Acc.</i>	ὄντινα	ἥντινα	ὅτι
<i>Gen.</i>	οὐτινος, ὅτου	ἥτινος	οὐτινος, ὅτου
<i>Dat.</i>	ὅτῳ, ὅτῃ	ἥτῳ	ὅτῳ
PLURAL <i>Nom.</i>	οἵτινες	αἵτινες	αἵτινες, ἅτινα
<i>Acc.</i>	οὗςτινας	αἵτινας	αἵτινες, ἅτινα
<i>Gen.</i>	ὄντινων, ὅτων	ἥντινων, ὅτων	ὄντινων, ὅτων
<i>Dat.</i>	οἷςτισι(ν), ὅτοις	αἷςτισι(ν)	οἷςτισι(ν), ὅτοις

The neuter singular ὅτι is sometimes printed ὅ τι in modern texts to avoid confusion with the conjunction ὅτι *that, because*. This distinction is not employed in this book; the context should show which is being used.

- The indirect interrogative ὅστις is also used as an **indefinite relative** with the meaning *whoever*; ὅστις γαμεῖ πονηράν, μῶρος ἐστίν *whoever marries an evil woman is stupid*. The other indirect interrogatives are similarly used (ὅπου *wherever*, etc). For ὅπως, which has additional meanings, see the **Vocabulary**.
- Just as the interrogative τίς becomes, with a change in accentuation, the indefinite τις (10.1/1), so some other direct interrogatives can be converted to indefinite pronouns and adverbs. Very common are πού *somewhere*, ποτέ *at some time, once*, πῶς *somehow* (all enclitic).

10.1/3 First and third declension adjectives

The masculine and neuter of adjectives in this category belong to the third declension, but their feminine to the first. There are two types:

(a) *Stems in υ*

In this large class the nom. s. ends in -ύς, -εῖα, -ύ (always so accented). ἡδύς *sweet* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
<i>Nom.</i>	ἡδύς	ἡδεῖα	ἡδύ	ἡδεῖς	ἡδεῖαι	ἡδέα
<i>Voc.</i>	ἡδύ	ἡδεῖα	ἡδύ	ἡδεῖς	ἡδεῖαι	ἡδέα
<i>Acc.</i>	ἡδύν	ἡδεῖαν	ἡδύ	ἡδεῖς	ἡδεῖας	ἡδέα
<i>Gen.</i>	ἡδέος	ἡδεῖας	ἡδέος	ἡδέων	ἡδεῖων	ἡδέων
<i>Dat.</i>	ἡδεῖ	ἡδεῖα	ἡδεῖ	ἡδέεσι(ν)	ἡδεῖαις	ἡδέεσι(ν)

(b) *Stems in ντ*

This class contains only a few adjectives but very many participles (12.1/1). The ντ of the stem is lost in all feminine

forms and in the masculine and neuter dat. pl. (cf. γίγαι 5.1/1b).
πάς *all* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
N.V.	πάς	πάσα	πάν	πάντες	πᾶσαι	πάντα
Acc.	πάντα	πάσαν	πάν	πάντας	πᾶσας	πάντα
Gen.	παντός	πάσης	παντός	πάντων	πᾶσων	πάντων
Dat.	παντί	πᾶσι	παντί	πᾶσι(v)	πᾶσαις	πᾶσι(v)

Like *πάς* are declined its emphatic forms ἅπας and κύμπας (which we must also translate by *all*). The only other adjectives in this group end in -εις (gen. -εντος), -εσσα, -εν, e.g. χαρίεις, χαρίεσσα, χαρίεν *graceful*, gen. s. χαρίεντος, χαρίεσσης, χαρίεντος, dat. pl. χαρίεσι(v), χαρίεσσαις, χαρίεσι(v).

Notes

- 1 In the predicative position *πάς* means *all*: περὶ πάντας τοὺς θεοὺς ἀσεβοῦσιν *they commit impiety with respect to all the gods*. In the attributive position it means *whole*: ἡ πᾶσα Σικελία *the whole of Sicily*. Without the article it means *every* in the singular, but *all* in the plural: πᾶσα πόλις *every city*; πάντες πολῖται *all citizens*.
- 2 μέλας, μέλαινα, μέλαν *black* has a stem in *v* (not *vt*); gen. s. μέλανος, μελαίνης, μέλανος; dat. pl. μελασι(v), μελαιναις, μελασι(v). Exactly similar is τάλαις *miserable*.

10.1/4 Third declension adjectives

These adjectives are declined wholly within the third declension and fall into two groups. In both, the masculine and feminine have the same form.

(a) Stems in *ov*

These are declined like δαίμων (6.1/1a), except that the nom. voc. and acc. neuter ends in -ov in the singular and -ova in the plural. An example is ἄφρων *senseless*:

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	ἄφρων	ἄφρον	ἄφρον-ες	ἄφρον-α
Voc.	ἄφρον	ἄφρον	ἄφρον-ες	ἄφρον-α
Acc.	ἄφρον-α	ἄφρον	ἄφρον-ας	ἄφρον-α
Gen.	ἄφρον-ος	ἄφρον-ος	ἄφρόν-ων	ἄφρόν-ων
Dat.	ἄφρον-ι	ἄφρον-ι	ἄφρο-σι(v)	ἄφρο-σι(v)

Comparative adjectives in -ων (17.1/2b) are similarly declined.

(b) *Stems in εc*

These belong to the same type as neuter nouns in εc (6.1/1). This is most obvious in the genitive and dative, where we find similar endings. ἀληθής *true* (stem ἀληθεc-) is declined:

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
<i>Nom.</i>	ἀληθής	ἀληθέc	ἀληθεῖc	ἀληθη
<i>Voc.</i>	ἀληθέc	ἀληθέc	ἀληθεῖc	ἀληθη
<i>Acc.</i>	ἀληθη	ἀληθέc	ἀληθεῖc	ἀληθη
<i>Gen.</i>	ἀληθοῦc	ἀληθοῦc	ἀληθῶν	ἀληθῶν
<i>Dat.</i>	ἀληθει	ἀληθει	ἀληθεῖc(v)	ἀληθεῖc(v)

ἀληθη, ἀληθεῖc are contractions of ἀληθέ(c)α, ἀληθέ(c)εc ἀληθεῖc as acc. pl. (m. and f.) is irregular; we would have expected ἀληθηc (< -ε(c)ac). The n. pl. nom. voc. and acc. ἀληθη are only an apparent exception to the rule given at 3.1/1 (cf. γένoc: pl. γένη < γένεc-α, 6.1/1c).

The few adjectives with other stems are mostly compounds whose second element is a third declension noun, e.g. εὐχάριc (εὐ + χάριc) *charming*, stem εὐχαριτ-; εὐελπιc (εὐ + ἐλπιc) *hopeful*, stem εὐελπιδ-.

10.2 Greek reading

- 1# παχεῖα γαστήρ λεπτόν οὐ τίκτει νόον.
- 2# ὥc ἦδ' ἡν τὴν θάλατταν ἀπὸ τῆc γῆc ὁρᾶν.
- 3# ὁ χρόνoc ἅπαντα τοῖcιν ὕστερον φράζει.
- 4 ἡ εὐδαιμονία ἐστὶν ἐνέργεια τῆc ψυχῆc.
- 5 ὦ Μένανδρε καὶ βίε, πότεροc ἄρ' ὑμῶν πότερον ἀπεμιμήκατο;
- 6# τίc δ' οἶδεν (*knows*) εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται;
- 7 ὁ βίoc βραχύc, ἡ δὲ τεχνῆ μακρή, ὁ δὲ καιρὸc ὀξύc, ἡ δὲ πείρα cφαλερῆ, ἡ δὲ κριcιc χαλεπῆ.
- 8 σύντομοc ἡ πονηρία, βραδεῖα ἡ ἀρετή.
- 9 ὅπου εὐ πράττει τῆc, ἐνταῦθα πατρίc.
- 10# ὅcτιc δὲ θνητῶν βούλεται δucάνυμον εἰc γῆραc ἐλθεῖν, οὐ λογίζεται καλῶc· μακρὸc γὰρ αἰὼν μυρίουc τίκτει πόνουc·
- 11# ὥc ἦδ' ἡ δουλοῖc δεσπότηc χρηστοῖc λαβεῖν καὶ δεσπότηcιc δοῦλον εὐμενῆ δόμοιc.
- 12# ἅπαντ' ἐπαχθῆ πλὴν θεοῖc κοιρανεῖν· ἐλεύθεροc γὰρ οὐτιc ἐστὶ πλὴν Διόc.
- 13 οἱ ἀμαθεῖc ὥcπερ ἐν πελάγει καὶ νυκτὶ φέρονται ἐν τῷ βίῳ.

- 14 ἡ γυνὴ ἔφη ὅτι αὐτάρκης κόσμος μοι ἢ τοῦ ἀνδρὸς ἀρετή.
 15# ὅπου τις ἀλγεί, κείσε καὶ τὸν νοῦν ἔχει.

Other proverbs

- 16 (i) μισῶ μνήμονα κυμπότην. (ii) δυσμενὴς ὁ τῶν γειτόνων ὀφθαλμός. (iii) τὸν ἀτυχῇ καὶ πρόβατον δάκνει. (iv) ἀνὴρ ἄτεχνος τοῖς πᾶσιν ἐστὶ δοῦλος. (v) γλυκύς ἀπείρω πόλεμος. (vi) χρόνῳ τὰ πάντα κρίνεται. (vii) ἐν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. (viii) ἀλλήλας νίπτουσι χεῖρες. (ix) ὑπὸ παντὶ λίθῳ σκόρπιος καθεύδει. (x) ῥάδια πάντα θεῶ. (xi) ἅπας ἐχῖνος τραχύς. (xii) ὃν ἡ τύχη μέλανα γράφει τοῦτον ὁ πᾶς χρόνος οὐ δύναται λευκάναι.

17 Stories about Diogenes

The Greeks were fond of short, pithy anecdotes ending in a *bon mot*. Diogenes, the philosopher of the fourth century BC whose eccentric lifestyle made him a tourist attraction in the Athens of his day, is the subject of a large collection.

- (i) ὁ Διογένης ἦται ποτὲ ἀνδρίαντα· ἐρωτηθεὶς (*having been asked*) δὲ διὰ τί τοῦτο ποιεῖ, μελετῶ, εἶπεν, ἀποτυγχάνειν.
 (ii) ἐρωτηθεὶς ποῖον οἶνον ἡδέως πίνει, ἔφη, τὸν ἀλλότριον.
 (iii) φιλάργυρον ἦται· ὅτε δὲ ἐβράδυνεν, ὁ Διογένης, ἄνθρωπε, εἶπεν, εἰς τροφήν σε αἰτῶ, οὐκ εἰς ταφήν.
 (iv) ἐρωτηθεὶς πόθεν ἐστίν, κομποπολίτης, ἔφη.
 (v) ὅτε εἶπε τις κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, ἔφη, ἀλλὰ τὸ κακῶς ζῆν.

Notes

- 1 The uncontracted νόον (= νοῦν, 6.1/2) shows that this is Ionic Greek (1.3).
 3 τοῖσιν = τοῖς (3.1/1 note 3).
 5 Menander was famous for his faithful representation of everyday life; πότερος ἄρ' lit. *which of you two then ...?* (ἄρ' = ἄρα an inferential particle which must be distinguished from ἄρα, 10.1/2a).
 6 καταθανεῖν shortened form of καταθανεῖν (aor. inf. act. of καταθνήσκειν). l.2 δέ is postponed for metrical reasons (prose order would be τὸ δὲ καταθανεῖν); κάτω *below* i.e. in Hades.
 7 The well-known aphorism of Hippocrates, the famous doctor of the fifth century BC. He wrote in Ionic Greek and the η of μακρὴ and σφαλερὴ would be α in Attic. By τέχνη Hippocrates meant the art of medicine.
 9 ὅπου here (and in 15 below) is the relative adverb *where*, not the indirect interrogative.

- 10 Take *δυσώνυμον* with *γῆρας* *old age* (acc. s., 13.1/1*b*(iii)).
- 11 *l.1 λαβεῖν* is to be understood. *l.2 δεσπόταισι* has the longer form of the dat. pl. ending (3.1/1 note 3; cf. *θεοῖσι* in the next sentence); *δομοῖς* dat. without preposition to express *place where* (23.1/2*n*) – translate by a singular.
- 12 *κοιρανεῖν* here takes the dative, not the genitive as is normal after verbs of ruling (13.1/2*a*); *Διός* gen. of *Ζεύς* (11.1/4).
- 14 For *οἷ* introducing a direct statement see 8.1/3*b* note 2.
- 16 (iv) *τοῖς πᾶσιν* the article is added for emphasis (as also in (vi)). (vi) *χρόνῳ* by *time* dat. of instrument (11.1/2); *τὰ πάντα* cf. (iv) above. (vii) A phrase of abuse, not a sentence (cf. 6.2.7 (iv)). (xii) Although *ὅν* comes first, its antecedent is *τούτων*; *δύναται* is *able* from *δύναμαι* (on verbs with *-αμαι* instead of *-ομαι* see 19.1/3*b*).
- 17 (i) *ἥτει* (< *αἰτέω*) *was begging [alms from]* + acc.; *ποιεῖ* on the tense see 10.1/2*b* (this also applies to *πίνει* (ii) and *ἐκτιν* (iv)). (ii) with *τὸν ἀλλότριον* supply *ἡδέως πίνω*. (iii) *ἥτει* see (i); *εἰς* with *regard to*, i.e. *for*.

10.3 Extra reading

From this point extra reading will be included with certain units. Because it will consist of longer passages it will necessarily be somewhat harder than the other exercises. If you do not feel confident enough to tackle it when working your way through the book for the first time, it may conveniently be left until later.

The wisdom of Socrates

Socrates (469–399 BC) was to philosophy what Herodotus was to history. Previous thinkers had speculated on the physical nature of the world, but Socrates was the first to concern himself with moral and ethical problems. His uncompromising pursuit of truth made him so unpopular with his fellow citizens at Athens that, when he was brought to trial on a trumped-up charge of corrupting the young, he was convicted and executed. The following is from his defence in court, as reported by his pupil Plato; here Socrates explains the origin of his reputation (*ὄνομα*) for exceptional wisdom, which, he claims, is unjustified. *ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἄλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔχω. ποίαν δὲ σοφίαν ταύτην; ἥπερ ἐστὶν ἰσὺς ἀνθρωπίνῃ σοφίᾳ· τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι σοφός. οὔτοι δέ, οὐκ ἄρτι ἔλεγον, δαιμονίαν τινὰ σοφίαν σοφοὶ εἰσιν, ἢ οὐκ ἔχω διηγέσθαι· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις*

οἱ, ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καὶ ἐλπίζω ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβῆσιν μοι, μηδ' εἰ δοκῶ τι ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν λέγω, ἀλλ' εἰς ἀξιόπιστον τινα ἀνοίω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οἶα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. γνῶριμος γὰρ πού ὑμῖν ἦν Χαιρεφῶν. οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πληθύνει. καὶ εὐγνωστον ὑμῖν ἐστὶν οἷος ἦν Χαιρεφῶν, ὥς παντάπασιν σφοδρός. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἦλθε καὶ ἐτόλμησε μαντευέσθαι, εἴ τίς ἐστι σοφώτερος ἢ (*wiser than*) ἐγώ. ἀνείλεν οὖν ἡ Πυθία οὐδένα σοφώτερον εἶναι.

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Notes

l.1 ἄλλ' = ἄλλο; ἢ *than*. l.2 ποίαν etc. supply λέγω; ἥπερ [*the one*] *which*, the suffix περ is added to the relative pronoun for emphasis. l.3 τῷ ὄντι *in reality, really* (12.1/1 note 1); ταύτην (*sc. τὴν σοφίαν*) accusative of respect (20.1/5) with σοφός, lit. *wise in respect of this [wisdom]*, i.e. *possessed of this wisdom* – the same construction occurs with σοφοί (l.4). ll.5f οὐκ ἔχω *I am not able*; ἐγῶγε cf. 9.2.12 l.9; ἐπίσταμαι has -αμαι instead of -ομαι (19.1/3b); φησί *sc. that this is so*; ἐπὶ *with a view to*, i.e. *to arouse*; διαβολῇ τῇ ἐμῇ not *my prejudice* but *prejudice against me*; this use of the possessive adjective is the same as that of the objective genitive (23.1/1c). l.7 μὴ is used after ἐλπίζω (8.1/3a note 5) and consequently we also have μηδ'(έ) (7.1/6c), which here means *not even*, but, as we would not normally repeat the negative in such a construction in English, simply translate by *even*; θορυβῆσιν μοι lit. *to be going to make a noise for me*, i.e. *to be going to interrupt me*. l.8 ἐμὸν predicative with τὸν λόγον, lit. *not [as] mine shall I tell the story which I am telling*. ll.9f. ἀνοίω < ἀναφέρω; τῆς ... ἐμῆς (*sc. σοφίᾱς*) with μάρτυρα *a witness of my [wisdom]*; εἰ ... οἶα two indirect questions to be taken with μάρτυρα [*as to*] *whether it is some sort of (τις) wisdom and what sort of [wisdom it is]* (the indefinite τις has an acute accent because of the following ἐστίν (see Appendix 8, d(ix)); it is *not* the interrogative τίς); τὸν θεόν, i.e. Apollo. ll.10ff. πού *I suppose, think*, the original meaning, which is also common, is *somewhere* (10.1/2b note 3); τε ... καὶ (*both ... and* but trans. simply by *and*) joins ἐμός and ὑμῶν; ἐκ νέου lit. *from [being] young*, i.e. *from youth*; ὑμῶν τῷ πληθύνει lit. *to the people of you*, i.e. *to the [Athenian] democracy* (to be taken with ἐταῖρος, which may be here translated by one word and by another word with ἐμός); ὥς ... σφοδρός *how [he was] completely impetuous* Chaerephon had died before the trial (hence ἦν in the previous clause). l.13 καὶ δὴ *and indeed, and as a matter of fact*; ποτε καὶ ... *once even/lactually (he actually went to Delphi once)*. l.15 ἀνείλεν < ἀναιρέω.

11.1 Grammar

11.1/1 Root aorist, aorist passive and future passive

A few $-\omega$ verbs form their aorist active by adding endings directly to their basic stem or root without a suffix (such as ϵ in the weak aorist – 4.1/1) or a link vowel (such as o/ϵ of the strong aorist endings – 7.1/1). The roots of all such verbs end in the long vowels α , η , υ or ω , and the endings applied to form the root aorist are $-\nu$, $-\epsilon$, $-\mu\epsilon\nu$, $-\tau\epsilon$, $-\alpha\nu$. As an example we may take the aorist of $\beta\alpha\iota\nu\omega$ go (root $\beta\eta-$).

	SINGULAR	PLURAL
1	$\acute{\epsilon}\beta\eta\nu$ <i>I went</i>	$\acute{\epsilon}\beta\eta\mu\epsilon\nu$
2	$\acute{\epsilon}\beta\eta\epsilon$	$\acute{\epsilon}\beta\eta\tau\epsilon$
3	$\acute{\epsilon}\beta\eta$	$\acute{\epsilon}\beta\eta\alpha\nu$
INFINITIVE	$\beta\eta\nu\alpha\iota$	

Some other common verbs with root aorists are given below. Note that the form of the root cannot be predicted from the present stem.

	PRESENT STEM	ROOT	ROOT AORIST
(ἀπο) διδράσκω ¹ <i>run away</i>	διδρασκ-	δρα-	-έδραν
φύω <i>cause to grow, produce</i>	φν-	φϋ-	ἔφϋν
γινώσκω <i>get to know</i>	γινωσκ-	γνω-	ἔγνων
βίωω <i>live</i>	βιο-	βιω-	ἐβίων

φύω also has a regularly formed weak aorist active: ἔφϋσα. In such cases where a verb has two sets of aorist active forms, the root aorist is intransitive: ἔφϋν (*I grew intr.*); and the weak aorist transitive: ἔφϋσα (*I caused to grow, I produced*); cf. καταδύω

¹ This verb occurs only in compounds.

cause to sink; κατέδυσα I caused to sink, κατέδυν I sank.¹
Examples are:

αἱ τρίχες ἔρρεον ἄς πρὶν
ἔφθε τὸ φάρμακον.

*The hairs fell out which the
drug previously made
grow.*

ἐλάᾱ ἐντὸς τῆς αὐλῆς ἔφθ.

*An olive tree grew inside
the courtyard.*

Another important verb with two aorists and a similar distinction between them is ἵστημι (19.1/1).

Only a few verbs, however, have a root aorist with an active meaning. Elsewhere the root aorist has developed a passive meaning and is normally classified as an aorist passive. An example is πνίγω *strangle, choke* (tr.), which, like φύω, has a weak aorist ἐπνίξα I *strangled, choked* (tr., e.g. ἐχθες ἐπνίξα τὸν τοῦ γείτονος κύνα *yesterday I choked the neighbour's dog*) and what is really a root aorist ἐπνίγην I *choked* (intr., e.g. ὁ κύων ἐφην, ἐπνίγην ἐν τῷ τοῦ πυρός καπνῷ "Your dog," I said, "choked in the smoke of the fire"). The original contrast between the transitive and intransitive aorists in verbs of this sort developed into one of active/passive, and forms such as ἐπνίγην were used in contexts where they must be interpreted as passive (ὁ ἐμὸς κύων, ἔφη, οὐκ ἐπνίγη καπνῷ "My dog," he said, "was not choked by smoke" – on this use of the dative see 11.1/2 below). Consequently, most root aorists in -ην, (but not in -ᾶν, ὦν, or, with one exception, -ων) which could be interpreted as passive came to be so regarded and classified. This could not happen with intransitive verbs, such as βαίνω, whose meaning precludes any passive sense.

The total number of aorist passives in -ην is also small, but they formed the model for the vast majority of transitive verbs, where a special aorist passive stem was created by attaching the suffix *θη* to the root.² To this were added the same endings as for the root aorist. For this reason all aorist passive endings are of the active type; the aorist passive never has the passive endings of the other historic tenses (-μην, -co, -τω etc. 4.1/1 note 1).

The aorist passive indicative (and corresponding infinitive) of λύω will be found in Appendix 1. This tense is included in the principal parts of verbs which show some irregularity (7.1/1 note 3) as the form it takes is not always predictable. We may, however, note:

¹ In these verbs the 3rd plural of the root aorist and of the weak aorist active are identical: εἶπον (from ἐφθ-αν or ἐφθ-αν).

² The η of the suffix undergoes change in some forms other than the indicative, e.g. the aor. pass. ppl. λυθεῖς (12.1/1).

- (a) Most verbs whose present stem ends in a vowel or diphthong form their aorist passive stem regularly. In a few cases the suffix is enlarged to *σθην* on the analogy of dental stems (see below), e.g. ἤκούσθην *I was heard* (ἀκούω, ἐκελεύσθην *I was ordered* (κελεύω). In regular contracted verbs the final vowel of the present stem is lengthened in the same way as in the aorist active (5.1/2 note 2), e.g. ἐτίμηθην (τιμάω); ἐποιήθην (ποιέω); ἐδηλώθην (δηλώω).
- (b) In palatal and labial stems (6.1/4) final *κ* and *γ* become *χ*, final *π* and *β* become *φ* (i.e. they are assimilated to the following *θ* by becoming aspirates), e.g. ἐφυλάχθην *I was guarded* (φυλάττω, stem φυλακ-); ἐπεμφθην *I was sent* (πέμπω, stem πεμπ-). In dental stems the final consonant becomes *σ*, e.g. ἐπείσθην *I was persuaded* (πείθω, stem πειθ-).

Occasionally (and unpredictably) a verb has a root aorist passive, e.g. ἐπνίγην (see above); ἐκόπην *I was cut* (κόπτω), sometimes both, e.g. ἐβλάβην, ἐβλάφθην *I was hurt* (βλάπτω; there is no difference in meaning).

The stem of the **future passive** is that of the aorist passive with an added *σ* (λυθ*σ*ς-, τιμη*σ*ς-, κοπη*σ*ς-). The endings are those of the present middle and passive: λυθήσομαι *I shall be loosened*; τιμηθήσομαι *I shall be honoured*; κοπήσομαι *I shall be cut*. For the full future passive of λῶ see **Appendix 1**.

Note

As mentioned in 8.1/2 some deponents are classified as **passive** because their aorist is passive, not middle, in form (most, however, have a **middle future**). Among the most common passive deponents are:

βούλομαι *wish*; fut. βουλήσομαι; aor. ἐβουλήθην
 δύναμαι *be able*; fut. δυνήσομαι; aor. ἐδυνήθην
 πορεύομαι *march*; fut. πορεύσομαι; aor. ἐπορεύθην

In the future and aorist of the first two *η* is inserted. δύναμαι has -αμαι, -αται, -αται etc., not -ομαι -η, -εται etc. in the present (see 19.1/3b).

The difference between middle and passive deponents is simply one of form; both are active in **meaning**.

11.1/2 Agent and instrument

In English we can say *the policeman was hit by a demonstrator* and *the policeman was hit by a placard* but Greek makes a distinction between agent (*demonstrator*) and instrument

(placard). An agent is a living being and agency is normally expressed by *ὑπό* with the genitive. An instrument is nearly always inanimate and the construction used for it is the dative without a preposition (examples have already occurred at 7.2.13 l.8, 9.2.13 l.3, 10.2.16(vi)); in English we use either *by* or *with*: Ἀσπασία με τύπτει μήλοις *Aspasia is hitting me with apples* (instrument); ἡ Τροίᾳ ὑπὸ τῶν Ἑλλήνων ἐπορθήθη *Troy was sacked by the Greeks* (agent).

11.1/3 –ω verbs with stems in λ, μ, ν, ρ

Most verbs with these stems originally formed their present with a *γ* suffix (6.1/4b). This combined with a preceding *λ* to give *λλ*, but disappeared after *μ, ν, ρ*, although, by way of compensation, a preceding *ε, ι, υ* was lengthened and a preceding *α* became *αι*. The future of these verbs is of the contracted type (*-ῶ < -έω*; 5.1/2 note 3); where a *γ* suffix has been used in the present the future reverts to the original stem. In the weak aorist (which occurs in all common verbs of this group, except *βάλλω throw*) the sigma is dropped and the preceding vowel lengthened (note that here we have *α > η* except after vowels and *ρ*, where *α* becomes *ᾱ*; also, *ε* becomes *ει*). The following table shows the different possibilities:

PRESENT			FUTURE	AORIST
βάλλω	<i>throw</i>	(< βάλ-γ ω)	βαλῶ	ἔβαλον
τέλλω	<i>send</i>	(< τέλ-γ ω)	τελῶ	ἔτειλα
νεμω	<i>apportion</i>	(no <i>γ</i> suffix)	νεμῶ	ἔνειμα
μένω	<i>wait</i>	(no <i>γ</i> suffix)	μενῶ	ἔμεινα
σημαίνω	<i>indicate</i>	(< σημάν-γ ω)	σημανῶ	ἐσήμηνα
μιαίνω	<i>stain</i>	(< μιάν-γ ω)	μιανῶ	ἐμίᾱνα
αἰσχύνω	<i>dishonour</i>	(< αἰσχύν-γ ω)	αἰσχυνῶ	ἤσχυνα
αἶρω	<i>lift</i>	(< ᾱρ-γ ω)	ᾱρῶ	ἤρα
οἰκτῖρω	<i>pity</i>	(< οἰκτίρ-γ ω)	οἰκτιρῶ	ᾤκτιρα

For the principal parts of *ἐλαύνω drive* and *φέρω carry*, which are irregular, see **Principal parts of verbs**.

The aorist passive of verbs in *-αίνω* and *-ύνω* ends in *-άνθην* and *-ύνθην*, e.g. *ἐσημάνθην* (σημαίνω); *ἤσχυνθην* (αἰσχύνω). Likewise, we have *ἤρθην* from *αἶρω*, but the other verbs listed above which have an aorist passive are irregular.

11.1/4 Third declension nouns – stems in *ευ, αυ, ου*

A large number of masculine nouns end in *-εύς* (always so accented). Most common nouns of this type involve male

occupations, e.g. ἱερεὺς *priest*, ἵππεύς *horseman*. The names of some Homeric heroes are also of this type, as Ὀδυσσεύς 'Ἀχιλλεύς. The genitive and dative singular endings are the same as for stems in ι (8.1/4).

The only examples of stems in αυ and ου are those given below.

	βασιλεύς (m) <i>king</i>	ναῦς (f) <i>ship</i>	γραῦς (f) <i>old woman</i>	βοῦς (m or f) <i>ox, cow</i>
SINGULAR				
Nom.	βασιλεύς-c	ναῦ-c	γραῦ-c	βοῦ-c
Voc.	βασιλεῦ	ναῦ	γραῦ	βοῦ
Acc.	βασιλέ-α	ναῦ-ν	γραῦ-ν	βοῦ-ν
Gen.	βασιλέ-ως	νε-ός	γρα-ός	βο-ός
Dat.	βασιλεῖ	νη-ί	γρα-ί	βο-ί
PLURAL				
N. V.	βασιλῆς (or -εῖς)	νῆ-ες	γρα-ες	βόες
Acc.	βασιλέ-ας	ναῦς	γραῦς	βοῦς
Gen.	βασιλέ-ων	νε-ών	γρα-ών	βο-ών
Dat.	βασιλεῦ-σι(v)	ναυ-σί(v)	γραυ-σί(v)	βου-σί(v)

Note also Ζεὺς *Zeus*, which is irregular: voc. Ζεῦ, acc. Δία, gen. Διός, dat. Δί (in poetry there is an alternative stem, Ζην-, for the oblique cases, giving Ζῆνα, Ζηνός, Ζηνί).

11.1/5 Crasis

Crasis (κράσις *mixing, blending*) is the contraction of a vowel or diphthong at the end of one word with a vowel or diphthong at the beginning of the following word. It is found chiefly in poetry but is not uncommon in the orators. Only a very small number of words occur as the first element of crasis, viz the relevant parts of the definite article, καί and a few others. Examples we have already met are κἄν (= καὶ ἐν 5.2.17) and αὐτός (= ὁ αὐτός). ταῦτοῦ etc. (9.1/3b). In all such cases elision (2.1/6b), even if theoretically possible, is never used in preference to crasis. The rules for crasis are:

- The first word loses its accent, if any.
- A vowel (always long) or diphthong resulting from crasis is marked with ' (technically called *coronis* but identical in form with a smooth breathing), e.g. τοῦνομα (τὸ ὄνομα). When the second word begins with a rough breathing, a consonant preceding it in crasis (always κ or τ) is aspirated, e.g. θοῖμάτιον (τὸ ἱμάτιον). When, however, the first word is simply an aspirated vowel or diphthong (ὁ, οἱ, etc.), the rough breathing is kept in crasis, e.g. οὖν (ὁ ἐν).

- (c) The rules that apply for internal contraction in verbs (5.1/2) are generally followed, as in the above examples. There are, however, some combinations which do not occur in verbs, as well as some exceptions. We should note:
- (i) When the definite article is combined with a word beginning with α, this α is always kept, e.g. ἄνθρωπος (ὁ ἄνθρωπος), αὐτός (ὁ αὐτός, 9.1/3b).
 - (ii) The αἰ of καί is dropped in certain combinations, e.g. κού (καί οὐ), χή (καί ἡ).

11.2 Greek reading

- 1 ἡ τυραννὶς ἀδικίας μήτηρ ἔφν.
- 2 αἰεὶ εὐπίπτουσιν οἱ Διὸς κύβοι.
- 3# ἔστι τι κὰν κακοῖσιν ἡδονῆς μέτρον.
- 4# κούκ ἐμός ὁ μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα,
ὥς οὐρανὸς τε γαῖα τ' ἦν μορφή μια·
ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα
τίκτουσι παντα κἀνέδωκαν (*sent up*) εἰς φάος
δένδρη, πετεινά, θήρας, οὓς θ' ἄλμη τρέφει
γένος τε θνητῶν. 5
- 5# κακὸν τὸ κεῦθαι κού πρὸς ἀνδρὸς εὐγενοῦς.
- 6 εἶπε τις τῷ Σωκράτει, θάνατον σοῦ κατέγγωσεν οἱ
Ἀθηναῖοι, ὃ δὲ εἶπεν, κακείνων ἡ φύσις (*sc.* θάνατον
καταγιγνώσκει).
- 7 ἄμαξα τὸν βοῦν ἔλκει.
- 8 **Advanced futility**
(i) γραῦς χορεύει. (ii) τυφλῷ κάτοπτρον χαρίζη. (iii)
ἀνεμον δικτυῷ θηρᾶς. (iv) λίθοις τὸν ἥλιον βάλλεις. (v)
καλεῖ χελώνη τοὺς βοῦς βραδύποδας. (vi) σπόγγῳ πάτταλον
κρούεις. (vii) πάτταλον ἐξέκρουσας παττάλω. (viii) τὴν
ἀμίδα κανδάλω ἐπιφράττεις. (ix) οἶνῳ οἶνον ἐξελαύνεις. (x)
αὐτὸς τὴν σαυτοῦ θύραν κρούεις λίθῳ.
- 9# πᾶσιν γὰρ ἀνθρώποισιν, οὐχ ἡμῖν μόνον,
ἢ καὶ παραντίκ' ἢ χρόνῳ δαιμον βίον
ἔσφηλε, κούδεῖς διὰ τέλους εὐδαιμονεῖ.
- 10# Odysseus explains to Neoptolemus that they must obtain
the bow of Philoctetes if Troy is to be captured.
τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσῃ
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθῇσεται,
οὐκ ἔστι (= ἔξεστι) πέρσαι σοὶ τὸ Δαρδάνου πέδον.
- 11 In 525 BC Egypt was conquered and permanently occupied
by the Persians, whose power in the eastern Mediterranean

continued to increase until their unsuccessful invasion of Greece (480–479 BC). The subsequent rise of Athens encouraged the Athenians to invade Egypt (c. 461 BC) with disastrous results, as Thucydides tells us in the introduction to his history.

οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη· καὶ ὀλίγοι ἀπὸ πολλῶν διὰ τῆς Λιβύης ἐς Κυρήνην ἐπορεύθησαν καὶ ἐσώθησαν, οἱ δὲ πλείστοι ἀπέθανον. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα σφόδρα μάχιμοί εἰσιν οἱ ἔλειοι. Ἰνάρως δὲ ὁ Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ἐλήφθη καὶ ἀνεσταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διαδοχοὶ ἐπλευσαν ἐς Αἴγυπτον καὶ ἔσχον κατὰ τὸ Μενδήσιον κέρα, τὰ ἄλλ' αὐτοῖς ἐκ τε γῆς ἐπέπεσον πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν καὶ διεφθείραν τὰς πολλὰς τῶν νεῶν. τὰ οὖν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελερέθησαν.

- 12 Euxitheos and Herodes were fellow passengers on a voyage to Thrace. In the process of changing ships at Lesbos, Herodes disappeared and Euxitheos was subsequently charged with his murder. His speech of defence was written by Antiphon.

ἐπειδὴ δὲ μετεξέβημεν εἰς τὸ ἕτερον πλοῖον, ἐπίνομεν. καὶ φανερόν μὲν ἔστιν ὅτι ὁ Ἡρώδης ἐξέβη ἐκ τοῦ πλοίου καὶ οὐκ εἰσέβη πάλιν· ἐγὼ δὲ τὸ παράπαν οὐκ ἐξέβην ἐκ τοῦ πλοίου τῆς νυκτὸς ἐκείνης. τῇ δὲ ὑστεραίᾳ, ἐπειδὴ ἀφανὴς ἦν ὁ ἀνὴρ, ἐζητεῖτο οὐδὲν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπὸ ἐμοῦ· καὶ εἰ τῶν ἄλλων ἐδόκει δεινὸν εἶναι, καὶ ἐμοὶ ὁμοίως. καὶ εἰς τε τὴν Μυτιλήνην ἐγὼ αἰτῶς ἢ πεμφθῆναι ἄγγελον, καὶ ἐπεὶ ἄλλος οὐδεὶς ἠθελε βαδίζειν, οὔτε τῶν ἀπὸ τοῦ πλοίου οὔτε τῶν αὐτοῦ τοῦ Ἡρώδου ἐταίρων, ἐγὼ τὸν ἀκόλουθον τὸν ἐμαυτοῦ πέμπειν ἔτοιμος ἦ. ἐπειδὴ δὲ ὁ ἀνὴρ οὔτε ἐν τῇ Μυτιλήνῃ ἐφαίνετο οὐτ' ἄλλοθι οὐδαμοῦ. πλοῦς τε ἡμῖν ἐγίνετο, καὶ τὰλλ' ἀνήγετο πλοῖα ἅπαντα. ὥχομην κάγω.

Notes

- 1 ἐφθ < φύω (11.1/1) the primary meaning of this root aorist *is was born* but often, as here, it has the present sense *is*.
- 2 Διός gen. of Ζεὺς (11.1/4).
- 3 τι with μέτρον; κακοῖσιν = κακοῖς (3.1/1 note 1).
- 4 1.1 κούκ = καὶ οὐκ (11.1/5); πάρα some disyllabic prepositions can, in verse, be placed after the noun they

govern, cf. δίχα in l.3; when they are normally accented on the final syllable (as with παρά, but not with δίχα), the accent is then thrown back on to the first syllable. l.2 With a double subject (οὐρανός and γαῖα) the verb sometimes agrees only with the nearer, hence ἦν; τε ... τ(ε) lit. *both ... and* but simply trans. by *and*. l.4 τίκτουσι vivid present, trans. *brought forth* (τίκτω can be used of either parent); κάνεδωκαν = καὶ ἀνέδωκαν (ἔδωκαν is the 3rd pl. aor. ind. act. of δίδωμι *give*, 18.1/2 note 3). l.5 δένδρη acc. pl. of δένδρον (13.1/1c); οὗς an antecedent meaning *creatures* is to be understood; θ' i.e. τε; after the ε is elided, τ' becomes θ' because of the rough breathing of ἄλμη.

- 6 καταγιγνώσκω *condemn* takes the gen. of the person condemned and the accusative of what he is condemned to (23.1/1*k*(i)); κάκεινων = καὶ ἐκείνων.
- 8 (iv) λίθοις instrumental dat. (11.1/2); βάλλεις here *pelt*. (viii) ἐξέκρουας < ἐκκρούω.
- 9 l.1 The datives should be translated by *for*. l.2 καί is here adverbial and emphasizes the following word but need not be translated; βίον English idiom requires the plural. l.3 ἔσφηλε gnomic aorist (see note on 5.2.10); σφάλω *trip up, cause to fall* (as in wrestling) is here (and often elsewhere) used metaphorically; κούδεῖς = καὶ οὐδεῖς.
- 10 The future tense in εἰ clauses (l.1 ἐργάσῃ and l.3 ληφθήσεται) is to be translated into English by a present; μή (as in ll.2 and 3) is the negative used in εἰ clauses (18.1/4) but in l.2 it is somewhat unusually placed after the verb it negates (cf. 2.1/6*a*(i)). l.3 Translate τὰ τόξα by a singular (the plural is often used for the singular in verse). l.4 On ἔστι = ἔξεστι see 21.1/4 note 1.
- 11 Thucydides uses the non-Attic spelling cc for ττ (l.11 θαλάσσης), the old Attic form ξύν (ξυμ- etc. in compounds) for the normal σύν (l.9 ξυμμαχίδος, l.14 ξυμμάχων), and the old Attic ἐς for εἰς (ll.2, 10, 14). l.1 ἐφθαρῇ < φθειρώ. ll.3f. ὑπό lit. *under*, i.e. *under the control of*; βασιλεῦς at this period the Persian king was a figure of supreme importance and the Greeks referred to him simply as βασιλεύς. ll.5f. τε ... καί join the two reasons why Amyrtaeus could not be captured and in English we would supply *because* after ἅμα. ll.6f. τὰ πάντα see note on 10.2.16(iv); ἐλήφθη < λαμβάνω. ll.9f. διάδοχοι lit. [*as*] *relieving*, i.e. *as a relieving force*; ἔσχον *put in*; τὸ Μενδησιον κέρας the north-east arm of the Nile delta. ll.11ff. Take αὐτοῖς with ἐπέπεσον (< ἐπιπίπτω), lit. *fell upon them*; τὰς πολλὰς *the majority of, most of*; τὰ ... κατὰ τὴν ... cf. 5.1/3, lit. *the [things] with respect to the ...*

- 12 l.1 Translate μετεξέβημεν (< μετεκβαίνω) by a pluperfect *had transferred* (16.1/2); ἐπίνομεν *we began to drink* (inceptive imperfect 4.1/1). l.3 τὸ παράπαν οὐκ *not ... at all*; the adverb παράπαν is converted by τό to a noun equivalent (4.1/4), which functions here as an accusative of respect (20.1/5), lit. [*with respect to*] *the altogether*. l.5 οὐδέν τι μᾶλλον ὑπὸ ... ἢ ... ὑπό, lit. *nothing more by ... than by* (οὐδέν τι *not at all* is also an accusative of respect). ll.6ff. τῷ = τινι (indefinite, 10.1/1); the καί of καὶ εἰς τε joins this sentence to the preceding one; τε is to be taken with the καί before ἐπεὶ (l.8) and the two link ἐγὼ αἴτιος ἦ ... with ἐγὼ ... ἔτοιμος ἦ; τε ... καί literally mean *both ... and* but translate here *not only ... but also* to give the necessary emphasis; πεμφθῆναι ἄγγελον accusative and infinitive (8.1/3a) after αἴτιος ἦ. ll.8f οὔτε ... οὔτε continue the preceding negative οὐδεὶς, lit. *no-one ... neither from ... nor of*, but in English we would say *either ... or* (the rule given at 7.1/6 does not apply because οὔτε ... οὔτε do not negate the verb of this clause; cf. 10.3 ll.7f.). ll.10ff. ἐπειδὴ is followed by three clauses with the second joined to the first by τε (l.12) and the third to the second by καί (l.12); πλοῦς [*the time for*] sailing; ἐγίγνετο, lit. *was coming into being*, i.e. *was starting*; τὰλλ' = τὰ ἄλλα; ἀνήγετο impf. of ἀνάγομαι; κἀγὼ = καὶ ἐγὼ (11.1/5)

12.1 Grammar

12.1/1 Participles

Participles are those parts of verbs which function as adjectives. They have tense (*killing* is present, *going to kill* future) and voice (*killing* is active, *being killed* passive). In Greek there are participles for all three voices in the present, future, and aorist (and also the perfect, 16.1/4) and they use the same stem as the corresponding indicatives (but the augment is dropped in the aorist). For the sake of completeness the following table includes perfect participles, which can be ignored until we treat these in 16.1/4.

ACTIVE

<i>Present</i>	m. λῦ-ων (gen. λῦ-οντος), f. λῦ-ουσα, n. λῦ-ον <i>loosening</i>
<i>Future</i>	m. λῦc-ων (gen. λῦc-οντος), f. λῦc-ουσα, n. λῦc-ον <i>going to loosen, about to loosen</i>
<i>Aorist</i>	m. λῦc-ας (gen. λῦc-αντος), f. λῦc-ασα, n. λῦc-αν <i>having loosened, after loosening</i>
<i>Perfect</i>	m. λελυκ-ώς (gen. λελυκ-ότος), f. λελυκ-υῖα, n. λελυκ-ός <i>(in a state of) having loosened</i>

MIDDLE

<i>Present</i>	λῦ-όμενος, -ομένη, -όμενον <i>ransoming</i>
<i>Future</i>	λῦc-όμενος, -ομένη, -όμενον <i>going to ransom, about to ransom</i>
<i>Aorist</i>	λῦc-άμενος, -αμένη, -άμενον <i>having ransomed, after ransoming</i>
<i>Perfect</i>	λελυ-μένος, -μένη, -μένον <i>(in a state of) having ransomed</i>

PASSIVE

<i>Present</i>	λῦ-όμενος, -ομένη, -όμενον <i>being loosened</i>
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<i>Future</i>	λυθη-όμενος, -ομένη, -όμενον <i>going to be loosened, about to be loosened</i>
<i>Aorist</i>	m. λυθ-εῖς (gen. λυθ-έντος), f. λυθείσα, n. λυθέν <i>having been loosened, after being loosened</i>
<i>Perfect</i>	λελυ-μένος, -μένη, -μένον (in a state of) <i>having been loosened</i>

All active participles, together with that of the aorist passive, are declined like first and third declension adjectives (10.1/3). The declension of the aorist active participle is identical with that of πᾶς (10.1/3*b*). The present active and aorist passive are declined as follows:

SINGULAR

	M.	F.	N.	M.	F.	N.
N.V.	λῶν	λῶουσα	λῶον	λυθείς	λυθείσα	λυθέν
Acc.	λῶντα	λῶουσαν	λῶον	λυθέντα	λυθείσαν	λυθέν
Gen.	λῶοντος	λῶούσης	λῶοντος	λυθέντος	λυθείσης	λυθέντος
Dat.	λῶοντι	λῶούσῃ	λῶοντι	λυθέντι	λυθείσῃ	λυθέντι

PLURAL

N.V.	λῶντες	λῶουσαι	λῶοντα	λυθέντες	λυθείσαι	λυθέντα
Acc.	λῶντας	λῶούσας	λῶοντα	λυθέντας	λυθείσας	λυθέντα
Gen.	λῶόντων	λῶουσῶν	λῶόντων	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λῶουσι(ν)	λῶούσαις	λῶουσι(ν)	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)

The future active participle follows λῶν. All middle participles and that of the future passive follow καλός (3.1/3). The present (and perfect) participle passive has the same form as the middle.

The meanings given above for the present and aorist participles simply reflect the temporal distinction between their corresponding indicatives: λῶν *loosening*, λῶσᾶς *having loosened*. This difference of time occurs in a sentence such as ἐργαζόμενοι μὲν ἤριστων, ἐργαζάμενοι δὲ ἐδείπνου *they used to have breakfast while they were working* (lit. *working*), but *used to dine after they finished work* (lit. *having worked*), but the distinction is sometimes one of aspect (4.1/1), i.e. the present participle conveys the idea of continuation, the aorist of simple occurrence. An aorist participle so used can denote an action which happens at the same time as that of the finite verb of its clause (coincidental use), e.g. εὐ ἐποίησας ἀναμνήσῃς με *you did well to remind me* (lit. *reminding, not having reminded*); ὑπολαβὼν ἔφη *he said in reply* (lit. *replying, not having replied*).

Notes

- 1 The present participle of εἰμί (*I am*) is ὢν, οὖσα, ὄν *being*; gen. s. ὄντος, οὖσης, ὄντος; dat. pl. οὖσι(ν), οὖσαις, οὖσι(ν). Its future participle is ἐκόμενος, -η, -ον (cf. 8.1/1 note 2); if

has no others. The idiomatic expression τὸ ὄν (lit. *the [really] existing [thing]*) has the meaning *reality*; τῷ ὄντι is used in the sense *in reality, in truth* (on this use of the dative see 23.1/2j).

- 2 In tenses where they differ from λύω, contracted verbs, verbs with a contracted future, and verbs with stems in λ, μ, ν, ρ form their participles according to the rules already given for those tenses, e.g. the future active and aorist active participles of τελέλλω are τελελῶν (<έ + ων), τελοῦσα (<έ + ουσα), τελοῦν (<έ + ον) and τεῖλ-σc, -σca, -αν.
- 3 Strong aorists take the participial endings of the present (cf. 7.1/1), e.g. active λαβών, -οῦσα, -όν;¹ middle λαβόμενος (<λαμβάνω).
- 4 The participles of root aorists are similar to those of the weak aorist active or the aorist passive, as the following examples show:

- (i) ἔγων (γιγνώσκω): m. γνούc (gen. γνόντος), f. γνοῦσα, n. γνόν.
- (ii) ἔφυν (φύω): m. φύc (gen. φύντος), f. φύσα, n. φύν.
- (iii) -έδρᾱν (-διδράσκω, which occurs only in compounds): m. -δράc (gen. -δράντος), f. -δράca, n. -δράν.
- (iv) ἐπνίγην (πνίγω): m. πνιγεῖc (gen. πνιγέντος), f. πνιγεῖca, n. πνιγέν.
- (v) ἔβην (βαίνω) follows -έδρᾱν: m. βάc (gen. βάντος), f. βάca, n. βάν (cf. ἔστην 19.1/1).

12.1/2 Uses of participles

(a) A participle in Greek can often be rendered by the same in English, but Greek regularly uses a participle and finite verb where English would more naturally have two verbs joined by *and*: τοῦτο ποιήcας ἀπῆλθεν *he did this and went away* (lit. *having done this he went away*). In many other cases a subordinate clause should be used to translate a participle. The negative, when required, varies as indicated. When used within a clause participles are used to express:

- (i) The **temporal relation** between two actions (negated by οὐ)
 ἀφικόμενοι εἰς τὰς Ἀθήνας *When they arrived* (lit.
 ἔλεξαν τάδε. *having arrived) at
 Athens, they spoke
 as follows.*

Sometimes the temporal relation is made more precise by qualifying the participle with adverbs such as ἅμα *together with*, εὐθὺς *immediately*, μετὰξὺ *in the middle of*:

¹ Unlike the present active participle, the strong aorist active participle is always accented on the first syllable of its ending, hence λαμβάνων (pres.) but λαβών (aor.).

μεταξὺ θύων ληκύθιον
ἀπώλεσεν;

*Did he lose his little oil-
flask while (lit. in the
middle of) sacrificing?
(on ἀπώλεσεν see
20.1/1 note 2).*

ἅμα φεύγοντες τοὺς
Ἕλληνας ἐτίτρωσκον.

*While (lit. together with, at
the same time as) fleeing
they kept wounding the
Greeks.*

ἄγων *leading*, ἔχων *having*, φέρων *carrying* are often to be translated simply by *with*: ἦλθεν ἔχων ξίφος *he came with a sword* (lit. *having a sword*).

(ii) Cause (negated by οὐ)

A participle used in this sense is often preceded by ἅτε *because* for a reason the writer or speaker sees as valid, or by ὥς *as* for a reason he does not vouch for. ὥς (which has many other uses – 22.1/1) here, and elsewhere, marks what follows as the subjective opinion of the person described and must often by translated by *thinking that, on the grounds that*. ἅτε is used only with phrases (with or without a participle):

ὁ Κῦρος, ἅτε τὸν χρῶδον
ἔχων πάντα, ἐπικούρους
ἐμίσθασατο.

*Cyrus hired mercenaries
because he had all the
gold.*

ὁ βασιλεὺς τοὺς Πέρσας
εἵρξεν ὥς κατασκόπους
ὄντας.

*The king imprisoned the
Persians on the ground
that they were spies.*

οὐχ ἡγεμόνας ἔχων πλανᾷ
ἀνὰ τὰ ὄρη.

*Because you have no
guides you are
wandering over the
mountains.*

(iii) Concession (negated by οὐ)

The participle is often preceded by καίπερ *although*, which, like ἅτε, is used only with phrases:

ταῦτα φέρειν ἀνάγκη
καίπερ ὄντα δύσφορα.

*It is necessary (lit. [there is]
necessity) to endure these
things although they are
(lit. although being) hard
to bear.*

δόξω γυναῖκα, καίπερ οὐκ
ἔχων, ἔχειν.

*I shall seem to have [my]
wife, although I do not
have [her] (lit. although
not having).*

which are both in the genitive case and which stand apart from (i.e. are **grammatically** independent of) the rest of the sentence; there is, of course, a connection in **sense** as otherwise there would be no point in putting the two together. We have an absolute construction (the nominative absolute) in English. Although it is a little clumsy, we can say *the Persians having sailed away, Miltiades returned to Athens*. In Greek this becomes τῶν Περσῶν ἀποπλευσάντων, ὁ Μιλτιάδης ἐπανῆλθεν εἰς τὰς Ἀθῆνας. The genitive absolute is employed in uses (i) - (iv) as detailed above and can be accompanied by ἅτε, ὥς, καίπερ when appropriate. It is negated by οὐ except when it expresses a condition (above (iv)).

ταῦτ' ἐπράχθη Κόνωνος
στρατηγούντος.

*These things were done
when Conon was general
(lit. Conon being
general) (temporal
relation).*

ἅτε πυκνοῦ ὄντος τοῦ ἄλλου
οὐκ εἶδον οἱ ἐντὸς τοὺς ἐκτός.

*Because the grove was
thick those inside did not
see those outside (lit.
inasmuch as the grove
being thick) (cause).*

ἀποπλεῖ οὔκαδε καίπερ μέσου
χειμῶνος ὄντος.

*He sails home although it
is midwinter (lit.
although [it] being
midwinter) (concession).*

ἀνέβη ἐπὶ τὰ ὄρη τῶν πολεμίων
οὐ κωλύόντων.

*He went up on to the
mountains as the enemy
did not prevent [him]
(lit. the enemy not
preventing) (cause, hence
οὐ).*

ὥς ἦδὺ τὸ ζῆν μὴ φθονούσης
τῆς τύχης.

*How sweet [is] life if
fortune is not jealous (lit
fortune not being
jealous) (condition,
hence μὴ).*

12.2 Greek reading

1# ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσκεται.

2 ἄρκτου παρούσης οὐ δεῖ ἵχνη ζητεῖν.

3# λιαν φιλῶν σεαυτὸν οὐχ ἕξει φίλον.

- 4 ἑαυτὸν οὐ τρέφων κύνας τρέφει.
 5# ὁ μὴ γαμῶν ἄνθρωπος οὐκ ἔχει κακά.
 6 καπνὸν φεύγων εἰς τὸ πῦρ ἐνέπεσες.
 7 ἀνὴρ φεύγων οὐ μένει λύρας κτύπον.
 8 οἱ κύνες ἀπαξ δὴ καυθέντες λέγονται φοβεῖσθαι τὸ πῦρ.
 9# θάψων γὰρ ἦκω Καίσαρ', οὐκ ἐπαινέσων.
 10 οὐδεὶς πεινῶν καλὰ ᾄδει.
 11 ἄγροϊκός εἰμι τὴν σκάφην σκάφην λέγων;
 12 ὁ δηχθεὶς ὑπὸ ὄφεως καὶ χοινίον φοβεῖται.
 13# ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων.
 14 χαλεπὸν ἐστὶ πρὸς γαστέρα λέγειν ὅτα οὐκ ἔχουσιν.
 15# ΠΡΟΜΗΘΕΥΣ
 δέρκη θεάμα, τόνδε τὸν Διὸς φίλον,
 οἷσις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.
 ΩΚΕΑΝΟΣ
 ὀρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
 θέλω τα λῶστα καίπερ ὄντι ποικίλῳ.
 16 ὁ Κύρος ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς
 πέντε, παρασάγγας τριάκοντα, ταύτην δὲ τὴν χώραν
 ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν ὡς πολέμιαν οὖσαν.
 17# Ἥσιοδου ποτὲ βίβλον ἑμαῖς ὑπὸ χερσὶν ἐλίσσω
 Πύρρην ἐξαπίνης εἶδον ἐπερχομένην·
 βίβλον δὲ ρίψας ἐπὶ γῆν χερί, τοῦτ' ἐβόησα·
 ἔργα τί μοι παρέχεις, ὦ γέρον Ἥσιδε;
 18# In this fragment from a lost play of Euripides the leader of
 a band of mystics greets Minos, the king of Cnossus in
 Crete, whose wife, Pasiphae, after an unfortunate
 experience with a bull, will give birth to the Minotaur.
 Φοινικογενοὺς τέκνον Εὐρώπης
 καὶ τοῦ μεγάλου Ζηνός, ἀνάσσω
 Κρήτης ἑκατομπτολιέθρου,
 ἦκω ζαθέους ναοὺς προλιπών...
 ἀγνὸν δὲ βίον τείνομεν ἐξ οὗ
 Διὸς Ἰδαίου μύστης γενόμεν (= ἐγεν-),
 καὶ νυκτιπόλου Ζαγρέως βούτης
 τὰς ὁμοφάγους δαΐτας τελέσας
 μητρὶ τ' ὀρεῖα δᾶδας ἀνασχὼν
 μετὰ Κουρήτων,
 βάκχος ἐκλήθην ὀσιωθεὶς.

5

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Notes

- 2 ἄρκτου παρούσης gen. absolute (12.1/2b).
 3 φιλῶν < φιλέων (pres. pple. m. nom. s. of φιλέω).
 5 μὴ because a general class is meant (12.1/2a(vi)).

- 6 ἐνέπεσεν < ἐμπίπτω.
 8 δὴ emphasizes ἄπαξ.
 9 A translation of a line of Shakespeare, not a piece of original Greek; θάψων, ἐπαινέων 12.1/2a(v).
 10 καλὰ (n. pl.) trans. by an adverb.
 13 βλέπων is used here concessively, [though] seeing.
 14 ὅτα < οὐχ
 15 l.1 τόνδε τὸν Διὸς φίλον *this friend of Zeus* (i.e. me. Prometheus) is in apposition to θέαμα (lit. *spectacle*). l.2 οἷαι (with πημοναῖς) lit. *with what sort of dat. of instrument* (11.1/2). l.3 παραινέω takes the dative (13.1/2b(i)); γε (lit. *at any rate* (13.1/3b) need not be translated.
 16 ἐξελαύνει vivid present (see note on 7.2.13 l.8); on the relation between σταθμούς and παρακάγας see note on 7.2.9.
 17 Hesiod, an early poet, wrote the Ἔργα καὶ Ἡμέραι (traditionally translated *Works and Days* but the real meaning is *Fields and Days* [for ploughing them]), which is the book referred to here. l.1 Books in antiquity were written on papyrus rolls and the reader kept his hands on top of a roll to manipulate it (hence ἐμαῖς ὑπὸ χερσίν *under my hands*). l.2 ἐπερχομένην *coming* (for this use of a participle see 15.1/2). l.4 ἔργα here *troubles*, but trans. by a singular – the author is punning on the title of the book he is reading (and wilfully misinterpreting the sense of ἔργα).
 18 Europa, the daughter of Agenor, king of Tyre in Phoenicia (hence Φοινικογενής) was carried off by Zeus to Crete after the latter had taken the form of a bull (not related to the bull loved by Pasiphae); she subsequently gave birth to Minos. ll.1f. τέκνον vocative – with it we must take ἀνάσσων; the m. pple. (ἀνάσσων) is used because τέκνον, although neuter, refers to a male being, viz Minos – slight violations of strict grammatical agreement on this pattern are not rare (agreement according to the sense); Ζηνός see 11.1/4; ἀνάσσω *be king of, rule over* takes the genitive (13.1/2a(i)). l.4 προλείπων < προλείπω. l.5 τείνομεν lit. *lead* but as ἐξ οὗ (from *what* [time], i.e. *since*) follows, English idiom requires *have led*. l.6 Διός see 11.1/4. l.7 νυκτιπόλου Ζαγρεῶς βούτης [as] a *herdsman of night-roaming Zagreus*. l.8 ὁμοφάγους δαΐτας *meals of raw flesh* were a regular feature of Dionysiac orgies (the beast was torn apart by the participants). l.9 μητρί ὀρεῖα, i.e. Cybele, another divinity worshipped with nightly orgies. l.11 ἐκλήθην < καλέω.

12.3 Extra reading

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unit 12

Epigrams

For the Greeks an epigram was a short poem of two to twelve lines (we have already met examples at 9.2.3 and 12.2.17). The genre formed a sub-division of elegiac poetry because it was written in the elegiac metre (see **Appendix 9**; particular metres had, from an early stage in Greek literature, become the hallmarks of most poetical genres). Authors of epigrams used, although not very consistently, forms of words from Ionic and Homeric Greek (examples in 1, 3, 4, 8, 9). There was virtually no restriction on subject matter.

- 1# χρυσὸν ἀνὴρ εὐρῶν ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν
ὄν λίπεν οὐχ εὐρῶν ἦψεν ὄν εὔρε βρόχον.
- 2# ἡ Κύπρις τὴν Κύπριν ἐνὶ Κνίδῳ εἶπεν ἰδοῦσα,
φεῦ, φεῦ, ποῦ γυμνὴν εἶδέ με Πραξιτέλης;
- 3# πάντες μὲν Κίλικες κακοὶ ἄνδρες· ἐν δὲ Κίλιξιν
εἰς ἀγαθὸς Κινύρης, καὶ Κινύρης δὲ Κίλιξ.
- 4# εἰσίδεν Ἀντίοχος τὴν Λυσιμάχου ποτὲ τύλην
κούκετι τὴν τύλην εἰσίδε Λυσιμάχος.
- 5# εἴκοσι γεννήσας ὁ ζωγράφος Εὐτυχὸς υἱοῦς
οὐδ' ἀπὸ τῶν τέκνων οὐδὲν ὅμοιον ἔχει.
- 6# ἡ τὰ ῥόδα, ῥοδοεσσαν ἔχεις χάριν· ἀλλὰ τί πωλεῖς,
σαντην, ἡ τὰ ῥόδα, ἡ συναιμφοτέρα;
- 7# τὴν ψυχὴν, Ἀγαθὼνα φιλῶν, ἐπὶ χεῖλεσιν ἔσχον·
ἦλθε γὰρ ἡ τλήμων ὡς διαβησομένη.
- 8# ἡ σοβαρὸν γελάσασα καθ' Ἑλλάδος, ἡ τὸν ἐραστῶν
ἔσμον ἐπὶ προθύροις Λαῖς ἔχουσα νέων,
τῇ Παφίῃ τὸ κατοπτρον· ἐπεὶ τοίῃ μὲν ὁράσθαι
οὐκ ἐθέλω, οἷη δ' ἦν πάρος οὐ δύναμαι.
- 9# *They told me, Heraclitus, they told me you were dead ...*
εἶπε τις, Ἡράκλειτε, τὸν μόνον, ἐς δὲ με δάκρυ
ἦγαγεν, ἐμνήσθην δ' ὅσσοις ἀμφοτέροι
ἦλιον ἐν λέσχη κατεδύσαμεν· ἀλλὰ σὺ μὲν που,
ξεῖν' Ἀλικαρνησεῦ, τετράπαλαι σποδιή·
αἱ δὲ τεαῖ ζώουσιν ἀηδόνες, ἧσιν ὁ πάντων
ἀρπακτὴς Αἰδὴς οὐκ ἐπὶ χεῖρα βαλεῖ.

5

Notes

- 1 λίπεν = ἔλιπεν (aorist of λείπω) in Homer the augment is optional in the imperfect and aorist, and unaugmented forms of these tenses are often found in literary genres which use features of Homeric language, cf. below 4.

- 2 Κύπρις another name for Aphrodite because of her association with Cyprus (Κύπρος).
- 3 ἄνερес (Homeric) = ἄνδρες.
- 4 εἰσιδεν = εἰσεῖδεν (< εἰσοράω) the augment is dropped as in λίπεν (above 1); κούκέτι = καὶ οὐκέτι (11.1/5).
- 5 Eutyclus apparently was a bad painter with an unfaithful wife; οὐδ'(έ) *not even*, but trans. *even* (cf. 11.2.12 l.8).
- 6 ἡ τὰ ρόδα (sc. ἔχουσα) [you] the [woman having, i.e. with (12.1/2a(i))] the roses a concise form of address towards someone whose name the speaker does not know.
- 7 l.1 φιλῶν *kissing* (despite some restrictions, male homosexuality was common in Greek society, cf. 7.2.13). l.2 As the future participle is used by itself to express purpose (12.1/2a(v)) ὥς διαβηκομένη means *thinking that it was going to cross over* (i.e. *with the idea of...* cf. 12.1/2a(ii)).
- 8 Lais (fourth century BC), a beautiful courtesan now past her prime, dedicates her mirror to Aphrodite because she has no further use for it. The epigram consists of a single sentence and a main verb meaning *I dedicate* is to be supplied (the first two lines are in apposition to *I*, i.e. *I, the one who...*). l.1 σοβαρόν the n. acc. s. of the adjective is used adverbially, trans. *haughtily*; καθ', i.e. κατὰ with elision and aspiration before the following initial aspirate; καθ' Ἑλλάδος lit. (*laughing*) *against Greece*, i.e. *at Greece*. l.2 Trans. προθύροισι as singular (the plural is often used for the singular in verse); take νέων (< νέος) with ἐρατῶν in the previous line. l.3 τῇ Παφίῃ i.e. to Aphrodite, whose temple at Paphos in Cyprus was famous; τοίῃ (= Attic τοιαύτῃ (21.1/3)) *of such a sort [as I am now]*, translate simply by *as I am now*; ὁρᾶσθαι middle voice *see myself* (8.1/1a). l.4 οἴῃ (= Attic οἴα) ... ἦν πάρος lit. *of what sort I was before*, trans. *as I was before*; with δύναμαι (on deponents in -μαι see 19.1/3b) supply ὁρᾶσθαι from the previous line.
- 9 An epigram of Callimachus (third century BC), well known in its English translation (see Appendix 9). The person addressed is not the philosopher Heraclitus. l.1 τεός is the Homeric form of κός (cf. τεαί in l.5). l.2 ἐμνήσθην (aor. of μνησθαι 19.1/3b) *I remembered*. l.3 *We sank the sun in conversation*, i.e. *we talked into the night*. l.5 ζῶοντι Homeric for ζῶειν (< ζάω); Heraclitus' nightingales were his poems, which, ironically, have not survived; ἦεν = αἶεν (i.e. αἶς) – the dat. is governed by ἐπὶ ... βαλεῖ, *on to which*. l.6 ἐπὶ χεῖρα βαλεῖ = χεῖρα ἐπιβαλεῖ; in Homer when the first element of a compound verb (as ἐπιβάλλω) is a prepositional prefix (here ἐπὶ), it can be separated from the verbal element (here βάλλω) by one or more words (tmesis lit. *a cutting*).

13.1 Grammar

13.1/1 Oddities of declension

As we have now covered all regular nouns and adjectives, a few remaining oddities can be conveniently listed here. Only a very small number of nouns exist in each group.

(a) *Attic declension*

This subdivision of the second declension contains nouns which in Attic (and sometimes Ionic) end in *-ωc*, but which in other dialects preserve the original *-oc*. Hence Homeric νᾱός (m) *temple* became first νῆός (in Attic ᾱ > η except after a vowel or ρ) and then νεός (cf. the gen. s. of πόλις, 8.1/4). νεός is declined:

	SINGULAR	PLURAL
N.V.	νεός	νεῶ
Acc.	νεών	νεώc
Gen.	νεώ	νεών
Dat.	νεῶ	νεώc

Other nouns of this class are λεός (m; Homeric λαός) *people*, Μενέλεωc (Homeric Μενέλᾱoc) *Menelaus*, λαγός (m) *hare*, ἔωc (f) *dawn* (singular only; the accusative is ἔω). The adjective ἔλεωc *propitious* also belongs here (m.f. ἔλεωc, n. ἔλεων; n. pl. ἔλεα). The masculine and neuter of πλέωc *full* follow ἔλεωc but its feminine, πλέᾱ, follows δικαίᾱ (3.1/3).

b) *Third declension nouns in -ωc, -ω, and -αc*

(1) ἥρωc (m) *hero* is declined:

	SINGULAR	PLURAL
N.V.	ἥρωc	ἥρω-εc
Acc.	ἥρω-α or ἥρω	ἥρω-αc
Gen.	ἥρω-oc	ἥρώ-ων
Dat.	ἥρω-ι or ἥρω	ἥρω-αι(v)

Similarly declined are δμῶς (m) *slave* and Τρῶες (m, pl.) *Trojans*. αἰδώς (f) *shame* is irregular: n.v. αἰδώς; acc. αἰδοῖ; gen. αἰδοῦς; dat. αἰδοῖ (no plural).

- (ii) πειθῶ (f) *persuasion* has affinities with αἰδώς and declined: n. πειθῶ; v. πειθοῖ; acc. πειθῶ; gen. πειθοῦς; dat. πειθοῖ (no plural). So also ἤχώ (f) *echo* and women's names such as Καπῶ and Καλυψῶ.
- (iii) In addition to neuter dental stems with a nominative in -α (as κέρας *horn*, gen. κέρατος, 5.1/1a), there are a few neuter nouns in -αc whose declension is parallel to neuters in -α (6.1/1c, i.e. contraction has taken place after the loss of intervocalic sigma). γέραc (n) *prize* is declined:

	SINGULAR	PLURAL	
N.V.	γέραc	γέρα	(<α(c)-α)
Acc.	γέραc	γέρα	
Gen.	γέρωc (<α(c)-oc)	γερῶν (<ά(c)-ων)	
Dat.	γέραι (<α(c)-ι)	γέραcι(v) (<α(c)-cι)	

Similarly declined are γῆραc *old age*, κρέαc *meat*, and also κέραc when it means *wing of an army* (cf. 5.1/1a).

(c) Nouns declined in two ways

In English *brothers* and *brethren* are both plural forms of *brother*, even though we attach a broader meaning to the second. In Greek, anomalies of this sort sometimes reflect dialectal differences (as, e.g., between Homeric and Attic Greek), but some examples exist entirely within Attic. These may involve alternative forms (as in υἱός), or an apparent irregularity (as in δένδρον). The main examples are:

δάκρυον, -ου (n) *tear*; alternative n.v.a. in the singular: δάκρυ (as in 12.3.9 l.1).

δένδρον, -ου (n) *tree* has an irregular dat. pl. δένδρεcι(v). δένδρε(α) in 13.2.22 l.2 is the Homeric and old Ionic form of the n.v.a. plural, which can be contracted to δένδρᾱ (11.2.4 l.5).

πῦρ, πυρός (n) *fire* (6.1/1b); the plural πυρά is second declension (πυρῶν, πυροῖc) and means *watch-fires*.

cῖτος, -ου (m) *grain* (i.e. wheat or barley); the plural is neuter: cῖτα.

υἱός, -οῦ (m) *son* can be declined in the second declension throughout but also has the following third declension forms from an original nom. s. υἱός (declined like ἦδυσ - 10.1/3): gen. s. υἱέoc; dat. s. υἱεῖ; nom. and acc. pl. υἱεῖc. gen. pl. υἱέων; dat. pl. υἱεῖcι(v).

- τῶν ἐλπίδων ἡμάρτομεν We did not realize (lit. missed) our hopes.

- πάντες οἱ πολῖται
μετέχουσι τῆς ἑορτῆς
- All the citizens take part
in (lit. share) the
festival.*

(i) Verbs indicating that the subject is asserting himself in some way over someone else, e.g. παραινέω *advise*; βοηθέω (*run to*) *help, assist*; ὀργίζομαι *become angry with*; ἀπειλέω *threaten*; φθονέω *feel ill-will against, grudge*:

φοθεῖν φασι μητριᾶς
τέκνοις. *They say that step-*
mothers feel ill-will
against their children.

- (ii) Verbs indicating that **the subject is submitting himself** in some way to somebody else, e.g. *πείθομαι* (middle of *πείθω*) *obey*; *πιστεύω* *trust*; *εἶκω* *yield*:

πατρί πείθεσθαι χρὴ τέκνα. *Children must obey their father.*

- (iii) Verbs indicating association of some sort, e.g. *ἔπομαι follow*; *ἐντυγχάνω fall in with*; *ἀπαντάω meet*; *πλησιάζω approach, associate with*; *μάχομαι fight*; *χρᾶσθαι associate with (people), use (things)*:

οὐδεὶς ἔτι ἡμῖν μάχεται. *No-one is fighting us any longer.*

τῷ δεσπότῃ ἐσπόμην
(*< ἔπομαι*)

- (iv) Verbs indicating likeness, e.g. *ὁμοιόομαι*, *ἔοικα*: (19.1/3a) both *be like, resemble*: οὐ χρή σε ὁμοιοῦσθαι κακοῖς *you should not be like bad men*.

Not all verbs which, by virtue of their meaning, we would expect to belong to these groups do in fact take the genitive or dative, e.g. φιλέω *love* and ὠφελέω *help* both take the accusative (we would have expected the genitive and dative respectively). Some of the verbs listed above (e.g. ἐπιλανθάνομαι) also take the accusative with no difference in meaning. Full details will be found in the vocabulary.

13.1/3 Further particles

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unit 13

The fundamental importance of particles (see 4.1/3) should now be clear. Their use, especially as connectives, has been widely illustrated in the reading exercises, and we have now met *ἀλλά* *but*; *ἄρα** *then, so*; *γάρ** *for, as*; *δέ** *and, but*; *δήπου** *I presume, I should hope, doubtless*; *καί* *and, even*; *οὐδέ* *and not, nor, not even*; *οὖν** *therefore, so, then*; *τοι** *in truth, be assured, you know*; and *που** *perhaps, I suppose*; as well as the combinations *μὲν**... *δέ** *on the one hand ... and/ but on the other hand*, *τε**... *καί* *and* *καὶ*... *καί* *both ... and*, and *καὶ* *δῆ** *and moreover*.

Some other particles of common occurrence are listed below:

(a) Particles with a connective function

*δῆτα**: (i) in answers, particularly emphatic negative answers, *οὐ δῆτα* *no indeed*.

(ii) in questions, *πῶς δῆτα*; *how then?*, *τί δῆτα*; *what (or why) then?*, e.g. *τί δῆτ' αὖ με ζῆν δεῖ*; *why then (or in that case) should I live?*

*μήν** may be used (like *δῆτα*) to enliven a question, often in combination with *ἀλλά*, e.g. *ἀλλὰ τί μὲν δοκεῖς*; *but (or well) what then do you think?* By itself, *τί μὲν*; has the meaning *of course*:

A. *μισθωτῶ μάλλον
ἐπιτρέπουσιν ἢ σοὶ τοὺς
ἵππους;*

B. *ἀλλὰ τί μὲν;*

A. *Do they entrust the
horses to a hireling
rather than to you?*

B. *But of course (lit. But
what then sc.if not
that?).*

*τοίνυν**: the temporal adverb *νῦν* (so accented) means *now, at present*. Unaccented *νυν** is an inferential particle, *now* in the sense *then, therefore*, especially with imperatives (17.1/1): *σπεῦδέ νυν* *hurry up then*. *τοίνυν*, a strengthened form of *νυν*, likewise has a transitional or inferential force, *now then, furthermore, well now*, e.g. *ἐπειδὴ τοίνυν ἐποιήκατο τὴν εἰρήνην ἡ πόλις ... well now, since the city made peace ...*

(b) Particles which do not connect but convey shades of tone, colour or emphasis

*γε** is an intensive and restrictive particle which affects the preceding word. Its literal meaning is *at least, at any rate, certainly, indeed*, e.g. *ἔγωγε*¹ *I for my part* (examples have already occurred at 9.2.12 l.9 and 10.3 l.5), but in English we would often simply use an emphatic tone of voice rather than an equivalent word, e.g. *οἶδε κρινούσι γε εἰ χρή σε μίμνειν* *they*

¹ *ἐγώ* and *γε* are combined to form one word (with a different accent). Cf. below *μέντοι* *at v + τοι*, *καίτοι* (*καί + τοι*).

shall judge if you are to remain; συγχωρεῖς τοῦτό γε καὶ κύεις *you admit this*. It is also extremely common in replies to previous remarks, especially to questions, and is often to be rendered as *yes*:

A. ἄρα στενάζει;

A. *Is he groaning?*

B. κλαίει γε.

B. *Yes, he is weeping.*

A. κενὸν τόδ' ἄγγος ἢ στέγει τι; A. *[Is] this vessel empty, or does it hold something?*

B. κά γ' ἔνδυτα.

B. *Yes, your garments.*

Sometimes it re-enforces a negative and must be translated by *no*:

A. ἔστι τις λόγος;

A. *Is there some explanation?*

B. οὐδεῖς γε.

B. *No, none.*

(On ways of saying *yes* and *no* in Greek see 24.1/1).

δή* emphasizes the preceding word. *Indeed, certainly* are only approximate translations; the force of the particle would normally be conveyed to the hearer in English by the loudness of the voice or some accompanying emphatic gesture. *δή* is particularly common with adjectives or adverbs, e.g. *ἅπαντες* *δὴ absolutely everyone*; *μόνος* *δὴ quite alone*; *πολλὰκις* *δὴ very often*. It may also convey irony or sarcasm, *Σωκράτης ὁ σοφὸς* *δὴ Socrates the wise* (the tone of voice in English will indicate whether *wise* is complimentary or ironical).

(c) *Frequent combinations of particles*

καὶ δὴ*: as well as being used as a lively connective, and *moreover* (e.g. *καὶ δὴ τὸ μέγιστον* *and moreover the principal point*) *καὶ δὴ* is common in replies to a command:

A. οὐκ οὖν ἐπείξει τῷδε
δεσμὰ περιβαλεῖν;

A. *Hasten then to cast
fetters round this fellow:
(lit. won't you
hasten ...?)*

B. καὶ δὴ πρόχειρα ψάλια.

B. *There you are (lit.
actually indeed), the
chains [are] ready to
hand.*

It is also used in making assumptions: *καὶ δὴ πολέμοι εἰς τὴν ἀσπίδα* *suppose they are hostile*. Note that *καὶ δὴ* means *and especially, and in particular*; in this combination the stress is laid on the word following the second *καὶ*:

καὶ δὴ καὶ τότε ἅμ' ἡμέρα
συνελέγημεν.

*And on that particular
occasion (lit. and then on
particular) we gathered
at dawn.*

Combinations with οὖν

- (i) οὐκοῦν is merely a synonym for οὖν*, therefore, accordingly, well then:

ἢ τοὺς ἀμύνεσθαι κελεύοντασ Or shall we say that
 πόλεμον ποιεῖν φήσομεν; those who urge [us] to
 οὐκοῦν ὑπόλοιπον defend ourselves are
 δουλεύειν. making war? Then (or
 in that case) it remains
 [for us] to be slaves.

It is to be distinguished from οὐκουν (so accented), in which the negative retains its full force:

οὐκουν, Προμηθεῦ, τοῦτο Do you not know this
 γινώσκεις, ὅτι ὀργῆς then, Prometheus, that
 νοσοῦσας εἰσὶν ἰατροὶ when a temperament is
 λόγοι; sick (lit. a temperament
 being sick gen.
 absolute, 12.1/2b) there
 are words [to act as]
 healers? (see also the
 example given in (c)
 above).

- (ii) δ' οὖν has a resumptive force, *be that as it may*, used in dismissing a subject:

εἰ δὲ δίκαια ποιήσω, If indeed I shall do what
 οὐ γινώσκω αἰρήσομαι is right (lit. just things)
 δ' οὖν ὑμᾶς. I do not know;
 however that may be,
 I shall choose you.

- (iii) μὲν οὖν: this combination sometimes has no other force than the value of its two constituent parts (μὲν looking forward to δέ, and οὖν *therefore*), but it can also be used to correct a previous statement, with the sense *no, on the contrary*:

A. ἢ οὐδὲν ἡγῆ
 πρᾶττειν τὸν the schoolmaster does
 γραμματικτὴν; nothing?
 B. ἔγωγε ἡγοῦμαι μὲν οὖν. B. On the contrary, I do
 think (sc. that he does
 something).

Combinations with τοι*

- (1) καίτοι means *and yet, however*: καίτοι τί φημι; and yet
 what am I saying?

- (ii) μέντοι* is used either to emphasize, e.g. A. ἐγώ; B. οὐ μέντοι. A. *Me ?* (lit. *I*) B. *Yes, you*; or in an adversative sense, *however, yet*, often with an added γε: οὐ μέντοι οἱ γε Σκύθαι ταύτη εἰσέβαλον *yet the Scythians did not invade by this route*.

Other uses of particles will be explained as they occur in the reading.

13.2 Greek reading

- 1# καλόν γε γαστρὸς κάπιθυμίας κρατεῖν.
 2# τῷ γῆρα φιλεῖ
 χάριν οὐκ ὁμαρτεῖν καὶ τὸ βουλευεῖν αἰδεῖ.
 3 τοῦτό τοι τάνδρῳ, ἢ προμηθία.
 4# πανταχοῦ γε πατρίς ἡ βοσκουσα γῆ.
 5# σοφόν γέ τοι τι πρὸς τὸ βουλευεῖν ἔχει
 τὸ γῆρας, ὥς δὴ πόλλ' ἰδὼν τε καὶ παθόν.
 6# ὦ τλήμων ἀρετῇ, λόγος ἄρ' ἤσθ'; ἐγὼ δέ σε
 ὥς ἔργον ἤσκουν· σὺ δ' ἄρ' ἐδούλευες τύχη.
 7# πατήρ μὲν ἡμῖν Οἰδίπους ὁ Λαΐου,
 ἔτικτε δ' Ἰοκάστη με, παῖς Μενoitέως·
 καλεῖ δὲ Πολυνείκη με Θηβαῖος λεώς.
 8# οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος,
 καὶ βωμὸς αὐτῆς ἔσ' ἐν ἀνθρώπου φύσει.
 9 ὁ δὲ λαγῶς διώκων οὐδέτερον καταλαμβάνει.
 10 ὁ Κῦρος ἄτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος ἦδετο τῇ
 στολῇ.
 11 ἀνάγκη οὐδὲ οἱ θεοὶ μάχονται.
 12 κακὸν ἀναγκαῖον τὸ πειθεσθαι γαστρί.
 13 τὴν Χάρυβδιν ἐκφυγὼν τῇ Σκύλλῃ περιέπεσε.
 14 ὄνος πεινῶν οὐ φροντίζει ροπάλου.
 15# τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ.
 16# μόνος θεῶν θάνατος οὐ δῶρων ἐρᾷ.
 17# ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νομοῦ.
 18 τέτταρας δακτύλους θανάτου οἱ πλεονεῖς ἀπέχουσιν.
 19 ἦρος χρήσεις ἐπειδὴ παλαιὸν χιτῶνα ἔχεις.
 20 Γοργῶ ἢ Λάκαινα, ἐρωτηθεῖσα ὑπὸ τινος Ἀττικῆς, διὰ τὴν
 ὑμεῖς ἄρχετε μόναι τῶν ἀνδρῶν αἱ Λάκαιναι; ὅτι, ἔφη, καὶ
 τικτομεν μόναι ἄνδρας.
 21 **A noteworthy pun**
 Ἀντισθένης ὁ φιλόσοφος, πρὸς μετράκιόν τι μέλλον φοιτῶν
 παρὰ αὐτὸν καὶ πυθόμενον τίνων αὐτῷ δεῖ, ἔφη, βιβλίου
 καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ. τὸν
 νοῦν παρεμφαινών.

- 22# ἡ γῆ μέλαινα πίνει,
 πίνει δὲ δένδρε' αὐτήν·
 πίνει θάλασσα κρουνοῦς,
 ὁ δ' ἥλιος θάλασσαν,
 τὸν δ' ἥλιον κελήνη. 5
 τί μοι μάχεσθ' ἑταῖροι,
 καὐτῷ θέλοντι πίνειν;

Notes

- 1 κάπιθυμίᾱς = καὶ ἐπιθυμίᾱς (11.1/5).
- 2 φιλέω + infinitive *be accustomed to*; φιλεῖ is singular because it agrees with the closer of the two subjects; χῶ = καὶ ὁ (11.1/5); ἃ δεῖ is the object of βουλευεῖν.
- 3 The subject τοῦτο (*sc.* ἐκτί) anticipates ἡ προμηθίᾱ; τάνδρεϊον = τὸ ἀνδρεῖον (11.1/5).
- 5 Take κοφόν ... τι together as the object of ἔχει (the subject is τὸ γῆρας); ὥς + participle to give a supposed reason (12.1/2a(ii)); πόλλ' i.e. πολλά; ἰδόν < ὁράω; παθόν < πάσχω (both aorist participles are neuter nom. s. agreeing with γῆρας).
- 6 ἀρετὴ *virtue* was the philosophical ideal of the Stoics. These lines, whose exact source is unknown, were the last words of the Roman Brutus before committing suicide; ἄρ' = ἄρα (distinguish from ἀρα); ἦεθ' = ἦεθα; ὥς *as* (22.1/1a(i)).
- 7 l.1 ἡμῖν trans. by a singular (royal plural – Polyneices in fact continues in the singular). l.2 ἔτικτε trans. as though aorist, *bore* (τίκτω is used idiomatically to mean *be parent of*).
- 9 λαγῶς acc. pl. (13.1/1a).
- 12 τὸ πείθεσθαι is the subject; κακόν is used as a noun *an evil*.
- 15 ὥς *as* (cf. 6 above).
- 17 μηδέν, not οὐδέν, because a general class is meant (12.1/2a(vi)), lit. *the [person] doing wrong not at all* (adverbial acc., 20.1/5), i.e. *those who do no wrong*.
- 18 τέτταρας δακτύλους acc. of extent of space (7.1/7d); the width of four fingers was the normal thickness of the sides of an ancient ship.
- 19 ἦρος < ἔαρ (6.1/1b).
- 20 Spartan men prided themselves on manly virtues; they were not, however, male chauvinists, as the story shows; ὅτι *because*.
- 21 μέλλον acc. n. s. of the pres. act. pple. of μέλλω (here *intend*), to be taken with μειράκιον; δεῖ *there is need of* + gen. of thing needed and dat. of the person in need (cf. 21.1/4b and note 3); in Antisthenes' reply the genitives depend on an understood δεῖ (i.e. *you need ...*).

- 22 A poem in imitation of Anacreon (22.3). It is written Ionic Greek as is shown by the forms *θάλασσα* and *θέλοντι*.
 l.1 The prose order would be *ἡ μέλαινα γῆ*. l.2 *πίνει* i.e. *draws nourishment from*; *δένδρε'* i.e. *δένδρεα*. l.6 *μάχεσθε*. l.7 *καὺτῶ = καὶ αὐτῶ*.

13.3 Extra reading

Plato (c. 429–347 bc)

All Plato's philosophical writings (except the *Apology*) are in the form of discussions and arguments which are supposed to have taken place on a particular occasion between various contemporaries. For this reason they are called dialogues, but we have no way of telling where factual reporting stops and Plato's imagination (or his desire to expound his own ideas) begins. Some dialogues are in simple dramatic form, whereas in others the conversation is reported by one of the characters (the second extract is an example of the former, the first of the latter). In all his dialogues (except the *Laws*) Plato introduces his master, Socrates (8.2.13), as a protagonist, but nowhere does he introduce himself.

(i) ΣΩΚΡΑΤΗΣ

επορευόμεν μὲν ἐξ Ἀκαδημείας εὐθὺς Λυκείου τὴν ἔξω τεῖχους ὑπὸ αὐτὸ τὸ τεῖχος· ἐπειδὴ δ' ἐγενόμην κατὰ τὴν πυλίδα ἣ ἡ Πάνοπος κρήνη, ἐνταῦθα συνέτυχον Ἱπποθάλει τε τῷ Ἱερωνύμου καὶ Κτησίππῳ τῷ Παιανιεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις. καί με προσιόντα (*approaching*) ὁ Ἱπποθάλης ἰδὼν, ὦ Σώκρατες, ἔφη, ποῖ δὴ πορεύῃ καὶ ποθεν;

ἐξ Ἀκαδημείας, ἦν δ' ἐγώ, πορεύομαι εὐθὺς Λυκείου.

δεῦρο δὴ, ἦ δ' ὅς, εὐθὺς ἡμῶν. οὐ παραβάλλεις; ἄξιον μέντοι.

ποῖ, ἔφη ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς;

δεῦρο, ἔφη, δεῖξας (*showing*) μοι ἐν τῷ καταντικρὺ τοῦ τεύχους περιβολὸν τε τινα καὶ θύραν. διατρίβομεν δέ, ἦ δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοὶ.

ἔστιν δὲ δὴ τί τοῦτο, καὶ τίς ἡ διατριβή;

παλαίστρα, ἔφη, νέα· ἡ δὲ διατριβὴ τὰ πολλὰ ἐν λόγοις ὧν ἐμετέχουν ἐθέλομεν.

καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐτόθι;

ὁς ἐταῖρος γε, ἦ δ' ὅς, καὶ ἐπαινέτης, Μίκκος.

μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνὴρ, ἀλλ' ἱκανὸς σοφιστής.

βούλει οὖν ἔπεσθαι, ἔφη, καὶ ὁρᾶν τοὺς ὄντας αὐτόθι;

(11) ΕΥΚΛΕΙΔΗΣ - ΤΕΡΨΙΩΝ

ΕΥ. ἄρτι, ὦ Τερψίων, ἡ πάλαι ἐξ ἀγορῆ;

ΤΕΡ. ἐπιεικῶς πάλαι. καὶ σὲ γε ἐζητοῦν κατ' ἀγορὰν καὶ ἐθαύμαζον ὅτι οὐχ οἷός τ' ἡ εὐρεῖν.

ΕΥ. οὐ γὰρ ἡ κατὰ πόλιν.

ΤΕΡ. ποῦ μὴν;

ΕΥ. εἰς λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον φερομένῳ ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήναζε.

ΤΕΡ. πότερον ζῶντι ἢ οὐ;

ΕΥ. ζῶντι καὶ μάλα μόλις· χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἰρεῖ τὸ νόσημα τὸ ἐν τῷ στρατεύματι.

ΤΕΡ. μὲν ἢ δυσεντερία;

ΕΥ. ναί.

ΤΕΡ. οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.

ΕΥ. καλὸν τε καὶ ἀγαθόν, ὦ Τερψίων, ἐπεὶ τοι καὶ νῦν ἤκουόν 15
τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην.ΤΕΡ. καὶ οὐδέν γ' ἄτοπον. ἀτὰρ πῶς οὐκ αὐτοῦ Μεγαροῖ
κατέλυνεν;ΕΥ. ἡπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ συνεβούλευον, ἀλλ'
οὐκ ἤθελεν. καὶ δῆτα προπέμψας αὐτόν, ἀνεμνήσθην καὶ 20
ἐθαύμασα Σωκράτους ὡς μαντικῶς ἄλλα τε δὴ εἶπε καὶ περὶ
τούτου. δοκεῖ γὰρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ
μειρακίῳ ὄντι, καὶ συγγενόμενός τε καὶ διαλεχθεὶς πάνυ
ἀγασθῆναι αὐτοῦ τὴν φύσιν.

Notes

(1)

The speaker is Socrates, who is going from the Academy, a park with sporting facilities (i.e. a γυμνάσιον) lying north-west of ancient Athens, to the Lyceum, a similar establishment to the east. The road between the two skirted the north wall. 1.1 τὴν ἔξω τείχους sc. ὁδὸν *on/along the [road] outside the wall*, this use of the accusative without a preposition is classified as an acc. of spatial extent (7.1/7d). 1.2 ἢ *where* (sc. ἐστὶ). 1.4 Παιανιεῖ (< Παιανεύς) an adjective meaning *of the deme Paeania*; as the Athenians had only one personal name (cf. 5.1/3 note 2) they were officially distinguished by the *deme* (local administrative unit) to which they belonged. 1.7 ἦν δ' ἐγὼ *said I* a stereotyped formula, often used by Plato, which employs the nearly defunct verb ἡμί *say* (18.1/1a) (δ' is part of the formula and should not be translated). 1.8 δεῦρο often used as an order [*come*] *over here*; ἢ δ' ὅς *said he* the same formula as above but in its third person singular version (the use of the relative ὅς as a demonstrative

pronoun is archaic). *l.9* λέγεις *do you mean*; παρὰ τίνος τοῦ ὑμᾶς sc. ὄντας *to whom the [group of] you being [am I : come]?* i.e. *who are you to whom*, etc. *l.10* δείξας *showing*; coincidental use of aor. pple. (12.1/1). *l.13* Supply ἐκτί with διατριβή. *l.14* τὰ πολλά lit. *for the many [times]*, i.e. *usual*¹ (adverbial acc. 20.1/5); ὧν has λόγους as its antecedent and governed by μετέχειν, which takes the genitive of what is shared (13.1/2a(v)). *l.16* καλῶς γε ... ποιοῦντες (sc. ἐθέλετε, to be supplied from ἐθέλομεν in the previous line) *doing well at our rate [you wish this]*, an expression of gratitude for their invitation.

(ii)

The speakers are Eucleides and Terpsion. *l.1* sc. ἦλθεε the omission is typical of Plato's colloquial style. *l.3* οἷός τ' εἰμί an idiom meaning *I am able* (τ' is not to be translated; on οἷός see 21.1/3). *l.4* Terpsion has not been able to find Eucleides in the agora; in English the latter's reply would be *No, you couldn't, for I was not in the city*, but Greek omits the words *No, you couldn't* (which confirm the previous statement) and simply gives the reason *for I was not*, etc. (24.1/1). *l.8* πότερον introduces two alternative questions (10.1/2a) but is not to be translated; with ζῶντι supply ἐνέτυχες from ἐνέτυχον in *l.6.*, *l.9* ἔχω + adv. to express a state (cf. note on 8.2.9 *l.1*). *l.10* μὴν has an adversative sense (*but*) and balances the preceding μέν; the combination gives a stronger contrast than μέν ... δέ. *l.12* μὲν (10.1/2a) in his anxiety Terpsion is hoping for a negative answer. *l.14* οἷον ... exclamatory *what a man ...!* (21.1/3). *l.14* The Athenian male ideal was summed up in the phrase καλὸς καγαθός (here slightly varied), which can be translated *gentleman* (cf. 9.2.12 *l.5*). *l.19* ἐπεὶ *since* introduces proof for the fact that Theaetetus was hurrying home, and governs the following three finite verbs; we would omit it in English. ἐδεόμην καὶ συνεβούλευον i.e. *him to stay*. *l.20* καὶ δῆτα *in fact* (lit. *and indeed* but more emphatic than καὶ δῆ); translate προπέμψας by a finite verb and supply *and* before the next clause. *l.21* Σωκράτους is genitive with ἀνεμνήσθην and ἐθαύμασα, lit. *remembered and admired Socrates*, but *prophetically he spoke ...* but English idiom requires *prophetically Socrates spoke ...* (where appropriate, Greek often anticipates the subject of an indirect question in this way); ἀλλὰ τε ... καὶ περὶ τούτου lit. *both other [things] and about him*, i.e. *in particular about him*; ἄλλος τε καὶ is often used in the sense *particularly, especially* *l.22* δοκεῖ the subject is *he* (i.e. Socrates). *l.23* διαλεχθεῖς < διαλέγομαι; ἀγαθῆναι < ἀγαμαι.

14.1 Grammar

14.1/1 Moods of the Greek verb

Mood is a characteristic of all finite forms¹ of the Greek verb (i.e. those that can stand alone in a clause). Up to now we have dealt only with the indicative, the mood used for facts. There are three other moods, the imperative, which expresses commands (17.1/1), and the subjunctive and optative. In a main clause the subjunctive can express the will of the subject, e.g. λύομεν (aor. subj. act.) τοὺς δούλους *let us free the slaves*, while the optative can express the wish of the speaker, e.g. μὴ γένοιτο (aor. opt. mid.) *may it not happen!* These uses illustrate, in part, an original distinction between what is **willed** or **expected** (subjunctive) and what is **desired** or considered possible (optative), but the functions of both moods have been expanded to such a degree that neither can be brought under a single definition.

In English we still possess some single-word subjunctive forms (*be that as it may; if I were you*) but the optative disappeared in the Germanic branch of Indo-European (1.3) before the evolution of English. Apart from the few relics of the subjunctive, we use auxiliary verbs (*let, may, would, etc.*) for uses covered by these moods in Greek.

The subjunctive and optative exist in the present and aorist (and perfect, 16.1/4 note 1). There is also a future optative, but no future subjunctive. The distinction between the present and aorist forms of these moods is one of aspect (4.1/1) **not** time (for an exception see 14.1/4d). As with infinitives, the present

¹ The non-finite forms of verbs (i.e. participles and infinitives) are not considered as belonging to any mood.

subjunctive or optative is used for an action which is seen as going on, in the process of happening, or being repeated; the aorist subjunctive or optative is used for an action which is seen as a single event (cf. 4.1/1).

14.1/2 Subjunctive mood

For complete table of λῦω see Appendix 1.

The subjunctive has only one set of endings, which are applied to the present and aorist stems (the latter without the augment). The endings are formed by lengthening all the initial short vowels (even when the first element of a diphthong) of the present indicative endings:

Active: -ω, -ῆς, -ῆ, -ωμεν, -ῆτε, -ωσι(ν).

Middle and passive: -ομαι, -ῆ, -ῆται, -ωμεθα, -ῆσθε, -ονται.

Note that εἰ becomes ῆ but in ου > ω (3rd pl. act.) the second element of the diphthong disappears. As the aorist passive takes active endings (11.1/1), for the aorist passive subjunctive of λῦω we have λυθῶ,¹ λυθῆς etc.

In the present subjunctive of contracted verbs the rules of contraction apply as for the indicative (5.1/2). Paradigms will be found in Appendix 2.

The endings for the subjunctive are classified as **primary** (4.1/1 note 1 and 8.1/1f; we have -σι(ν) in the 3rd pl. act., -μαι in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4c).

Notes

- 1 The indicative and subjunctive coincide in a few forms, e.g. λῦω, τιμῶ, τιμᾶς.
- 2 Strong aorists and root aorists have the normal subjunctive endings (i.e. -ω, -ῆς, -ῆ etc.), except for a few root aorists in -ων, which have -ω, -ῶς, -ῶ, -ωμεν, -ῶτε, -ωσι(ν). An example is ἔγνων (γιγνώσκω), subj. γνῶ, γνῶς, γνῶ, γνῶμεν, γνῶτε, γνῶσι(ν); cf. the present and aorist subjunctive active of δίδωμι (18.1/2 note 1).
- 3 The subjunctive of εἰμί is identical with the endings of the present subjunctive of λῦω, viz ῶ, ῆς, ῆ, ῶμεν, ῆτε, ῶσι(ν).

14.1/3 Optative mood

For complete table of λῦω see Appendix 1.

¹ The aorist passive subjunctive is always accented with a circumflex on the first syllable of the ending (the circumflex indicates contraction, λυθῶ < λυθεω etc.).

The optative, like the subjunctive, uses the same stems as the indicative, but its endings show some variety between tenses. For λῥω and other uncontracted -ω verbs we have:

- (a) **Present and future active:** -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν; e.g. λῥοιμι, λῥοις etc. (present); λῥοιμι, λῥοις, etc. (future).
- (b) **Present and future, middle and passive:** -οιμην, -οιο, -οιτο, -οιμεθα, -οιθε, -οιντο; e.g. λῥοιμην (pres. mid./pass.), λῥοιμην (fut. mid.), λυθηκοιμην (fut. pass.).
- (c) **Weak aorist active:** -αιμι, -εας (or -αις), -ειε(ν) (or -αι), -αιμεν, -αιτε, -εαν (or -αιεν); e.g. λῥσσαιμι, λῥσσειας, etc. The bracketed forms are less common.
- (d) **Weak aorist middle:** -αιμην, -αιο, -αιτο, -αιμεθα, -αιθε, -αιντο; e.g. λῥσαιμην, λῥσαιο, etc.
- (e) **In the aorist passive** the final η of the stem is dropped (λυθη > λυθ) and to this are added: -ειην, -ειης, -ειη, -ειμεν, -ειτε, -ειεν; e.g. λυθείην, λυθείης, etc.

Contracted -ω verbs have different endings for the singular of the present optative active: -οιην, -οιης, -οιη. These, and the other present endings, contract according to the rules given at 5.1/2 (for paradigms see Appendix 2).

Present active

τίμωην (τίμα-οίην), τίμωης, etc. ποιοίην (ποιε-οίην), ποιοίης, etc. δηλοίην (δηλο-οίην), δηλοίης, etc.

Present middle/passive

τίμωμην (τίμα-οιμην), τίμωο, etc. ποιοιμην (ποιε-οιμην, ποιοῖο, etc. δηλοίμην (δηλο-οιμην), δηλοῖο, etc.

In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as **historic** (4.1/1 note 1 and 8.1/1f; we have -v in the 3rd pl. act., -μην in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4c).

Notes

- 1 The optative of the strong aorist has the same endings as the present; e.g. the aorist optative active of μαθάνω is μάθοιμι, μάθοις, μάθοι, μάθοιμεν, μάθοιτε, μάθοιεν.
- 2 The root aorist ἔβην (βαίνω) has an optative βαίην, βαίης, βαίη, βαίμεν, βαίτε, βαίεν (cf. the optative of -έδρην which is -δραίην, -δραίης, etc.) but other root aorists in -ην have an optative in -ειην, -ειης, etc., just as that of the aorist passive. The optative of root aorists in -ων has the endings -οιην, -οιης, etc., and so from ἔγνων (γιγνώσκω) we have γνοιην, γνοιης, γνοίη, γνοίμεν, γνοίτε, γνοίεν. The optative of root aorists in -υν is extremely rare.

subjunctive or optative is used for an action which is *seen* going on, in the process of happening, or being repeated; the aorist subjunctive or optative is used for an action which is *seen* as a single event (cf. 4.1/1).

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The endings for the subjunctive are classified as **primary** (4.1/i note 1 and 8.1/1f; we have -σι(ν) in the 3rd pl. act., -μαι in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4c).

Notes

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- 3 The subjunctive of εἰμι is identical with the endings of the present subjunctive of λύω, viz ῶ, ῆς, ῆ, ῶμεν, ῆτε, ῶσι(ν).

14.1/3 Optative mood

For complete table of λύω see Appendix 1.

¹ The aorist passive subjunctive is always accented with a circumflex on the first element of the ending (the circumflex indicates contraction, λυθῶ < λυθεῶ etc.).

The optative, like the subjunctive, uses the same stems as the indicative, but its endings show some variety between tenses. For λῦω and other uncontracted -ω verbs we have:

- a) **Present and future active:** -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν; e.g. λῦοιμι, λῦοις etc. (present); λῦσοιμι, λῦσοις, etc. (future).
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Present active

τιμῶν (τιμα-οίην), τιμῶης, etc. ποιοίην (ποιε-οίην), ποιοίης, etc. δηλοίην (δηλο-οίην), δηλοίης, etc.

Present middle/passive

τιμώμην (τιμα-οίμην), τιμῶο, etc. ποιοίμην (ποιε-οίμην, ποιοίσο, etc. δηλοίμην (δηλο-οίμην), δηλοίσο, etc.

In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as **historic** (4.1/1 note 1 and 8.1/1f; we have -v in the 3rd pl. act., -μην in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4c).

Notes

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- 3 The present optative of εἰμί is εἶην, εἶης, εἶη, εἶμεν, εἶτε, εἶεν. The future optative is ἐσοίμην, ἐσοιο, ἐσοιτο, etc.

14.1/4 Uses of the subjunctive and optative

The subjunctive and optative complement each other in several types of subordinate clauses, but in main clauses their uses are quite distinct.

(a) *Subjunctive in main clauses*

- (i) The **jussive subjunctive** (negated by μή) is used for giving orders but, because we also have the imperative (17.1/1), its use is limited. In the first person plural (the singular is possible but not as common) it expresses self-exhortation or self-encouragement: μή, πρὸς θεῶν, μαινόμεθα *in the name of (πρὸς) the gods, let us not be mad!* The use of the second and third persons of the jussive subjunctive complements the imperative mood in the aorist. Both are treated at 17.1/1.
- (ii) The **deliberative subjunctive** (negated by μή) is used exclusively in questions and indicates the uncertainty of the speaker about the future and what must be done (in English we use the verb *to be* followed by an infinitive):

εἴπωμεν ἢ στυγώμεν;

Are we to speak or keep silent?

ποῦ φύγω μητρὸς χέρας;

Where am I to escape my mother's hands?

(b) *Optative in main clauses*

The two uses of the optative in main clauses, to express a future wish and to express a future potential, are complemented by the indicative, which is used for both constructions in the present and past. For this reason we shall treat all forms of wishes at 21.1/1, of conditions at 18.1/5 and of potentials at 19.1/2.

(c) *Subordinate clauses where the subjunctive and optative complement each other*

In three types of subordinate clause the subjunctive is used after a main verb in a primary tense (4.1/1 note 1), the optative after a main verb in a historic tense. This reflects the fact that the subjunctive has primary endings (14.1/2) and the optative has historic endings (14.1/3).

In uses (i) and (ii) both subjunctive and optative can be literally translated by *may* or *might*. In (iii) both are to be translated by an indicative in English:

(i) **Purpose clauses (negated by μή)**

These can be introduced by ἵνα or ὅπως (both conjunctions meaning *in order that, so that*). The negative is μή, but a negated purpose clause can also be introduced by μή alone.

ἀποφεύγομεν ἵνα (or ὅπως) οἱ ἄρραβοι μή ἔλωσιν ἡμᾶς. *We are fleeing so that the barbarians may not capture us.*

ἀπεφύγομεν ἵνα (or ὅπως) οἱ ἄρραβοι μή ἔλοιεν ἡμᾶς. *We fled so that the barbarians might not capture us.*

In both cases ἵνα/ὅπως ... μή could be replaced by μή at the beginning of the purpose clause (μή οἱ ἄρραβοι ἔλωσιν/ἔλοιεν ἡμᾶς).

The subjunctive is often retained after a historic main verb, as this was regarded as producing a vivid effect (cf. vivid present, see note on 7.2.13 l.8). The second of the above examples would then become: ἀπεφύγομεν ἵνα (or ὅπως) οἱ ἄρραβοι μή ἔλωσιν ἡμᾶς. As English has no way of bringing out the force of the subjunctive here, we must translate as previously.

(ii) **Noun clauses after verbs of fearing (negated by οὐ)**

The most common verb meaning to *fear* is φοβεομαι, which functions as a passive deponent with a middle future (11.1/1 note; it is not a true deponent as we also have an active φοβέω *terrify*). φοβεομαι and other verbs of fearing can be followed by a noun in the accusative: τὸν λέοντα φοβοῦμαι *I fear (or am afraid of) the lion*. They may also be followed by a clause which performs the same function as a noun (and hence is called a noun clause): *I am afraid that the lion may eat me*. Most (but not all) clauses of this sort have reference to a time subsequent to that of the main verb and in Greek are introduced by μή, which here, and elsewhere when used as a conjunction, can be literally translated by *lest*. The verb in the μή clause is put into the subjunctive after a main verb in a primary tense or into the optative after a main verb in a historic tense. As with purpose clauses, the subjunctive can be retained after a historic tense for a vivid effect.

φοβοῦμαι μή ὁ λέων με φάγῃ. *I am afraid that (lit. lest) the lion may (or will) eat me.*

ἐφοβήθην μή ὁ λέων με φάγοι (or φάγῃ). *I was afraid that the lion might (or would) eat me.*

If the μή clause is negated, the negative is οὐ:

ὁ λέων φοβεῖται μὴ τροφήν οὐχ εὕρη. *The lion is afraid that he may not find food.*

The noun clause can also have reference to the same time, as, or a time anterior to, the verb of fearing. Here μή is followed by the indicative because what is feared either is happening or has happened:

φοβοῦμαι μὴ ὁ λέων τὸν ἐμὸν φίλον νῦν ἐσθίει/τὴν ἐμὴν γυναῖκα ἐχθὲς ἔφαγεν. *I am afraid that the lion is now eating my friend / ate my wife yesterday.*

Where in English a verb of fearing is followed by an infinitive, Greek has the same construction:

αἱ ψύλλαι οὐ φοβοῦνται φαγεῖν τὸν λέοντα. *The fleas are not afraid to eat the lion (or of eating the lion).*

(iii) Indefinite subordinate clauses (negated by μή)

Certain temporal conjunctions (e.g. ἐπεὶ, ὅτε) may introduce a subordinate clause referring to the present or past and be followed by the indicative. Greek idiom here is very similar to that of English and we have already met examples (e.g. at 7.2.12). These clauses refer to single definite events. Another type of subordinate clause is that with an indefinite sense and is expressed in English by the addition of *ever*. In *I dislike what he is doing* the subordinate clause refers to a specific thing (viz the thing that he is doing), but in *I dislike whatever he does* the subordinate clause refers to a general class of thing (viz whatever thing he does), and so is called **indefinite**. Such clauses may be adjectival (as above), or adverbial, e.g. *I am going wherever my sister goes* (contrast *I am going to where my sister lives* where the adverbial clause refers to a definite place).

In Greek the construction used for these clauses in **primary sequence** (i.e. when the main verb is in a primary tense) is similar. The particle ἄν, which here¹ is the equivalent of *ever*, is added to the subordinate clause but in addition its verb is put into the subjunctive. ἄν coalesces with certain conjunctions, e.g. ὅταν *whenever* (= ὅτε + ἄν), ἐπειδὴν (= ἐπειδὴ + ἄν) *whenever*. Examples of indefinite clauses in primary sequence are:

ὅταν τις κλέπῃ, ζημιούται. *Whenever anyone steals he is punished.*

¹ ἄν has an entirely different force when used in a main clause (18.1/5).

πράττουσιν ἃ ἂν βούλωνται. *They do whatever they want [to do].*

Compare the above with the definite relative clause in:

πράττουσιν ἃ βούλωνται. *They are doing [the things] which they want [to do].*

Because we can never be completely certain of what is going to happen in the future, the construction of ἂν + subjunctive is very common in subordinate temporal clauses with a future reference (cf. 18.1/5). Often English idiom does not require us to translate ἂν:

ἡ Δίκη μάρψει τοὺς κακοὺς ὅταν τύχη. *Justice will seize the wicked men when (lit. whenever) she finds [them].*

For indefinite subordinate clauses in **historic sequence** the optative **without** ἂν is used (we do **not** have the option of the primary construction as in (i) and (ii) above):

ὁ Κῦρος ἐθήρενεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν καὶ τοὺς ἵππους. *Cyrus used to hunt from horseback whenever (or simply when) he wanted to exercise himself and his horses.*

The negative for all indefinite clauses is μή:

ὁ μῶρος γελᾷ καὶ ὅταν τι μὴ γέλοιον ᾖ. *Fools laugh (lit. the fool laughs) even when something is not funny.*

(d) Optative in indirect speech

The optative has two further uses in subordinate clauses, one of which we shall deal with here (for the other see 18.1/5). In indirect speech which is introduced by a verb in a historic tense (*he said that ...; he asked if ... etc.*) all finite verbs **may** be put into the optative. There is no change in sense, and optatives of this sort are translated as indicatives:

ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη (or ind. ἐπαινέι). *Cleander said that he did not commend Dexippus (original: Δέξιππον οὐκ ἐπαινῶ I do not commend Dexippus).*

εἶπεν ὅτι κατίδοι (or κατεῖδε,
 < καθοράω) στρατεύμα.

*He said that he had caught
 sight of an army
 (original: κατεῖδον
 στρατεύμα I caught sight
 of an army; on the use of
 the English pluperfect
 had caught see 16.1/2).*

Ξενοφῶν οὐκ ἤρετο τί τὸ πάθος
 εἶη (or ἐστίν).

*Xenophon did not ask
 what the misfortune was
 (original: τί ἐστι τὸ
 πάθος; what is the
 misfortune?).*

Finite verbs in indirect speech always retain the tense of the original direct speech (8.1/3*b*), and consequently the distinction between the present and aorist optative here involves time, not aspect, as the above examples show.

A verb in a future tense in direct speech can be put into the future optative when reported in historic sequence: εἶπον ὅτι τοῦτο ποιήσοιμι (or ποιήσω) *I said that I would do this* (original: τοῦτο ποιήσω *I shall do this*). The future optative has no other uses.

Notes

- 1 When an adverbial clause of reason (introduced by ὅτι *because*, ἐπεὶ *since*, etc.) occurs after a historic tense its verb is put into the optative if the speaker or writer wishes to ascribe a reason or motive to the subject of the main verb but does not vouch for it himself. This type of expression is called **virtual indirect speech** as no verb of saying, thinking, etc. is actually used. The subordinating conjunction is to be translated by *on the grounds that, thinking/saying that*:

οἱ Ἀθηναῖοι τὸν Περικλέα
 ἐκάκιζον ὅτι στρατηγὸς
 ὢν οὐκ ἐπεξάγοι.

*The Athenians abused
 Pericles on the grounds
 that, [though] being
 general, he did not lead
 [them] out.*

- 2 When a deliberative question (τί ποιῶμεν; *what are we to do?*) is reported after a verb in a historic tense its verb may be put into the optative:

ἤποροῦμεν τί (or ὅτι)
 ποιοῦμεν

*We were at a loss [as
 to] what we should do.*

The subjunctive may, however, be retained.

14.2 Greek reading

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unit 14

In addition to translating, define each use of the subjunctive and optative.

- 1# ἔνεστι γάρ τις καὶ λόγοισιν ἡδονή,
λήθην ὅταν ποιῶσι τῶν ὄντων κακῶν.
- 2# πῶς οὖν μάχωμαι θνητὸς ὦν θεία τύχη;
- 3# νοῦν χρηθεᾶσθαι, νοῦν· τί τῆς εὐμορφίας
ὄφελος, ὅταν τις μὴ καλὰς φρένας ἔχη;
- 4 ὃς ἂν δις ναυαγῇ, μάτην μέμφεται Ποσειδῶνα.
- 5 Σωκράτης ἔφη τοὺς μὲν πολλοὺς ἀνθρώπους ζῆν ἵνα
ἐσθίωσιν, αὐτὸς δὲ ἐσθίειν ἵνα ζῇ.
- 6 φάγωμεν καὶ πίωμεν· αὐρίον γὰρ ἀποθνήσκομεν.
- 7# θεὸς αἰτίαν φῦει βροτοῖς
ὅταν κακῶσαι δῶμα παμπηδὴν θέλῃ.
- 8# ὥς χαρίεν ἐστ' ἄνθρωπος ὅταν ἄνθρωπος ᾖ.
- 9# Α. τίς ἐστὶν οὗτος; Β. ἰατρός. Α. ὥς κακῶς ἔχει
ἅπας ἰατρός, ἐὰν κακῶς μηδεὶς ἔχη.
- 10# σφόδρ' ἐστὶν ἡμῶν ὁ βίος οἴνῳ προσφερής·
ὅταν ᾖ τὸ λοιπὸν μικρόν, ὅξος γίγνεται.
- 11 οἱ μὲν φοβούμενοι μὴ φύγῃσι πατρίδα καὶ οἱ μέλλοντες
μάχεσθαι φοβούμενοι μὴ ἡττηθῶσιν οὔτε κύτου οὔτε ὕπνου
δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἤδη φυγάδες, ἡδὴ
δὲ ἡττηθέντες δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν
καὶ καθεύδειν. 5
- 12 πίθηκος ὁ πίθηκος κᾶν (= καὶ ἐὰν) χρυσᾶ ἔχη κάνδαλα.
- 13 ἐφοβήθησαν οἱ Ἕλληνες μὴ προσάγοιεν οἱ Πέρσαι πρὸς τὸ
κέρας καὶ περιπύξαντες ἀμφοτέρωθεν αὐτοὺς κατακώφειαν.
- 14 ὁ δὲ ἀνὴρ, ὃν συνέλαβον, ἐρωτώμενος ποδαπὸς εἶη, Πέρσης
μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβαζοῦ
στρατεύματος ὅπως ἐπιτήδεια λάβοι.
- 15 ὁ Διογένης, ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν
εἰπὼν, ἵνα μὴ πληγῶ.
- 16# τοῦ θανεῖν ἀπειρία
πᾶς τις φοβεῖται φῶς λιπεῖν τόδ' ἡλίου.
- 17 ἔτρεχε τις μὴ βρεχθεῖη καὶ εἰς βόθρον ἀπεπνίγῃ.
- 18 ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι
Κῦρος οὔτε ἄλλον πέμποι σημαίνοντα ὅτι χρὴ ποιεῖν, οὔτε
αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἅ
εἶχον καὶ ἐξοπλισαμένοις ἰέναι (to go) εἰς τὸ πρόσθεν. ἦδη
δὲ ἐν ὁρμῇ ὄντων, ἅμα ἡλίῳ ἀνεχοντι ἦλθε Προκλῆς ὁ 5
Τευθρανίας ἄρχων καὶ Γλοῦς ὁ Ταμῶ. οὗτοι δὲ εἶπον ὅτι
Κῦρος μὲν ἀποθάνοι, Ἀριαῖος δὲ ἐν τῷ σταθμῷ εἴη μετὰ τῶν

εἶπεν ὅτι κατίδοι (or κατεῖδε,
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- 7# θεὸς αἰτίαν φύει βροτοῖς
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ὅταν ᾗ τὸ λοιπὸν μικρόν, ὅζος γίνεταί.
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- 13 ἐφοβήθησαν οἱ Ἕλληνες μὴ προσάγοιεν οἱ Πέρσαι πρὸς τὸ
κερας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν.
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Κῦρος μὲν ἀποθάνει, Ἀριαῖος δὲ ἐν τῷ σταθμῷ εἶη μετὰ τῶν

ἄλλων βαρβάρων καὶ λέγοι ὅτι ταύτην τὴν ἡμέραν περιμενοῖεν αὐτοῦς.

19 εἰ ποτε τοὺς στρατιώτας εὐτάκτως βαδίζοντας ἴδοι, ἐπήνησεν.

20# νόμον φοβηθεὶς οὐ ταραχθήσῃ νόμῳ.

Notes

- 1 1.1 ἔνεστι *is in* is followed by the dat. λόγοισιν. 1.2 The first two words would be in reverse order in prose; ὄντων (< ὄν) lit. *being*, i.e. *existing*.
- 3 The pl. φρένες is very often used with the meaning of the singular (here *mind*).
- 5 τοὺς πολλοὺς ἀνθρώπους *most people, the majority of people* (cf. note on τοῖς πολλοῖς in 8.2.11 and on τὰ πολλὰ in 13.3(i) 1.14).
- 7 φέει here *plant*; βροτοῖς *in mortals* (dat. to express place where, 23.1/2n); take παμπήδην with κακῶσαι (*ruin completely*).
- 8 ὥς exclamatory *how* (also in 9, see 22.1/1a(ii)); χαρίεν (n.) lit. *charming thing*; ἄνθρωπος (penultimate word) i.e. *a [real] human being*.
- 9 A and B hold this conversation on seeing a destitute doctor; A's second remark plays on two possible meanings of κακῶς ἔχω (a) *I am destitute*, (b) *I am sick* (on ἔχω + adv. to express a state see note on 8.2.9 1.1f.).
- 11 φεύγω + acc. here means *go/be in exile from* (17.1/5); λαγχάνειν (+ gen., lit. *get*) should be translated *take* (the men spoken of can obtain food and have time for sleep, but their fear prevents them from taking either); δύνανται on deponents in -αμαι see 19.1/3b; μᾶλλον + gen. *more than* (genitive of comparison 17.1/4a).
- 13 προσάγω is here used intransitively, *advance*.
- 14 συνέλαβον (< συλλαμβάνω) take as 3rd pl., not as 1st s.
- 15 εἰπὼν coincidental use of the aorist pple. (12.1/1); πληγῶ 1st s. aor. subj. pass. of πλήττω.
- 17 The pass. of βρέχω means *to get wet*; εἰς illustrates the pregnant use of prepositions (see on 9.2.13 1.14) – the person must have fallen into the hole before drowning in it. Consequently εἰς βόθρον is to be translated by *in a hole*.
- 18 11.2f. πέμποι and φαίνονται opt. in indirect speech 14.1/4d; σημαίνοντα fut. pple. to express purpose, 12.1/2a(v); ὅτι here the indirect interrogative pronoun (10.1/2b note 1), trans. *what*; ἔδοξεν (< δοκέω) αὐτοῖς *it seemed good to them*, i.e. *they decided* (21.1/4). 11.4f. εἰς τὸ πρόθεν *to the in front [place]*, i.e. *forward*; ὄντων is the pple. of a genitive

absolute in which the subject (αὐτῶν) is omitted, lit. *[they] being already at the point of starting* (ὀρμῇ); ἦλθε is singular because it agrees with the nearer subject (Προκλής) only. l.6 ὁ Ταμῶ *the son of Tamos* (Ταμῶς, which is declined like νεῶς 13.1/1a), for this use of the definite article see 5.1/3 note 2. l.9 περιμενοῖεν the fut. opt. represents a fut. ind. in direct speech (14.1/4d).

- 19 As the optative in itself makes the εἰ clause indefinite (14.1/4c(iii)), ποτέ is really superfluous.
- 20 παραχθήσῃ 2nd s. fut. ind. pass. of παρατάω.

15.1 Grammar

15.1/1 Perfect indicative active

The perfect tense in both Greek and English expresses a present state resulting from an action in the past. *κέκλεικα τὴν θύραν* *I have closed the door* means that the door is now closed as a result of my past action of closing it. The aorist *ἔκλεικα τὴν θύραν* *I closed the door* describes a single past action, but tells us nothing about the present state of the door, not even whether it is still in existence. Because the perfect tense describes a present state it is classified as a **primary** tense (4.1/1 note 1). The perfect is by no means as common as the aorist and does not exist in every Greek verb.

There are two types of the perfect active, called **weak** and **strong**; only in the few verbs with both is there a difference in meaning (see note 2). There is a common set of endings (in the indicative -α, -ας, -εν, -αμεν, -ατε, -ᾶσι(ν)), but, whereas the strong perfect, like the strong aorist, has no suffix, the weak perfect has a suffixed κ which is attached in a way similar to that of the c of the weak aorist (see below).

The stem of the perfect is normally modified by **reduplication**. Thus if a verb begins with a single consonant (except ρ) or with two consonants of which the second is λ, μ, ν, or ρ, the initial consonant is doubled with the insertion of ε; hence *weak* *λέλυκα* (λύω) *I have loosened*; *πεπίστευκα* (πιστεύω) *I have trusted*; *κέκλεικα* (κλείω) *I have closed*; *strong* *γέγραφα* (γράφω) *I have written*. When, however, the initial consonant is an aspirate (θ, φ, χ), it is reduplicated in its unaspirated form: *τεθῆρᾱκα* (θηράω) *I have hunted*; *πεφόνευκα* (φονεύω) *I have murdered*; *κεχόρευκα* (χορεύω) *I have danced*.

In other cases the perfect stem is not reduplicated but simply augmented by the **temporal augment** (4.1/1 note 2(ii)) for verbs with an initial vowel or diphthong: ἤχα (ἄγω) *I have led*; ἤρκα (αἰρέω) *I have captured* (see also note 3); or by the **syllabic augment** (4.1/1 note 2(i)) for verbs beginning with ρ, a double consonant (ζ, ξ, ψ), or two consonants (the second not being λ, μ, ν, ρ): ἔρριψα (ρίπτω) *I have thrown*; ἐζήτηκα (ζητέω) *I have sought*; ἐκτίκα (κτίζω) *I have founded*.

The conjugation of λέλυκα (perf. ind. act. of λύω) will be found in **Appendix 1**. An example of a strong perfect is ἔρριψα (ρίπτω *throw*), which is conjugated: ἔρριψα, ἔρριψας, ἔρριψε(ν), ἔρριψαμεν, ἔρριψατε, ἔρριψασι(ν).

The weak perfect occurs mostly in:

- (a) stems ending in vowels or diphthongs. Here the κ suffix is added to the present stem: κέκλεικα (κλείω). As in the aorist, the final vowel of most contracted verbs is lengthened: δεδήλωκα (δηλόω).
- (b) stems ending in λ and ρ, where the κ suffix must be added to the original stem (i.e. the present stem stripped of any suffix, cf. 11.1/3): ἤγγελλα (ἀγγέλλω, i.e. ἀγγέλ-γω); ἤρκα (αἶρω, i.e. ἄρ-γω).
- (c) dental stems (6.1/4), where the final dental is lost before the κ suffix: πέπεικα (πείθω); κεκόμικα (κοιμίζω, stem κοιμδ-).

The strong perfect occurs in palatal and labial stems: πέφευγα (φεύγω); γεγραφα (γράφω). Often a final unaspirated consonant is aspirated (i.e. γ/κ > χ; β/π > φ): πέπρωχα (πράττω stem πραγ-); τέτριφα (τριβω *rub* stem τριβ-). In many strong perfects an ε in the present stem is changed to ο: λέλοιπα (λείπω); πέπομφα (πέμπω). A few verbs with stems in other consonants have a strong perfect, e.g. γέγονα (γίγνομαι – note change in voice; the verb has another perfect γεγενημαι, which has the same meaning as γέγονα). For other examples of all types see **Principal parts of verbs**.

Notes

- 1 The strong perfect of some otherwise transitive verbs has an intransitive sense: ἐγείρω *I wake (somebody) up* (tr.), ἐγρήγορα (on this form see below note 3) *I have woken up* (intr.), i.e. *I am awake*.
- 2 πείθω and πράττω each have both a transitive and an intransitive perfect:
transitive: πέπεικα *I have persuaded*; πέπρωχα *I have done*.
intransitive: πέποιθα *I have confidence in* (+ dat.), i.e. *I trust*; πέπρωγα *I have fared*.

Note that *πέποιθα* can be translated by a present tense in English (*I trust*; cf. *ἐγρήγορα* above). A few other verbs (e.g. *ὀλλύμι*, 20.1/1 note 2) follow *πείθω* and *πράττω* in having a transitive weak perfect and an intransitive strong perfect.

- 3 Some verbs which begin with α, ε, ο reduplicate their entire initial syllable in addition to lengthening their original initial vowel:

ἀκήκοα (*ἀκούω* – the only common verb in a vowel stem which has a strong perfect)

ἐγρήγορα (*ἐγείρω* – the reduplicated syllable *ἐγρ-* also contains the ρ of the stem).

- 4 Many perfects are slightly irregular, e.g. *βέβληκα* (*βάλλω*); *κέκληκα* (*καλέω*); *πέπτωκα* (*πίπτω*).

15.1/2 Verbs used with participles

In the sentence *Περικλέῃς εἶδον ἐν τῇ ἀγορᾷ βαδίζοντα* *I saw Pericles walking in the agora* the participle is not used in any of the ways mentioned in 12.1/2, where participles qualify either the finite verb of their clause or the clause itself. Here *βαδίζοντα* gives us further information (*I not only saw Pericles – I saw him walking*; cf. ex. in 12.2.17 l.2) and is called a **supplementary participle**. Participles can only be used in this way with verbs whose meaning permits it (as *ὁράω* in Greek and *see* in English). Most can be classified according to their meaning. With some the accompanying participle may occur in a case other than the accusative.

- (a) Verbs of **knowing** and **perceiving**, e.g. *ἐπίσταμαι* (present tense as for *δύναμαι*, 19.1/3b) *know*; *γινώσκω* *recognise*; *ὁράω* *see*; *αἰσθάνομαι* *perceive*; *πυνθάνομαι* *ascertain*; *ἀκούω* *hear*; *μανθάνω* *learn*:

τῶν στρατιωτῶν τις εἶδε
Κλέαρχον διελάνοντα.
ἤκουσαν αὐτοῦ βοῶντος.

*One of the soldiers saw
Clearchus riding through.
They heard him shouting
(genitive because ἀκουῶ is
followed by the genitive
of the person heard –
13.1/2a(iii)).*

These verbs can also be followed by a noun clause introduced by *ὅτι* (8.1/3b):

ὁ Δωριεύς εὖ ᾔπιστατο ὅτι
(αὐτός) ἐχίσει τὴν
βασιλείαν.

*Dorieus knew well that he
(himself) would obtain
the kingship.*

All such ὅτι clauses can, however, be converted to a participial phrase. When the subject of the participle is the same as the subject of the finite verb (as in the converted form of this example), the participle is put into the nominative; the subject itself will only be expressed if emphasis is required (normally some form of αὐτός; cf. nominative and infinitive, 8.1/3a): ὁ Δωριεὺς εὖ ἡτίετο (αὐτὸς) cήνων τὴν βασιλείαν (the meaning is the same as above).

When the subject of the participle is **not** the same as that of the finite verb both the participle and its subject are put into the accusative:

ἔμαθε τὴν Χερρόνησον	<i>He learnt that the</i>
πόλεις ἑνδεκα ἢ δώδεκα	<i>Chersonese had eleven or</i>
ἔχουσαν.	<i>twelve cities (= ὅτι ἡ</i>
	<i>Χερρόνησος ἔχει ...).</i>

Verbs of **knowing** and **learning** can also be followed by an infinitive, but in the sense of *know/learn how to ...*: ἐπίσταμαι νεῖν *I know how to swim*.

- (b) Verbs of **beginning**, **stopping**, **continuing**, e.g. ἄρχομαι (mid.) *begin* (doing something; the middle is more common than the active in this use); παύω *stop* (someone doing something); παύομαι (mid.) *stop* (doing something oneself); διατελέω *continue*. With such verbs in English we have sometimes a participle, sometimes an infinitive.

ὁ ἄνεμος ἐπαύσατο θύων.	<i>The wind stopped raging.</i>
μόνοι Θρακῶν διατελοῦσιν	<i>Alone of the Thracians they</i>
ὄντες ἐλεύθεροι.	<i>continue to be free.</i>
γελῶντας ἐχθροὺς παύομεν	<i>With our present journey</i>
τῇ νῦν ὁδῷ.	<i>we will stop our enemies</i>
	<i>laughing.</i>

ἄρχομαι regularly takes a participle: ἄρξομαι διδάσκων *I shall begin teaching*. However, as with the English *begin*, an infinitive is also found: ἤρξαντο οἰκοδομεῖν *they began to build*.

- (c) Verbs of **emotion**, e.g. ἡδομαι, χαίρω both *be pleased, take pleasure*; ἄχθομαι *be vexed*; αἰσχύνομαι *be ashamed*:

ἡδομαι ἀκούων σου φρονίμου	<i>I am pleased to hear wise</i>
λόγου.	<i>words from you.</i>
οὐκ αἰσχύνῃ εἰς τοιαῦτα	<i>Aren't you ashamed at</i>
ἄγων τοὺς λόγους;	<i>bringing the argument to</i>
	<i>such a point? (lit. to such</i>
	<i>things).</i>

αἰσχύνομαι may also be followed by an infinitive in the sense *be ashamed to do something* (and therefore not do it):

αἰσχύνομαί σε προσβλέπειν *I am ashamed to look at you straight in the face.*

Verbs of emotion may be followed by ὅτι and a finite verb with the same sense as their use with a participle. The first example above could be ἤδομαι ὅτι ἀκούω ... (lit. *I am pleased that I hear ...*). They are followed by the dative in clauses such as Πηνελοπεία ἄχθομαι *I am annoyed with Penelope.*

- (d) φαίνομαι *seem, be seen, be obvious*. Although φαίνομαι with an infinitive has the expected meaning *seem* (to be doing something), with a participle it means the same as δῆλός/φανερός εἰμι + participle, viz *I am obviously* (doing something).

φαίνονται οὐδὲν λέγειν. *They seem to be speaking nonsense (lit. saying nothing).*

φαίνονται οὐδὲν λέγοντες. *They are obviously speaking nonsense (lit. they, saying nothing, are obvious).*

- (e) τυγχάνω *chance, happen* (to be doing something, i.e. *by chance I am [doing something]*; there is an etymological connection with τυχή *chance, fortune*). τυγχάνω is often used with a participle to express the idea that something has occurred fortuitously.¹

ἔτυχε τότε ἐλθών. *He happened to have come then (lit. he chanced having come then).*

δηλώσω τὸ πᾶν ὃ παρὰ τοῦδε τυγχάνω μαθών. *I shall reveal the whole [matter] which I happen to have learnt from this man.*

- (f) λανθάνω *escape the notice of* (+ acc.) and φθάνω *anticipate, be beforehand* can also be accompanied by a participle agreeing with their subject (in this construction they generally, but not always, have an object). As the main idea is contained in the participle, this will become the finite verb of the clause in an idiomatic translation:

¹ This verb must be distinguished from γίγνομαι, which means *happen* in the sense of *take place* (for its range of meanings see 8.1/2).

πάντας λανθάνει δάκρυα
λείβων.

*He sheds tears without
anyone knowing (lit. he
[in] shedding tears
escapes the notice of all).*

Μενέλεως ἡμᾶς ἔλαθε
παρών.

*Menelaus was present
without us knowing (lit.
Menelaus [in] being
present escaped the
notice of us).*

ἔφθασαν τὸν χειμῶνα
ἀνασπᾶσαντες τὰς ναῦς.

*They hauled up their ships
before winter (lit. they
[in] hauling up their
ships anticipated the
winter).*

ἔφθασαν οἱ Κκύθαι τοὺς
Πέρσας ἐπὶ τὴν γέφυραν
ἀφικόμενοι.

*The Scythians arrived at
the bridge before the
Persians (lit. the
Scythians [in] arriving
at the bridge anticipated
the Persians).*

The difference here between the present and aorist participle is one of **aspect**, not of time. A present participle indicates a **condition** or **process** (first and second examples), an aorist participle indicates an **event** (third and fourth examples). Cf. 12.1/1 and, for a similar distinction between the present and aorist infinitive, 4.1/1.

In sentences of this type it is, in fact, immaterial whether λανθάνω/φθάνω appear as the finite verb with an accompanying participle (as above), or as the participle (always aorist; the participle here has no temporal force) with an accompanying finite verb. Thus in the first and third examples we could have, with identical meanings: πάντας λαθὼν δάκρυα λείβει (lit. *escaping the notice of all, he sheds tears*); φθᾶσαντες οἱ Κκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀφῆκοντο (lit. *the Scythians, anticipating the Persians, arrived at the bridge*).

15.2 Greek reading

- 1 σποδὸν φεύγων εἰς πῦρ ἐμπέπτωκα.
- 2 οὐδεὶς λανθάνει θεοὺς πονηρὰ ποιῶν.
- 3 καρκίνος ὀρθὰ βαδίζειν οὐ μεμάθηκεν.
- 4# ἅπαντες ἔσμεν εἰς τὸ νοθετεῖν σοφοί,
αὐτοὶ δ' ἀμαρτάνοντες οὐ γινώσκομεν.

- 5 εἴληφεν ἡ παγίς τὸν μῦν.
 6# ἀνὴρ γὰρ ὅστις ἡδεῖται λέγων αἰεί,
 ἔλαθεν ἑαυτὸν τοῖς συνουσίῃν ὧν βαρύς.
 7 σκορπίους βέβρωκεν.
 8# ὅστις καθ' ἑτέρου δόλια μηχανεύεται,
 αὐτὸς καθ' αὐτοῦ λανθάνει ποιῶν.
 9 ἔτυχον ἐν τῇ ἀγορᾷ οἱ ὀπλίται καθεύδοντες.
 10 Μένων δῆλος ἦν ἐπιθυμῶν πλουτεῖν ἰσχυρῶς.
 11 **The crucifixion of Jesus**
 παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν
 ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται
 ἐβραϊστὶ Γολγοθα, ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
 ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν (*placed [it]*)⁵
 ἐπὶ τοῦ σταυροῦ, ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ
 ΤΩΝ ἸΟΥΔΑΙΩΝ. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν
 τῶν Ἰουδαίων, ὅτι ἐγγὺς ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη
 ὁ Ἰησοῦς. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων,
 μὴ γράφῃ (*do not write*), ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι¹⁰
 ἐκεῖνος εἶπεν, βασιλεὺς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ
 Πιλάτος, ὃ γέγραφα γέγραφα.
 12 ἑπτὰ ἡμέρας, ἃς ἐπορευόντο διὰ τῶν Καρδούχων, πάσας
 μαχόμενοι διετέλεσαν.
 13 Κλεάρετος, παρακαλέσας τοὺς στρατιώτας, ἦγεν ἐπὶ τὸ
 χωρίον· πορευόμενον δ' αὐτὸν ἔφθασεν ἡμέρα γενομένη.
 14 According to Plutarch intellectual pleasures are much
 superior to those of the body and therefore our reactions
 to the former are much more enthusiastic.
 ὁ Ἀρχιμήδης λουόμενος, ὥς φασι, ἐκ τῆς ὑπερχύσεως
 ἐννοήσας τὴν τοῦ στεφάνου μέτρῃσιν, οἷον ἐκ τινος κατοχῆς
 ἢ ἐπιπνοίας, ἐξήλατο βοῶν, εὐρηκα, καὶ τοῦτο πολλακίς
 φθεγγόμενος ἐβάδιζεν. οὐδενὸς δ' ἀκηκόαμεν οὔτε
 γαστριμάργου οὕτως περιπαθῶς βοῶντος, βέβρωκα, οὔτε⁵
 ἐρωτικοῦ, πεφίληκα, μυρίων ἀκολάστων γενομένων καὶ
 ὄντων.
 15# Α. γεγάμηκε δῆπου. Β. τί σὺ λέγεις; ἀληθινῶς
 γεγάμηκεν, ὃν ἐγὼ ζῶντα περιπατοῦντά τε
 κατέλιπον;
 16 τὸ δὲ μέγα τεῖχος ἐπαύσαντο οἰκοδομοῦντες φοβούμενοι μὴ
 οὐχ ἱκανὸν εἶη ἀντέχειν.
 17# ὁρῶ δὲ τοῖς πολλοῖσιν ἀνθρώποις ἐγὼ
 τικτουςαν ὕβριν τὴν πάροιθ' εὐπραξίαν.

Notes

- 3 ὁρθά acc. n. pl. used adverbially (= ὁρθῶς, cf. 20.1/5).
 4 εἰς *with respect to*.
 6 ἀνὴρ ... ὅστις lit. *whatever man* (ὅστις is here the indefinite relative – 10.1/2b note 2) but translate *the man who*; ἔλαθεν gnomic aor.; translate by present; συνοῦσι dat. pl. m. of the pres. ppl of σύνειμι.
 9 As the subject is plural ἔτυχον must be 3rd pl.
 10 δῆλος ἦν ἐπιθυμῶν lit. *was obvious desiring*, i.e. *it was obvious/clear that M. desired*.
 11 l.3 Γολγοθα has no accent because it is not a Greek word.
 l.4 ἐντεῦθεν καὶ ἐντεῦθεν lit. *from here and from there*, i.e. *on each side*. ll.7f. Take πολλοί with τῶν Ἰουδαίων and ἐγγύς with τῆς πόλεως. l.9 ἔλεγον *said* the imperfect is used because the subject is an unspecified number of individuals.
 13 ἦγεν inceptive imperfect *began to lead*.
 14 The famous story of Archimedes' discovery of the principle of displacement (when two bodies of the same weight are submerged they will displace the same amount of liquid only if they are of identical composition). Using this he was able to establish that his patron, Hiero of Syracuse, had been cheated by a jeweller who had been commissioned to make a crown of pure gold (the crown did not displace the same volume of water as an amount of gold of exactly equal weight). ll.4f. ἐβάδιζεν impf. to express repeated action *went about*; οὐδενός ... οὔτε ... οὔτε lit. *of no-one ... neither ... nor* but translate *neither of any ... nor of any ...*; ἀκηκόαμεν royal (or author's) plural. l.6 ἀκολάκτων the adj. (*unrestrained, licentious*) is here used as a noun (*sensualist*).
 16 φοβούμενοι μὴ οὐχ ... see 14.1/4c(ii).
 17 τοῖς πολλοῖς *for the majority* (cf. 8.2.11); ὕβριν is governed by τίκτουςαν, which agrees with εὐπράξιαν; πάροιθ'(ε) is an adv. but translate by an adj. *former*.

15.3 Extra reading

Prometheus Bound (1)

This is the first of two passages from the *Prometheus Bound*, a play which has come down under the name of the first great Attic tragedian, Aeschylus (525–456 BC). Its plot, like that of nearly all tragedies, is taken from mythology.

Prometheus, who belonged to an older but minor order of divinities called Titans, had helped Zeus wrestle supreme control of heaven from his father Cronos. At this stage mankind lived in primitive squalor, but Prometheus took pity on them and gave them fire. This he was obliged to steal from heaven as it had been the exclusive possession of the gods. Zeus, incensed by the theft, ordered that Prometheus be fastened to a rock at the ends of the earth. In the following scene, with which the play opens, Zeus' henchman Κράτος (*Might*), who with his fellow lackey Βία (*Violence*) has escorted Prometheus to the rock, tells Hephaestus, the divine blacksmith, to execute Zeus' command.

ΚΡΑΤΟΣ

χθονός μὲν εἰς τηλουργὸν ἤκομεν πέδον,
 Κκύθην ἐς οἶμον, ἄβροτον εἰς ἐρημίαν.
 Ἦφαιστε, σοὶ δὲ χρή μέλειν ἐπιστολάς
 ἃς σοι πατὴρ ἐφείτο (*enjoined on*), τόνδε πρὸς πέτραις
 ὑψηλοκρήνοισι τὸν λεωργὸν ὀχμάσαι 5
 ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
 τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς ἐέλας,
 θνητοῖσι κλέψας ὥπασεν. τοιαῦδ' εἰ τοι
 ἁμαρτίας σφε δεῖ θεοῖς δοῦναι (*to give i.e. to pay*) δίκην,
 ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
 στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ἮΦΑΙΣΤΟΣ

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
 ἔχει τέλος δὴ κούδεν ἐμποδῶν ἔτι,
 ἐγὼ δ' ἄτολμός εἰμι συγγενὴ θεὸν
 δῆσαι βία φάραγγι πρὸς δυσχειμέρῳ. 15
 πάντως δ' ἀνάγκη τῶνδ' εἰ μοι τόλμαν σχεθεῖν·
 εὐωριάξειν γὰρ πατρὸς λόγους βαρύν.
 τῆς ὀρθοβούλου Θέμιδος αἰτυμῆτα παῖ,
 ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
 προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
 ὄψῃ, σταθευτὸς δ' ἡλίου φοιβῇ φλογὶ
 χροιάς ἀμείψῃς ἄνθος· ἀμείψῃ δέ σοι
 ἡ ποικιλείμων νύξ ἀποκρύνει φάος
 πάχην θ' ἔφαν ἥλιος σκεδᾷ (*will scatter*) πάλιν· 25
 αἰεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
 τρύχει σ', ὃ λωφῆσαν γὰρ οὐ πέφυκέ πῶ.

Notes

11.1f. In poetry the demonstrative adjective, as well as the definite article, can be omitted, and in English we would supply

this with πέδον, οἶμον and ἐρημίαν; take Κκύθην with οἶμον and ἄβροτον with ἐρημίαν. l.3 δέ is here used idiomatically in a clause following a vocative and should not be translated; ἐπιστολάς is the subject of μέλειν (which governs the dative κοί). l.4 πατήρ i.e. Zeus, whom Homer calls *father of gods and men*. l.5 ὀχμάσαι aor. inf., to be taken after ἐπιστολάς which it explains. l.7 ἄνθος *flower* but here metaphorically *glory, pride*; παντέχγου lit. [required] for all arts because fire was seen as necessary for any technological progress. ll.8f. θνητοῖσι = θνητοῖς (3.1/1 note 3); κλέψας ὥπαρ lit. *having stolen ... he gave [it]*; τοιαῦδέ ... ἁμαρτίας gen. with δίκην (*penalty for such a wrong*); σφε = αὐτόν, i.e. Prometheus. l.10 ὥς ἄν + subj. expresses purpose (= ἵνα + subj. 14.1/4c(i)). l.11 παύεσθαι is followed by a gen. (φιλανθρώπου ... τρόπου). l.12 σφῶν for you two (24.1/4). l.13 κούδεν = καὶ οὐδέν (11.1/5). l.15 δῆσαι aor. inf. act. of δέω *bind*. ll.16f. Supply ἐστὶ with both ἀνάγκη and βαρύ. l.19 c' = ce (also in l.27); δυσλῦτοις χαλκεύμασι dat. of instrument (11.1/2). l.20 τῷδ'(ε) ἀπανθρώπῳ πάγῳ to this ... the dat. is governed by the προσ- of προσπασσαλεύω. l.21 ἵν'(α) (+ ind.) *where*; του = τινός (10.1/1). l.22 ὄψῃ (< ὁράω) lit. *you will see* is appropriate to μορφήν but not to φωνήν although it governs both – trans. *you will perceive*. l.23 χροῖας ἀμειψεῖς ἄνθος *you will alter (i.e. lose) the bloom (lit. flower) of [your] skin* (through constant exposure to the sun Prometheus' skin will become tanned and rough); ἀμείνω ... σοὶ for you [being] glad dat. of reference (24.1/2e). l.25 θ' i.e. τε. l.27 ὁ λωφῆσων lit. *the [one] going to relieve*; γάρ can be placed after the first phrase rather than the first word; πέφυκε (perf. of φύω is always intransitive) *has been born*.

16.1 Grammar

16.1/1 Phrases and clauses of result

Result in English is usually expressed by a subordinate clause of the type (*he was so poor*) *that he couldn't buy food*, although we may omit *that* and say *he was so poor he couldn't buy food*. In Greek the corresponding conjunction, ὥστε *that, so that*, is always expressed. As in English, there is usually an anticipatory word in the main clause such as οὕτως *so, to such an extent*; τοιοῦτος *of this kind, of such a kind*; τοσοῦτος *so much, pl. so many* (on the declension of the last two see note 1 below).

ὥστε is usually followed by an **infinitive**, particularly where the result is to be marked as merely contemplated or in prospect and not stressed as a fact (here ὥστε is to be translated *as* – see first example). Where the subject of the infinitive is the same as the subject of the main verb, it is normally not expressed; where it is different, it is in the accusative (just as in the infinitive construction of indirect statement (8.1/3)). If the infinitive is negated, the negative is μή:

οὕτω κακὸς εἶ ὥστε μὴ
δύνασθαι μαθεῖν.
τοσαύτην κραυγὴν ἐποίησαν
ὥστε τοὺς ταξιάρχους ἐλθεῖν.

*You are so stupid as not to
be able to understand.
They made such a din that
the taxiarchs came (i.e.
such a din as to cause
the taxiarchs to come).*

ὥστε + infinitive may also express an **intended** result. The distinction between this and a purpose clause can be tenuous: τοῦτο ποιοῦσιν ὥστε μὴ ἀποθανεῖν *they are doing this so as not to die*.

ὥστε may also be followed by a finite verb in the indicative (negated by οὐ), but only where there is emphasis on the actual occurrence of the result; so οὐτῷ καὶ οὐ εἰ ὥστε οὐ δύνασθαι μανθάνειν would mean *you are so stupid that you [actually] cannot understand*; ἐπέπεσε χιῶν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους *an immense amount of* (lit. *boundless*) *snow fell so that it [actually] covered both the weapons and the men.*

Notes

- 1 τοιοῦτος and τοσοῦτος are compounds of οὗτος (9.1/1) and are inflected in the same way, except that the initial τ which οὗτος has in most forms is dropped: τοιοῦτος, τοιαύτη, τοιοῦτο(v); τοσοῦτος, τοσαύτη, τοσοῦτο(v) (unlike τοῦτο, the neuter s. nom. and acc. can end in v).
- 2 ὥστε may be used to introduce an independent sentence, with much the same force as οὖν, i.e. *and so, therefore, consequently*: οὐχ ἦκεν ὥστε οἱ Ἕλληνες ἐφρόντιζον *he had not come; consequently, the Greeks were worried.*
- 3 The English phrase *to such a pitch/point/degree of x* is expressed in Greek by εἰς τοῦτο or εἰς τοσοῦτο(v) + genitive (cf. 23.1/1d): εἰς τοσοῦτον ὕβρεως ἦλθον ὥστε ἐπεισαν ὑμᾶς ἐλαυνεῖν αὐτόν *they reached such a pitch of insolence that they persuaded you to drive him out.*
- 4 ὥστε may also be used in the sense *on the condition that* to express a condition or proviso: ὑπέσχοντο ὥστε ἐκπλεῖν *they made a promise on condition that they should sail away.*

However, *on condition that* is more usually expressed by ἐφ' ᾧ or ἐφ' ᾧτε followed by an infinitive or, less frequently, by a future indicative: ἐποίησαντο εἰρήνην ἐφ' ᾧ τὰ μακρὰ τεῖχη καθελόντες τοῖς Λακεδαιμονίοις ἔπεσθαι (or ἔψονται) *they made peace on condition that after taking down the long walls they would follow the Spartans.* Both the infinitive and future indicative in conditions of this type are negated by μή.

- 5 For the use of a comparative + ἢ ὥστε, see 17.1/4c.

16.1/2 Pluperfect indicative active

The Greek pluperfect exists only in the indicative mood. It is normally to be translated by the same tense in English (*I had washed before you came*) but its use is much more restricted (see below).

The pluperfect is a **historic tense** (4.1/1 note 1) and its active stem is formed from that of the perfect active. Where the latter

contains reduplication (15.1/1), the pluperfect active stem is formed by adding the augment, e.g.

PERFECT ACTIVE STEM	PLUPERFECT ACTIVE STEM
λέλυκ- (λύω)	ἔλελυκ-
γεγραφ- (γράφω)	ἔγεγραφ-
πέπομφ- (πέμπω)	ἔπεπομφ-

Where, however, the perfect active stem is already augmented it is also used for the pluperfect without change, e.g. ἤχ- (ἄγω).

The pluperfect active endings are: -η, -ης, -ει(ν), -εμεν, -ετε, -εαν. For the conjugation of ἔλελυκη I *had loosened* see Appendix 1.

The pluperfect is the past version of the perfect and thus expresses a state that existed in the past (cf. 15/1):

ἔθυν πρότερον οἱ Πελαγοί τοῖς θεοῖς, ὄνομα δὲ ἐποιοῦντο οὐδενὶ αὐτῶν οὐ γὰρ ἀκηκόεσάν πω.	<i>Formerly the Pelasgians used to sacrifice to the gods but gave a name to none of them; for they had not yet (πω) heard [their names] (i.e. they were in a state of ignorance about the names of the gods).</i>
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The pluperfect is relatively uncommon in Greek. In English we often use the pluperfect in subordinate clauses to denote an action which happened two stages back in the past, e.g. *when the soldiers had assembled, Cyrus spoke as follows* (if we regard Cyrus' speaking as one stage back in the past, then the soldiers' assembling, which happened before Cyrus' speaking, is two stages back in the past). Greek, however, normally regards both actions as single past events and uses two aorists: ἐπεὶ οἱ στρατιῶται συνήλθον, Κύρος ἔλεξε τάδε (lit. *when the soldiers assembled ...*, which we can also say in English). It would be possible to regard the soldiers as being in a state of having assembled and so justify a Greek pluperfect, but in subordinate clauses of time and reason (and also relative clauses) this is rarely done.

16.1/3 Perfect and pluperfect indicative middle/passive

In both the perfect and pluperfect the middle and passive voices have the same forms.

Perfect

The stem of the strong perfect active is retained in the middle/passive, but that of the weak perfect active loses its κ. Consequently the distinction between strong and weak perfects is not maintained. As, however, the stem of the perfect middle/passive is not always predictable, the first person perfect indicative middle/passive is included in the principal parts of irregular verbs (7.1/1 note 3 and Principal parts of verbs).

When a perfect middle/passive stem ends in a vowel or diphthong¹ (e.g. λελυ-, νενῆκη-) the endings -μαι, -σαι, -ται, -μεθα, -θεε, -νται are added (for the conjugation οἰλέσθαι *I have ransomed* (mid.), *I have been loosened* pass.) see Appendix 1).

When a perfect middle/passive stem ends in a consonant, a sound change is necessary in certain cases to assimilate the final consonant of the stem to the initial consonant of the ending. With all consonant stems a succession of three consonants in the second and third plural is avoided; in the second plural the c of the ending (-cθε) is dropped, but in the third plural Attic Greek sidesteps the difficulty by using a two-word periphrasis consisting of the perfect middle/passive participle (see 16.1/4) and the third plural present of εἶμι.

Consonant stems are classified in the same way as for the present tense (6.1/4 and 11.1/3):

(a) Palatal stems

The final palatal of the stem appears as γ before -μα and -μεθα (and -μένοι of the participle), and as κ before -σαι giving -ξαι) and -ται. In the second pl. κ + cθε > κθε > χθε (the κ is aspirated to assimilate it to θ). From φυλάττω *guard* (perf. mid./pass. stem πεφυλακ-) we have:

S.	1	πεφύλαγμαι	PL.	πεφυλάγμεθα
	2	πεφύλαξαι		πεφύλαχθε
	3	πεφύλακται		πεφυλαγμένοι εἰσίν(ν)

When these forms are used as passives they mean *I have been guarded, you have been guarded*, etc. When they are used as middles their sense depends on the use of the middle involved in a particular context (8.1/1), i.e. *I have guarded myself* etc., or *I have guarded for myself* etc., or *I have had (something) guarded* etc. The participle used in the third plural varies in gender according to the subject. This applies to all forms of this type.

¹ This occurs only in verbs with a weak perfect active where the κ of the stem is preceded by a vowel or diphthong; the strong perfect ἀκήκοα (ἀκούω) has no passive in Classical Greek.

(b) Labial stems

The final labial of the stem appears as μ before $-\mu\alpha\iota$ and $-\mu\epsilon\theta\alpha$ (and $-\mu\epsilon\nu\omicron\iota$ of the participle), and as π before $-\tau\alpha\iota$ (giving $-\psi\omicron\iota$ and $-\tau\alpha\iota$). In the second pl. $\pi + \text{c}\theta\epsilon > \text{p}\theta\epsilon > \text{f}\theta\epsilon$. From $\kappa\rho\upsilon\pi\tau\omega$ *hide* (perf. mid./pass. stem $\kappa\epsilon\kappa\rho\upsilon\pi-$) we have:

S.	1	κέρυμμαι	PL.	κεκρύμμεθα
	2	κέρυψαι		κεκρυφθε
	3	κέρυπται		κεκρυμμένοι εἰσί(ν)

The passive meaning is *I have been hidden*, etc.

(c) Dental stems

The final dental of the stem becomes c before all endings. In the second person s. and pl. $cc > c$. From $\text{πει}\theta\omega$ *persuade* (perf. mid./pass. stem $\text{πεπει}\theta-$) we have:

S.	1	πέπειμαι	PL.	πεπείεμεθα
	2	πέπεισαι		πέπεισθε
	3	πέπειται		πεπεισμένοι εἰσί(ν)

The passive meaning is *I have been persuaded*, etc.

(d) Stems in λ , μ , ν , ρ

The final consonant of λ and ρ stems remains unchanged. $\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ *announce*, $\sigma\pi\acute{\epsilon}\rho\omega$ *sow* (perf. mid./pass. stems $\eta\gamma\gamma\epsilon\lambda-$, $\epsilon\sigma\text{παρ}-$; the α of the latter is irregular) have $\eta\gamma\gamma\epsilon\lambda\mu\alpha\iota$, $\eta\gamma\gamma\epsilon\lambda\sigma\alpha\iota$ etc. and $\epsilon\sigma\text{παρ}\mu\alpha\iota$, $\epsilon\sigma\text{παρ}\sigma\alpha\iota$ etc. The final consonant of ν stems is dropped in some verbs, but in others becomes c before $-\mu\alpha\iota$, $-\mu\epsilon\theta\alpha$, (and $-\mu\epsilon\nu\omicron\iota$). From $\kappa\rho\acute{\iota}\nu\omega$ *judge*, $\phi\alpha\acute{\iota}\nu\omega$ *show* (perf. mid./pass. stems $\kappa\epsilon\kappa\rho\iota-$, $\text{πε}\phi\alpha\text{ν}-$) we have:

S.	1	κέριμαι		πέφασμαι
	2	κέρισαι		πέφανσαι
	3	κέριται		πέφανται
PL.	1	κεκρίμεθα		πεφάεμεθα
	2	κέρισθε		πέφανθε
	3	κεκριμένοι εἰσί(ν)		πεφασμένοι εἰσί(ν)

The passive meaning is *I have been judged*, etc., *I have been shown*, etc.

$-\eta$ is added to the few μ stems both in the perfect active and in the perfect middle/passive, e.g. $\nu\acute{\epsilon}\mu\omega$ *apportion*, $\nu\acute{\epsilon}\nu\eta\mu\eta\kappa\alpha$ (act. $\nu\acute{\epsilon}\nu\eta\mu\eta\mu\alpha\iota$ (mid./pass.)), 3 pl. $\nu\acute{\epsilon}\nu\eta\mu\eta\text{ν}\tau\alpha\iota$.

Pluperfect

The pluperfect indicative middle/passive uses the perfect middle/passive stem except that the syllabic augment is added when the latter is reduplicated, e.g. $\acute{\epsilon}\lambda\epsilon\lambda\upsilon-$ ($\lambda\upsilon\omega$), $\acute{\epsilon}\text{πε}\omicron\upsilon\lambda\alpha\kappa-$

(δουλάττω); but ἐπαρ- (σπείρω) is used for both perfect and pluperfect (cf. 16.1/2). The historic middle/passive endings are -μην, -σο, -το, -μεθα, -σθε, -ντο (cf. 8.1/1f). For the conjugation of ἐλελύμην *I had ransomed* (mid.), *I had been loosened* (pass.) see Appendix 1. With stems ending in a consonant the same sound changes are involved as with the perfect indicative middle/passive, and the perfect middle/passive participle with ἦσαν is used for the third plural, e.g.

S.	1 ἐπεφυλάγμην	PL.	ἐπεφυλάγμεθα
	2 ἐπεφύλαξο		ἐπεφύλαχθε
	3 ἐπεφύλακτο		πεφύλαγμένοι ἦσαν

The passive meaning is *I had been guarded* etc.

Note

Third plural endings in -αται (< νται) and -ατο (< ντο) occur in early Attic and other dialects, e.g. πεφυλάχεται (perf. – its passive meaning is *they have been guarded*), ἐπεφυλάχατο (pluperf. – its passive meaning is *they had been guarded*). These endings must be carefully distinguished from third singular endings in -ται and -το.

16.1/4 Other parts of the perfect tense

The perfect infinitives and participles are formed from the same stems as the corresponding indicatives (the reduplication or the temporal/syllabic augment of the perfect indicative stem is **not** dropped). The infinitive endings are -έναι (act.) and -εσθαι (mid./pass.; with consonantal stems this ending undergoes the same changes as -σθε). The active participle is a first and third declension adjective (10.1/3) in -ώς, -ύια, -ός (see below), and the middle/passive participle is a first and second declension adjective (3.1/3) in -μένος, -μένη, -μένον.¹ In the following table for λύω, φυλάττω, κρύπτω, πείθω, κρῖνω only the masculine forms of the participles are given.

Infinitives		Participles	
ACTIVE	MIDDLE/PASSIVE	ACTIVE	MIDDLE/PASSIVE
λελύκέναι	λελύεσθαι	λελυκώς	λελυμένος
<i>to have loosened</i>	<i>mid. to have</i>	<i>having</i>	<i>mid. having ransomed</i>
	<i>ransomed</i>	<i>loosened</i>	<i>pass. having been</i>
	<i>pass. to have</i>		<i>loosened</i>
	<i>been loosened</i>		
ἐφουλάχεναι	πεφυλάχθαι	πεφυλαχώς	πεφυλαγμένος
ἐκρυφέναι	κεκρύφθαι	κεκρυφώς	κεκρυμμένος

¹ The accent of all forms of the perfect middle/passive participle is on the second syllable of the end (paroxytone, see Appendix 9, b(v)).

πεποιθέναι	}	πεπεισθαι	πεποιθώς	}	πεπεισμένος ¹
πεπεικέναι			πεπεικώς		
κεκριέναι		κεκρίσθαι	κεκρικώς		κεκριμένος

The corresponding forms of the aorist are sometimes to be translated in the same way as those of the perfect, but the meanings and uses of the two tenses are quite distinct. The perfect always expresses a state (on the meaning of the aorist see 4.1/1, 12.1/1).

λελυκώς is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
N.V.	λελυκώς	λελυκυῖα	λελυκός	λελυκότες	λελυκυῖαι	λελυκότα
Acc.	λελυκότα	λελυκυῖαν	λελυκός	λελυκότας	λελυκυῖας	λελυκότα
Gen.	λελυκότος	λελυκυῖας	λελυκότος	λελυκότων	λελυκυῖων	λελυκότων
Dat.	λελυκότι	λελυκυῖα	λελυκότι	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)

Notes

- 1 A perfect subjunctive and perfect optative exist but are rare. The active is formed by adding to the active stem the endings -ω, -ης, -η, -ωμεν, -ητε, -ωσι(ν) (subj., giving λελύκω etc.) and -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν (opt., giving λελύκοιμι etc.). There are alternative active forms consisting of the perfect active participle and the appropriate part of εἰμί: λελυκώς ὦ, etc. (subj.); λελυκώς εἶην etc. (opt.). In the middle/passive the subjunctive and optative follow the latter pattern (subj. λελυμένος ὦ etc., opt. λελυμένος εἶην etc.) For tables see **Appendix 1**.
- 2 Greek has also a **future perfect** tense, which expresses a future state. For most verbs it exists only in the passive and is not common. Its stem is formed by adding *c* to the perfect middle/passive stem (e.g. λελῦς-), and to this are added the present middle/passive endings, viz λελύσομαι *I shall have been loosened*, λελύσῃ (-ει), λελύσεται, λελύσόμεθε, λελύσεσθε, λελύσονται. The future perfect occurs mostly with verbs whose perfect has a present meaning (19.1/3*a*) and for this reason is not included in **Appendix 1**.

16.2 Greek reading

- 1 ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταῦθα πολλὰ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ

¹ On the two perfect stems of πείθω see 15.1/1 note 2.

- ποταμὸς τοσοῦτος ὥστε μὴδὲ τὰ δόρατα ὑπερέχειν
πειρωμένοις τοῦ βάθους.
- 2 ὁ Διογένης, ἐρωτηθεὶς διὰ τί οἱ ἀθληταὶ ἀναίσθητοί εἰσιν,
εἶπε ὅτι κρέαςιν ὑείοις καὶ βοείοις ἀνωκοδομῆνται.
- 3 γαμῖν κεκρικότα δεῖ.
- 4 πάντα τὸν βίον ἐν κινδύνοις διατελοῦμεν ὄντες, ὥστε οἱ περὶ
ἀσφαλείας διαλεγόμενοι λεληθασιν αὐτοὺς τὸν πόλεμον εἰς
ἅπαντα τὸν χρόνον κατασκευάζοντες.
- 5 κῦνα δέρεαις δεδαρμένην.
- 6 οἱ Ποτειδεᾶται προσδεχόμενοι τοὺς Ἀθηναίους
ἐστρατοπεδεύοντο πρὸς Ὀλύνθου ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν
εἷξω τῆς πόλεως ἐπεποιήντο. καὶ στρατηγὸν μὲν τοῦ πεζοῦ
παντὸς οἱ ξύμμαχοι ἤρηντο Ἀριστεά, τῆς δὲ ἵππου
Περδίκκαν.
- 7 ἐπεὶ οἱ βαρβαροὶ ἐκ τῆς χώρας ἀπῆλθον, οἱ Ἀθηναῖοι τὴν
ἐαυτῶν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο. τῶν γὰρ οἰκιῶν
αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ
ἐσκήνωσαν οἱ δυνατοὶ τῶν Περσῶν.
- 8 εἰς ἠκονημένας μαχαίρας ἡ αἰξὴ ἤκει.
- 9 καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα
ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς
πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς
προσελθόντες.
- 10 ἔπειτα δὲ καὶ πρὸς ἅπαντας τοὺς μετὰ Δημοσθένους ὁμολογία
γίνεται, ἐφ' ᾧτε μὴ ἀποθανεῖν μηδένα, μήτε βιαίως, μήτε
δεσμοῖς, μήτε σίτου ἐνδεία.
- 11 Τίριβαζος εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς
τοὺς Ἕλληνας ἀδικεῖν, μήτ' ἐκείνους καίειν τὰς οἰκίας,
λαμβάνειν τε τὰ ἐπιτήδεια ὧν δεοίντο. ἔδοξε ταῦτα τοῖς
στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τοῦτοις.
- 12 οὐδὲ βουλευέσθαι ἔτι ὥρα, ᾧ Σώκρατες, ἀλλὰ βεβουλευῆσθαι.
μία δὲ βουλή· τῆςδε γὰρ τῆς νυκτὸς πάντα ταῦτα δεῖ
πεπρᾶχθαι.
- 13 οὕτως οὖν οὐ ταῦτόν ἐστι θάρσος τε καὶ ἀνδρεία· ὥστε
συμβαίνει τοὺς μὲν ἀνδρείους θαρραλέους εἶναι, μὴ μέντοι
τοὺς γε θαρραλέους ἀνδρείους πάντας· θάρσος μὲν γὰρ καὶ
ἀπὸ τέχνης γίγνεται ἀνθρώποις καὶ ἀπὸ θυμοῦ καὶ ἀπὸ
μανίας, ὥσπερ ἡ δύναμις, ἀνδρεία δ' ἀπὸ φύσεως καὶ 5
εὐτροφίας τῶν ψυχῶν γίγνεται.
- 14 οἱ Λακεδαιμόνιοι τὰς σπονδὰς προτέρους λελυκέναι τοὺς
Ἀθηναίους ἡγοῦντο.
- 15 ἡ αἰξὺ οὐπω τέτοκεν.
- 16 Φίλιππος, ὁ πατὴρ τοῦ μεγάλου Ἀλεξάνδρου, φρούριόν τι
βουλόμενος λαβεῖν ὀχυρόν, ὡς ἀπήγγειλαν οἱ κατασκοποὶ

χαλεπὸν εἶναι παντάπασι καὶ ἀνάλωτον, ἠρώτησεν εἰ χαλεπὸν οὕτως ἐστὶν ὥστε μηδὲ ὄνον προσελθεῖν χρυσίον κομίζοντα.

Notes

- 1 ἦλθον *had come* (16.1/2); περὶ ... ἦσαν *were busy with; πειρωμένοις τοῦ βάθους* lit. *for [them] testing the depth*.
- 2 ὅτι *here because*; ἀνφοδομήνται < ἀνοικοδομέω.
- 3 κεκριότα agrees with ἄνδρα understood, lit. *it is necessary for a man ...*
- 4 εἰς + acc. is used here instead of the plain acc. for emphasis (cf. 7.1/7a).
- 6 ἦρηντο < αἰρέομαι *choose* (18.1/4); ἡ ἵππος *the cavalry*.
- 7 αἱ πολλαὶ *the majority, most* (cf. 8.2.11 and 15.2.17); ἐπεπτώκεσαν < πίπτω.
- 8 ἡκονημένᾱς < ἀκονάω.
- 9 ὑπέφαιεν, ἐπορεύοντο *inceptive imperfects (began to ...)*.
- 11 βούλοιτο (and later δέοιντο) *opt. in reported speech in historic sequence (14.1/4d)*; μητε ... μητ' *introduce the negated conditions (that neither he ... nor they...)*; the subject of λαμβάνειν is ἐκείνους from the previous phrase but note that it is *not* negated; ἔδοξε ταῦτα *these things seemed good*.
- 12 οὐδὲ ... ἔτι ὥρα *supply ἐκτί nor [is it] still [the] time; βεβουλεῦσθαι i.e. to have finished deliberating*.
- 13 1.1 ταὐτόν *the same [thing]*; the subject of ἐκτί is θάρσος and ἀνδρείᾱ (with double subjects the verb may agree with only the nearer one).
- 14 Take προτέρους with τοὺς Ἀθηναίους, which is the subject of λελυκέναι.
- 16 ὥς *when*; ἐστὶν *present tense because in indirect speech Greek always retains the tense of the original direct speech (7.1/3)*; Philip cynically implies that any fort can be captured if a sufficient bribe is offered to a potential traitor; προσελθεῖν the infinitive here denotes a *possible result: could approach*.

16.3 Extra reading

Heracles

After an attack of madness, Heracles wakes up to find himself tied to a pillar and surrounded by destruction which he himself has unwittingly perpetrated. The passage is from the Ἡρακλῆς of Euripides (485–406 BC), the third of the great Attic tragedians.

ἔμπνους μὲν εἰμι καὶ δέδορχ' ἄπερ με δεῖ,
 αἰθέρα τε καὶ γῆν τόξα θ' ἡλίου τάδε.
 ὥς δ' ἐν κλύδωνι καὶ φρενῶν ταραγματοῖ
 πέπτωκα δεινῷ καὶ πνοᾷς θερμαὶς πνέω
 μετάρσι', οὐ βέβαια πλευμόνων ἄπο.
 ἰδοῦ, τί δεσμοῖς ναῦς ὅπως ὠρμιζόμενος
 νεανίαν θώρακα καὶ βραχίονα
 πρὸς ἡμιθραυστῷ λαΐνῳ τυκίσματι
 ἦμαι, νεκροῖσι γείτονας θάκους ἔχων;
 πτερωτὰ δ' ἔγχη τόξα τ' ἔσπαρται πέδῳ,
 ἅ πρην παρασπίζοντ' ἐμοῖς βραχίουσιν
 ἔσφζε πλευρὰς ἐξ ἐμοῦ τ' ἐσφζετο.
 οὐ πον κατῆλθον αὐθις εἰς "Αἰδου πάλιν,
 Εὐρυςθέως διάυλον ἐξ "Αἰδου μολών;
 ἀλλ' οὔτε Κισύφειον εἰσορῶ πέτρον
 Πλούτωνά τ' οὐδὲ κήπτρα Δημήτρος κόρης.
 ἔκ τοι πέπληγμαί· ποῦ ποτ' ὦν ἀμηχανῶ;
 ὦή, τίς ἐγγὺς ἦ πρόσω φίλων ἐμῶν
 δύσγνοιαν ὅστις τὴν ἐμὴν ἰάσεται;

5

10

15

Notes

l.1 δέδορχ' (= -κα) the perfect here is virtually an emphatic present *I really see*. ll.3ff. ὥς ... exclamatory, lit. *how I have fallen in a terrible wave ... i.e. into what a terrible wave ...*; μετάρσι'(α) ... βέβαια n. acc. pl. used adverbially (20.1/5), lit. *how* (ὥς l.3) ... *I breathe warm breaths shallowly, not steadily from my lungs* (Heracles is panting but does not know why); ἄπο on the accent of disyllabic prepositions when they follow the word they govern (see note on 11.2.4). ll.6f. Take ναῦς ὅπως together *like a ship*; ὠρμιζόμενος (< ὀρμίζω) *anchored*; νεανίαν here used adjectivally in the sense *sturdy* (not *youthful*, Heracles being no longer young); θώρακα καὶ βραχίονα lit. *with respect to chest and arm* this use of the accusative (called *accusative of respect*, 20.1/5) is used to clarify verbs and adjectives; here the accusatives tell where (i.e. with respect to what parts of his body) Heracles is anchored (ὠρμιζόμενος). l.9 ἦμαι (19.1/3b) *I sit*; θάκους trans. by a singular *seat* (the plural is often used for the singular in verse; cf. τόξα in l.10 and κήπτρα in l.16). l.10 The *winged weapons* (πτερωτὰ ἐγχη) are arrows; ἔσπαρται 3rd s. perf. ind. pass. of σπείρω. l.11 πρην (here an adverb) *previously, formerly*; παρασπίζοντ'(α) governs the following dative, lit. *shielding my arms*. l.12 ἐξ = ὑπό *by*. l.14 Eurystheus was the king of Mycenae for whom Heracles had to complete his twelve labours (one of them, the descent to Hades to bring back Cerberus, is referred to here); Εὐρυςθέως διάυλον lit. *the double*

course (i.e. the descent and return) of (i.e. *prescribed by Eurystheus*; μολών (aor. pple. of βλώσκω) to be taken with δίαυλον *going [on] the double course* (acc. of spatial extent, 7.1/7d). ll.15f. Sisyphus was one of the sights of Hades. For his sins on earth he had to push a rock to the top of a hill, but when he reached the summit the rock invariably rolled down and he had to start afresh; οὔτε ... τ'(ε) ... οὔδέ *neither ... or* (lit. *and*) ... *nor yet* (οὔδέ indicates a slight climax). l.16 The daughter of Demeter was Persephone, who was the wife of Pluto (= Hades). l.17 ἐκ ... πέπληγμαι = ἐκπέπληγμαι (tmesis, see note on 12.3.9 l.6); ποῦ etc. lit. *wherever being am I helpless?* but the emphasis is on ὧν and we must translate *wherever am I in my helplessness?*

17.1 Grammar

17.1/1 Imperative mood: commands and prohibitions

The imperative mood is used for **commands**. In Greek it exists in the present and aorist tenses (and also the perfect – see note 4). The stem used is the same as that of the corresponding indicative. As well as second person imperatives (which we have in English), Greek also has imperatives in the **third person** with the meanings given below.

The imperative of λύω is

Present

	ACTIVE	MIDDLE/PASSIVE
S. 2	λύε <i>loosen!</i>	λύου mid. <i>ransom!</i> pass. <i>be loosened!</i>
3	λύέτω <i>let him loosen!</i>	λύέσθω mid. <i>let him ransom!</i> pass. <i>let him be loosened!</i>
PL. 2	λύετε <i>loosen!</i>	λύεσθε mid. <i>ransom!</i> pass. <i>be loosened!</i>
3	λύόντων ¹ <i>let them loosen!</i>	λύέσθων mid. <i>let them ransom!</i> pass. <i>let them be loosened!</i>

Aorist

	ACTIVE	MIDDLE	PASSIVE
S. 2	λύσον	λύσαι	λύθητι
3	λῦσάτω	λῦσάσθω	λυθήτω
PL. 2	λύσατε	λῦσασθε	λύθητε
3	λῦσάντων	λῦσάσθων	λυθέντων

¹ Note that λυόντων, λυσάντων, and λυθέντων can also be the gen. pl. of masculine and neuter of the corresponding participles.

The aorist is usually to be translated in the same way as the present but the two are not interchangeable. The difference, as elsewhere, is one of aspect. The present is used for an action which is seen as going on, in the process of happening or being repeated, the aorist for an action which is seen simply as an event. Sometimes this distinction can be brought out in English by using a verbal periphrasis:

κρούσον (aor.) ἐκείνην τὴν μύϊαν. *Swat that fly!*

κρούε (pres.) ἐκείνην τὴν μύϊαν. *Keep swatting that fly!*

Generally the present imperative is used with verbs which in themselves imply continual action, e.g. *πρὸς βραδέως hasten slowly*, while the aorist imperative is used with verbs which usually (but not necessarily) indicate a single act, e.g. *καῦσον τὸν πῦρ ἐν τῇ ἐκτίᾳ light a fire in the hearth*.

Prohibitions (negative commands) are expressed with μή, e.g. *μὴ πᾶσι πιστεύετε do not trust everyone*; *μηδεὶς τοῦτο ἀγνοεῖτω let no-one be unaware of this*, but if the aorist aspect is appropriate the mood employed is always the **subjunctive**, not the imperative:

μὴ ἐπὶ δουλείᾳ ἐκὼν ἔλθῃς. *Do not go willingly to slavery.*

μηδεὶς θαυμάσῃ. *Let no-one be surprised.*

For the other use of this (jussive) subjunctive see 14.1/4a(i).

To express a very strong prohibition οὐ μή and the future indicative is used, e.g.

τί ποιεῖς; οὐ μὴ καταβῇς. *What are you doing? You shall (or must) not come down.*

Notes

- 1 The imperative of the strong aorist has the same endings as the present. From *μανθάνω* (aor. *ἔμαθον*) the aor. imp. act is *μάθε, μαθέτω, μάθετε, μαθόντων*. However, five strong aorist imperatives are irregularly accented on the last syllable in the second person singular: *εἰπέ* (*λέγω*), *έλθέ* (*ἔρχομαι*), *εὗρέ* (*εὕρισκω*), *ιδέ* (*ὄραω*), *λαβέ* (*λαμβάνω*).
- 2 The imperative of the root aorist (11.1/1) follows that of the aorist passive except that the ending for the 2nd s. is -θι, not -τι: from *ἔγνων* (*γινώσκω*) we have *γνώθι, γνώτω, γνώτω*.
- 3 The present imperative of contracted verbs is regular but, because of contraction, the 2nd s. forms are easily confused:

Active τίμα (τίμαε) ποίει (ποίηε) δήλου (δήλοε)
 Mid./pass. τιμῶ (τιμάου) ποιοῦ (ποιέου) δηλοῦ (δηλόου)

The position of the accent can be important for distinguishing between different forms, e.g. ποίει (imp.), ποιεῖ (ind.).

- 4 In addition to the present and aorist there is also a perfect imperative. The perfect imperative active consists of the perfect active participle and the imperative of εἰμί (see below note 6), e.g. λελυκῶς ἴσθι (lit. *be in a state of having loosened*); but the perfect imperative middle/passive has single-word forms, e.g. λέλυκο (lit. *be in a state of having been loosened*). This is rare except in verbs whose perfect has a present meaning (19.1/3a), e.g. μέμνησο *remember!* (< μέμνημαι). For these forms of λῶ see **Appendix 1**.
- 5 The **infinitive** is sometimes used instead of the second person imperative, (cf. English *Not to worry*, i.e. *do not worry*): παντῶς, ὦ Κριτοβουλε, ἀπαληθεύσαι πρὸς ἡμᾶς *at any rate, Critobulus, tell the truth to us*.
- 6 The imperative of εἰμί is ἴσθι *be!*, ἔστω, ἔσθε, ἔστων (or ὄντων). ἴσθι is also the 2nd s. imperative active of οἶδα (19.1/3a), with the meaning *know!*
- 7 Some imperatives have a fixed use:
 χαῖρε, χαίρετε *hello or goodbye* (χαίρω *rejoice*)
 ἔρρε, ἔρρετε *be damned! go to hell!* ἔρρέτω *let him/her/it be damned!* (ἔρρω *go to one's harm*)
 ἄγε, ἄγετε; φερε, φέρετε *come on! come now!* (by way of encouragement).

17.1/2 Comparison of adjectives and adverbs

Adjectives (and adverbs) have three degrees: **positive** *bad, sick, wonderful*; **comparative** *worse, sicker, more wonderful*; **superlative** *worst, sickest, most wonderful*. To give the three degrees of an adjective is to **compare** it. Some adjectives in English are compared regularly (*sick, wonderful*), some irregularly (*bad*). The same applies in Greek. By far the greater number of adjectives are compared by the addition of suffixes, and of these Greek has two sets:

(a) **Comparative in -τερος, superlative in -τατος**

In this type both the comparative in -τερος (f. -τερᾱ, n. -τερον) and the superlative in -τατος (f. -τατη, n. -τατον) are first and second declension adjectives (3.1/3). All regularly compared adjectives belong here. The way in which -τερος and -τατος are

attached to the stem of an adjective depends on the class of its positive form:

- (i) First and second declension adjectives (3.1/3) add *-οτερος*, *-οτατος* if the last syllable of their stem is long, but *-ωτερος*, *-ωτατος* if this is short (the stem is obtained by subtracting *-ος* from the nom. m. s., e.g. *σοφός*, stem *σοφ-*). A syllable is long if it contains either a long vowel, or a diphthong, or a short vowel followed by two consonants (the second not being λ, μ, ν, or ρ); a syllable is short if it contains a short vowel followed by a single consonant (for further details see Appendix 9). Examples are:

POSITIVE	STEM	COMPARATIVE	SUPERLATIVE
σοφός	σοφ-	σοφώτερος	σοφώτατος
<i>wise</i>		<i>wiser</i>	<i>wisest</i>
δίκαιος	δικαι-	δικαιότερος	δικαιότατος
<i>just</i>		<i>more just</i>	<i>most just</i>
έρημος	έρημ-	έρημότερος	έρημότατος
<i>desolate</i>		<i>more desolate</i>	<i>most desolate</i>

Some 1st and 2nd declension adjectives belong to class (b) below. A few others belong to class (a) but are irregular, e.g. φίλος *dear*, compar. φιλαίτερος, suppl. φιλαίτατος or φίλτατος.

- (ii) Third declension adjectives (10.1/4) with a stem in *ov* add *-ετερος*, *-ετατος*, e.g. ἄφρων (stem ἄφρον-) *stupid*, ἄφρονέτερος *more stupid*, ἄφρονέτατος *most stupid*. Those with a stem in *ec* add *-τερος*, *-τατος*, e.g. ἀληθής (stem ἀληθεσ-) *true*, ἀληθέτερος, ἀληθέτατος.
- (iii) First and third declension adjectives (10.1/3) in *-εις* follow *χαρίεις*, *charming*, χαριέτερος, χαριέτατος. Some in *-υς* follow γλυκύς, *sweet*, γλυκύτερος, γλυκύτατος but most are irregular (see below).

(b) Comparative in *-(ι)ων*, superlative in *-ιστος*

This group, which is much smaller, contains irregular adjectives from all classes. The stem of the positive form is sometimes changed for the other degrees of comparison. The following are the most common examples:

POSITIVE		COMPARATIVE	SUPERLATIVE
ἀγαθός	<i>good</i>	ἀμείνων	ἄριστος
		βελτίων	βέλτιστος
		κρείττων	κράτιστος
αἰσχρός	<i>ugly</i>	αἰσχῶν	αἰσχιστος
ἀλγινός	<i>painful</i>	ἀλγίων	ἄλγιστος
ἐχθρός	<i>hostile</i>	ἐχθίων	ἐχθιστος

ἡδύς	sweet	ἡδύων	ἡδιστος
κακός	bad	κακῶν	κάκιςτος
		χειρῶν	χειρίστος
καλός	beautiful	καλλίων	κάλλιστος
μέγας	great	μείζων	μέγιστος
ὀλίγος	small, few	ἐλάττων	ἐλάχιστος
πολύς	much	πλείων	πλείστος
ῥάδιος	easy	ῥᾶων	ῥᾶςτος
ταχύς	swift	θάττων	τάχιςτος

Two adjectives (ἀγαθός and κακός) are compared in more than one way; κρείττων, κράτιστος (from ἀγαθός) can also mean *stronger, strongest* (cf. κράτος *power*).

Comparatives in this class are declined as third declension adjectives in ον (10.1/4a), but with some very important alternative forms (we can ignore the vocative, which is rare), e.g.

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	μείζων	μείζον	μείζονες/μείζους	μείζονα/μείζω
Acc.	μείζονα/μείζω	μείζον	μείζονας/μείζους	μείζονα/μείζω
Gen.	μείζονος		μείζόνων	
Dat.	μείζονι		μείζοσι(v)	

The alternatives are contracted versions of forms without ν (μείζω < μείζωα). The acc. pl. μείζους (< μείζωας) has an irregular contraction (ο + α normally produces ω, as in the singular). It is important to note that the forms in -ους may be nom. pl. as well as acc. pl.

πλείων *larger*, (pl.) *more* has a stem πλει- before ω/ου but πλει- or πλε- before ο (but always πλέον):

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	πλείων	πλέον	πλείονες	πλείονα
			πλέονες	πλέονα
			πλείους	πλείω
Acc.	πλείονα	πλέον	πλείονας	πλείονα
	πλέονα		πλέονας	πλέονα
	πλείω		πλείους	πλείω
Gen.	πλείονος		πλείόνων	
	πλέονος		πλέονων	
Dat.	πλείονι		πλείοσι(v)	
	πλέονι		πλέοσι(v)	

Adverbs formed from adjectives (e.g. σοφῶς *wisely*) have as their comparative the neuter singular nom./acc. of the comparative of the adjective (σοφώτερον *more wisely*), and as their superlative

the neuter plural nom./acc. of the superlative (σοφώτατα *most wisely*). Of the few adverbs not formed from adjectives we may note μάλα *very*, μᾶλλον *more*, μάλιστα *most*.

Notes

- 1 The meaning of some adjectives (e.g. πᾶς *all*) precludes a comparative or superlative.
- 2 The adverbs μᾶλλον *more* and μάλιστα *most* are sometimes used to compare adjectives: μᾶλλον φίλος *more dear, dearer*; μάλιστα φίλος *most dear, dearest*.
- 3 ἥττων *lesser, weaker, inferior* has no positive. Its superlative (ἥκιστος) is only common as an adverb, ἥκιστα *least of all, not at all*.

17.1/3 Meaning of the comparative and superlative

Comparatives and superlatives in Greek are not always to be understood in the sense *more X* and *most X*. A comparative adjective is sometimes used where no comparison is expressed, and indicates a higher degree than the positive. English here uses *rather* or *too* (cf. also 17.1/4):

ὁ Κῦρος ἦν πολυλογώτερος.	<i>Cyrus was rather talkative.</i>
αἱ ἐμαὶ διατριβαὶ ὑμῖν βαρύτεραι γεγόνᾱσι καὶ ἐπιφθονώτεραι.	<i>My discourses have become too burdensome and odious for you.</i>

Likewise, the superlative (without the definite article) is often used to express a very high degree:

καὶ ποτε ὄντος πάγου δεινότητος Σωκράτης ἐξῆλθεν ἱμάτιον ἔχων.	<i>And once when there was a very terrible frost Socrates went out wearing (lit. having) [only] a cloak.</i>
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As in English, a superlative adjective is preceded by the definite article when it means *the most X*: ὁ δεινότητος πάγος *the most terrible frost*. The article is omitted, however, when a superlative adjective is used as a predicate, e.g. ὁ Σωκράτης σοφώτατος πάντων ἐστίν *Socrates is wisest of all* (cf. 5./3).

17.1/4 Constructions involving the comparative and superlative

- (a) In comparisons in English a comparative adjective or adverb is followed by *than*. In Greek ἢ *than* (which may elsewhere mean *or*) is used in the same way.

Similarly, φεύγω (literally *flee*) and ἐκπίπτω (literally *fall out*) are used as the passive of ἐκβάλλω *banish, send into exile*:

ἐκ Νάξου ἔφυγον πλουσιοί
τινες ὑπὸ τοῦ δήμου.

*Some wealthy men were
exiled from Naxos by
the people.*

ἐκ γὰρ τῆς ἄλλης Ἑλλάδος
οἱ πολέμῳ ἢ στάσει
ἐκπίπτοντες παρ' Ἀθηναίους
οἱ δυνατώτατοι ἀνεχώρουν.

*For when the most
influential men were
driven out of the rest of
Greece by war or
sedition, they used to
withdraw to the
Athenians (lit. those
exiled by war ..., the
most influential, ...
used to ...).*

εὖ/κακῶς λέγω (+ acc.) *speak well/badly of* has the passive
εὖ/κακῶς ἀκούω *be well/badly spoken of* (lit. *hear well/badly*):

ἐμὲ κακῶς ἀκούσαντα ὑπὸ
σοῦ μεγάλη ἔδακε λύπη.

*I was deeply grieved when
you spoke badly of me
(lit. great grief bit me
being badly spoken of by
you).*

Likewise, εὖ/κακῶς ποιέω (+ acc.) *treat well/badly* has the
passive εὖ/κακῶς πάσχω *be treated well/badly* (lit. *suffer
well/badly*): οὐκ αἰεὶ κακῶς πάσχειν ὑπὸ ἐχθρῶν [it is] *not
shameful to be badly treated by enemies.*

17.2 Greek reading

- 1 A large number of pithy maxims current in antiquity were said to be inscribed on the columns of the temple of Apollo at Delphi. The following is a selection from surviving lists (the columns themselves no longer exist). The most famous are (v) and (x).

(i) ἀδικούμενος διαλλάττου. (ii) ἀλλοτρίων ἀπέχου. (iii) βραδέως ἐγχείρει. (iv) γαμεῖν μέλλε. (v) γνῶθι σεαυτόν. (vi) γονέας αἰδοῦ. (vii) φρόνει θνητά. (viii) ἐπὶ νεκρῷ μὴ γέλα. (ix) καιρὸν γνῶθι. (x) μηδὲν ἄγαν. (xi) πίνων μὴ πολλὰ λάλει. (xii) πλούτει δικαίως. (xiii) τύχην νόμιζε. (xiv) ὑβριζόμενος τιμωροῦ. (xv) υἱοῖς μὴ καταρῶ.

- 2# γυμναζε παῖδας· ἄνδρας οὐ γὰρ γυμνάσεις.
- 3 φοβερώτερόν ἐστι στρατόπεδον ἐλάφῳ ἡγουμένου λέοντος ἢ στρατόπεδον λεόντων ἡγουμένου ἐλάφου.

- 4# φοβού τὸ γῆρας· οὐ γὰρ ἔρχεται μόνον.
 5# καλῶς ἀκουεῖν μᾶλλον ἢ πλουτεῖν θέλει.
 6# ῥόδον παρελθὼν μηκέτι ζητεῖ πάλιν.
 7 δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττω δὲ λέγωμεν.

8 Shorter proverbs

- (i) ὁξύτερον οἱ γείτονες βλέπουνι τῶν ἀλωπέκων. (ii) πεζῇ βαδίζων μὴ φοβού τὰ κύματα. (iii) φαγέτω με λέων καὶ μὴ ἀλωπῆξ. (iv) ἴσθι καὶ λέων ὅπου χρῆ καὶ πῖθηκος ἐν μέρει. (v) ἦν τις ἔμαξε μᾶζαν, ταύτην καὶ ἐσθιέτω. (vi) στρατηγοῦ παρόντος πᾶσα ἀρχὴ παυσάσθω. (vii) ὁ πλεόνων ἐρῶν καὶ τῶν παρόντων ἀποστερεῖται. (viii) τιτίον εἰς ἀμίδα μὴ ἐμβάλλειν. (ix) ξένος ὧν ἀκολουθεῖ τοῖς ἐπιχωρίοις νόμοις. (x) τὸν φίλον κακῶς μὴ λέγε, μὴδ' εὖ τὸν ἐχθρόν. (xi) μὴ καταφρονήσης τοῦ πένητος εὐτυχῶν. (xii) μὴ κρινετε ἵνα μὴ κριθῆτε. (xiii) αἱ δευτεραί πῶς φροντίδες σοφώτεραι. (xiv) οἱ πλείστοι κακοί. (xv) αἰεὶ τὰ περὺ βελτίω.
- 9# ἀπίδι μὲν Καίων τις ἀγάλλεται, ἦν παρὰ θάμνῳ,
 ἔντος ἀμώμητον, κάλλιπον (= κατέλιπον) οὐκ ἐθέλων·
 αὐτὸς δ' ἐξέφυγον θανάτου τέλος· ἀπὸς ἐκείνῃ
 ἐρρέτω· ἐξαὐτίς κτήσομαι οὐ κακίῳ.
- 0 ὁ βασιλεῖος πῆχυς τοῦ μετρίου ἐστὶ πηχέως μείζων τριεὶ δακτύλοις.
- 1 The Spartans (οἱ Λάκωνες/Λακεδαιμόνιοι) were men of few words (hence our *laconic*) and had a reputation for a blunt, dry humour. Most of the following stories are about Spartan kings.
- (i) Εὐδαμίδας ἰδὼν ἐν Ἀκαδαμείᾳ Ξενοκράτη ἤδη πρεσβύτερον μετὰ τῶν μαθητῶν φιλοσοφῶντα καὶ πυθόμενος ὅτι τὴν ἀρετὴν ζητεῖ, πότε οὖν, εἶπεν, αὐτῇ χρήσεται;
- (ii) Ἀργείου δέ τινος λέγοντος, ὥς φαυλότεροι γίνονται κατὰ τὰς ἀποδημίας οἱ Λάκωνες, ἀλλ' οὐχ ὑμεῖς γε, ἔφη, εἰς τὴν Σπάρτην ἐλθόντες χείρονες ἀλλὰ βελτίονες γίνεσθε.
- (iii) Ἄγις πρὸς ἄνθρωπον πονηρὸν ἐρωτῶντα τίς ἄριστος εἶη Σπαρτιάτης, εἶπεν, ὁ σοὶ ἀνομοιότατος.
- (iv) Ἀνταλκίδας, σοφιστοῦ μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, τίς γὰρ αὐτόν, ἔφη, ψέγει;
- (v) Θεαρίδας ξίφος ἀκονῶν ἠρωτήθη, εἰ οὐκ ἐστίν, καὶ εἶπεν, ὁξύτερον διαβολῆς.
- (vi) Ἀρχέλαος, ἀδολέσχου κουρέως ἐρωτήσαντος αὐτόν, πῶς σε κείρω, ὦ βασιλεῦ; ciωπῶν, ἔφη.

- 12 ὁ Ἀριστοτέλης ἀκούσας ὑπό τινος λοιδορεῖσθαι, ἀπόντα με.
ἔφη, καὶ μαστιγούτω.
- 13 οἱ σοφισταί, τάλλα σοφοὶ ὄντες, τοῦτο ἄτοπον ἐργάζονται
πρᾶγμα· φάσκοντες γὰρ ἀρετῆς διδάσκαλοι εἶναι πολλάκις
κατηγοροῦσιν τῶν μαθητῶν ὡς ἀδικοῦσι σφᾶς, τοὺς μισθοὺς
ἀποστεροῦντες καίπερ εὖ παθόντες ὑπ' αὐτῶν.
- 14 πολλὴ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται.
δι' ᾧ ἐγῶγε μάλα φοβοῦμαι αἰεὶ μὴ τι μείζον ἢ ὥστε φέρειν
κακὸν τῇ πόλει συμβῇ.
- 15 οἱ Λακεδαιμόνιοι ἐπρεσβεύοντο πρὸς τοὺς Ἀθηναίους
ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μέγιστη πρόφασις
εἴη τοῦ πολεμεῖν, ἣν (= εἰάν) μὴ τι εἰσακούωσιν.
- 16 Κλέανδρος ἐτυράννευσε μὲν Γέλας ἐπὶ ἔτη, ἀπέθανε δὲ
ὑπὸ Καβύλλου ἀνδρὸς Γελῶου.
- 17# Ἐλπίς καὶ εὐ Τύχῃ, μέγα χαίρετε· τὸν λιμέν' ἦρπον
οὐδὲν ἐμοὶ χ' ὑμῖν· παίζετε τοὺς μετ' ἐμέ.

Notes

- 1 (ii) ἀπέχομαι is followed by the gen. (20.1/4). (x) Supply an imperative such as ποιεῖ. (xiii) νομίζω + acc. *believe m.* (xiv) τιμωροῦ < τιμωρέου. (xv) καταρῶ < καταράου.
- 2 γάρ is here placed third word in its clause (cf. 15.3 l.27).
- 3 ἡγουμένου λέοντος and ἡγουμένου ἐλάφου are both genitive absolutes (12.1/2b).
- 8 (iv) ἴσθι is here the 2nd s. imp. of εἰμί (17.1/1 note 6). (v) ἦν ... μάζαν lit. *which bread* (ἦν is here the relative adjective, 9.1/2 note 3); ἐμαξε < μάττω. (vi) ἀρχή as an abstract noun can mean *magistracy* but is used here concretely in the sense *office*. (vii) Both ἐράω *desire* (13.1/2a(ii)) and ἀποστερέομαι *be deprived of* (20.1/4) are followed by the genitive, cf. ἀπέχου in 1(ii) above. (viii) ἐμβάλλειν infinitive for imperative (17.1/1 note 5). (xv) Supply ἦν.
- 9 A poem of Archilochus (7th cent. BC), the earliest figure in Greek literature about whom we have any reliable information. l.2 ἔντοξ ἀμώμητον is in apposition to ἦν in the previous line *which, a blameless weapon, ...* l.3 θανάτου τέλος *[the] doom of death* (a Homeric phrase). l.4 κακίῳ f. acc. s. to agree with ἀπίδα understood.
- 10 The *royal cubit* was that used by the Persians, the other was standard in the Greek world.
- 11 (i) πυθόμενος *ascertaining*; Xenocrates was *looking for virtue* in the sense that he was investigating its nature from a philosophical point of view. (ii) This story is also about Eudamidas, who is the subject of ἔφη; γε emphasises ὑμεῖς. (iii) ἄριστος ... Σπαρτιάτης *[the] best Spartan* the article is

- not used with a predicate (5.1/3). (iv) For a down-to-earth Spartan, praising Heracles would have seemed as superfluous as praising motherhood; γάρ here introduces an ironical question “Well, *who ...?*” (vi) κείρω aor. subj. in a deliberative question (14.1/4a(ii)) “*How am I to cut ...?*”
- 12 After ἀκούσας we have the infinitive construction for reported speech (8.1/3a), lit. *having heard [himself] to be abused ...*; ἀπόντα < ἄπειμι.
- 13 τὰλλα (= τὰ ἄλλα) adverbial accusative (20.1/5), *in other respects*; τοῦτο refers to what follows but the meaning is not *this extraordinary thing* (there is no definite article with ἄτοπον ... πρᾶγμα), but *an extraordinary thing [viz] this*; γάρ explains what precedes, but we would omit it in English; σοῖς i.e. the sophists (9.1/4a); both ἀποστεροῦντες and παθόντες agree with the subject of ἀδικοῦσι (3 pl. pres. ind. act., not a pple.), i.e. the students; αὐτῶν also refers back to the sophists and is used instead of σοῶν for variety.
- 14 μῖσος ἀλλήλων *hatred of each other* (9.1/4b) i.e. *mutual hatred*.
- 15 ἐπρεσβεύοντο impf. to express repeated action (4.1/1); ποιούμενοι *making* the middle of ποιεῶ is used with nouns to indicate the involvement of the subject, cf. πόλεμον ποιεῖσθαι *to wage war*; εἰρήνην ποιεῖσθαι *to keep peace* but πόλεμον ποιεῖν *to cause a war* (but not necessarily be involved in it); εἰρήνην ποιεῖν *to impose peace* (on belligerents); ὅπως (= ἵνα) + opt. to express purpose after a historic tense (14.1/4c(i)).
- 16 Γέλᾱς Doric gen. s. of Γέλᾱ.
- 17 χαίρετε (17.1/1 note 7) is qualified by μέγα (here an adverb), lit. *farewell greatly* (the author is pleased to be rid of them); χ’ ὑμῖν elision for καὶ ὑμῖν (English idiom reverses the order, *you and me*) – the clause means *there is nothing for* (i.e. *between*) *you and me*; παίζετε (here imp.) + acc. *play with*.

17.3 Extra reading

Prometheus Bound (2)

Prometheus has revealed that he alone can save Zeus from a marriage which will rob him of his divine kingship. In the scene below, Hermes, the messenger of the gods, has come to force Prometheus to disclose his secret. Shortly after, the play ends with Prometheus persisting in his refusal.

ΕΡΜΗΣ

cέ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
 τὸν ἐξαμαρτόντ' εἰς θεοὺς ἐφημέροισ
 πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·
 πατὴρ ἄνωγέ σ' οὐστῖνας κομπεῖς γάμους
 αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους·
 καὶ ταῦτα μέντοι μῆδεν αἰνικτηρίως,
 ἀλλ' αὐθ' ἕκαστα φράζε, μῆδέ μοι διπλᾶς
 ὁδοὺς, Προμηθεῦ, προσβάλῃς. ὅρᾳς δ' ὅτι
 Ζεὺς τοῖς τοιοῦτοισ οὐχὶ μαλθακίζεται.

5

ΠΡΟΜΗΘΕΥΣ

σεμνότομός γε καὶ φρονήματος πλέως
 ὁ μῦθος ἐστίν, ὡς θεῶν ὑπρέτου.
 νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
 ναίειν ἀπενθὴ πέργαμ' οὐκ ἐκ τῶνδ' ἐγὼ
 διςσοὺς τυράννους ἐκπεσόντας ἡςθόμην;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
 αἰσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
 ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεοὺς;
 πολλοῦ γε καὶ τοῦ παντός ἐλλείπω. σὺ δὲ
 κέλευθον ἦνπερ ἦλθες ἐγκόνοι πάλιν·
 πεύσῃ γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

10

15

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Notes

l.1 Hermes' words are aggressive and rude. This shows itself in the omission of the verb governing cέ (*καλῶ I am addressing*), trans. *you there, the clever one ...* ll.2f. τὸν ἐξαμαρτόντ'(α) ... πορόντα lit. *the one who offended ... [by] giving* (πορόντα aor. pple. of a defective verb which only exists in the aor. and perf. and is listed under the aor. ind. ἔπορον); take ἐφημέροισ with πορόντα *giving ... to mortals*; λέγω *I mean*. l.4 πατὴρ i.e. Zeus; ἄνωγε *orders* from ἄνωγα a verb perfect in form but present in meaning (cf. 19.1/3a); οὐστῖνας (indirect interrogative, 10.1/2b) ... γάμους plural for singular. l.5 πρὸς (= ὑπό) ὧν *by which*; ἐκπίπτει for vividness the present is used for the future in prophecies; κράτους (gen.) is governed by ἐκ-. l.6 Understand φράζε from the next line; καὶ ... μέντοι *and indeed, and what is more*; μῆδεν adverbial acc. (20.1/5) *in no way*. ll.7f. αὐθ' (= αὐτά) ἕκαστα i.e. *each thing, every detail*; μῆδέ ... προσβάλῃς negative command (17.1/1). l.9 τοῖς τοιοῦτοισ lit. *by such things* (i.e. *behaviour*). l.10 πλέως 13.1/1a. l.11 ὡς *for [the talk] of a lackey*, on this restrictive use of ὡς see 21.1/1a(vi). l.12 νέον is n. acc. s. used adverbially (20.1/5) and to be taken with κρατεῖτε, lit. *you rule newly*, i.e. *you have only just come to power*; δοκεῖτε *you think, expect*; δὴ adds a note of sarcasm

indeed. l.14 διττοῦς (= διττοῦς the non-Attic form is used in Tragedy) τυράννοισι Uranus, the first king of the gods, had been dethroned by his son Cronus, who in turn was dethroned by Zeus (Prometheus sarcastically calls them τυράννοι). l.15 Supply ἐκπύπτοντα from ἐκπεσόντας in the previous line; ἐπόωμαι < ἐφοράω. l.16 μή ... σοι δοκῶ is a question expecting a negative answer (10.1/2a), lit. *surely I do not seem to you* (μή here = *surely not*); τί (the accent is from the enclitic σοι, see **Appendix 8**, d(ix)) acc. s. n. of the indefinite τις, here used as an adverbial acc. (20.1/5) *to some extent*. l.18 ἐλλείπω takes the gen. *I lack much* (πολλοῦ, i.e. of such behaviour), *in fact* (καί) *all* (lit. *the whole*, i.e. of such behaviour) – Prometheus is strongly emphasizing that he is not frightened of the new rulers of heaven. l.19 κέλευθον acc. of space traversed *along the road*, after ἐγκόνει (2nd s. pres. imp. of ἐγκονέω); ἥνπερ (< ὅπερ, i.e. ὅς + περ) is an emphatic form of the relative. l.20 ὧν = τούτων ὧν of *those things which* the relative pronoun has been attracted into the case of the antecedent, and the latter then omitted (9.1/2 note 2).

18.1 Grammar

18.1/1 -μι verbs

-μι verbs fall into two groups:

- (a) The suffixless class, where the endings of the present and imperfect are added directly to the stem without any suffix or link vowel, e.g. εἰ-μί (3.1/6) and φη-μί (7.1/2). There are nine other common verbs in this class:

δίδωμι *give* and τίθημι *put, place* (18.1/2)

εἶμι *I shall go* (18.1/3; distinguish from εἰμί *I am*)

ἵστημι *make to stand* (19.1/1)

ἔημι *let go, send forth* (20.1/2)

δύναμαι *be able* and ἐπίσταμαι *know* (19.1/3b; the only common deponents of this type)

πίμπλημι *fill* and πίμπρημι *burn* (19.1/1 note 2)

From another such verb, ἡμί *say* (obsolescent in Attic) Plato often uses the forms ἦν *I said*, ἦ *he/she said* (13.3(i) l.7; both forms were originally imperfect).

- (b) The -νυμι class, where the stem of the present and imperfect has a νυ suffix (20.1/1).

Both classes differ from -ω verbs in the present and imperfect; of class (a) δίδωμι, τίθημι, ἵστημι, ἔημι also differ in the aorist active and middle (ἵστημι in the perfect and pluperfect as well). Elsewhere -μι verbs take the same suffixes and endings as -ω verbs.

18.1/2 δίδωμι *give*, τίθημι *put, place*

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These two -μι verbs are closely parallel. In nearly all their forms an ο/ω in δίδωμι corresponds to an ε/η in τίθημι; and also οι to ει in optative forms, and ου to ει in forms other than those of the optative; the only exceptions are the 1st s. impf. act. (ἐδίδουν/ἐτίθην), the present and aorist subjunctive (see note 1) and the perfect mid./pass. (δέδομαι etc. but τέθειμαι etc.). Both verbs form their present stem by reduplication with iota (cf. γιγνώσκω); as in the perfect tense (15.1/1), an aspirated consonant is reduplicated with the corresponding non-aspirate, hence τιθη- (not θιθη-). In both, the aorist active is weak in the singular, with κ (not c) added to the long-vowel form of the root (δω-/θη-); in the plural the endings are added directly to the short-vowel form of the root (δο-/θε-; this is really a type of root aorist).

Their principal parts are:

PRES.	FUT.	AOR. ACT	PERF. ACT	PERF. MID./PASS	AOR. PASS
δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
τίθημι	θήσω	ἔθηκα	τέθηκα	κεῖμαι (note 4) (τέθειμαι)	ἐτέθην

The future, perfect (act. and mid./pass.), and aorist passive are regular (see above 18.1/1). The present, imperfect, and aorist active forms, which require the greatest attention and should be mastered first, are set out here. The middle and passive forms are easily recognized from their endings (for full tables see Appendix 5)

PRESENT			AORIST		
INDICATIVE					
S.	1	δίδωμι	τίθημι	ἔδωκα	ἔθηκα
	2	δίδως	τίθης	ἔδωκας	ἔθηκας
	3	δίδωσι(ν)	τίθισι(ν)	ἔδωκε(ν)	ἔθηκε(ν)
PL.	1	δίδομεν	τίθεμεν	ἔδομεν	ἔθεμεν
	2	δίδοτε	τίθετε	ἔδοτε	ἔθετε
	3	διδόσσι(ν)	τιθέσσι(ν)	ἔδοσαν	ἔθεσαν
INFINITIVE					
		διδόναι	τιθέναι	δοῦναι	θεῖναι
PARTICIPLE					
		διδούς, -όντος	τιθείς, -έντος	δούς, δόντος	θείς, θέντος
		διδούσα, -ούσης	τιθείσα, -είσης	δούσα, δούσης	θείσα, θείσης
		διδόν, -όντος	τιθέν, -έντος	δόν, δόντος	θέν, θέντος

IMPERATIVE

S.	2	δίδου	τίθει	δός	θέε
	3	διδότω	τιθέτω	δότη	θέτω
PL.	2	δίδοτε	τιθετε	δότε	θέτε
	3	διδόντων	τιθέντων	δόντων	θέντων

SUBJUNCTIVE (see note 1)

s.	1	διδῶ	τιθῶ	δῶ	θῶ
	2	διδῶς, etc.	τιθῆς, etc.	δῶς, etc.	θῆς, etc.

OPTATIVE

S.	1	διδοίην	τιθείην	δοίην	θείην
	2	διδοίης	τιθείης	δοίης	θείης
	3	διδοίη	τιθείη	δοίη	θείη
PL.	1	διδοίμεν	τιθείμεν	δοίμεν	θείμεν
	2	διδοίτε	τιθείτε	δοίτε	θείτε
	3	διδοίεν	τιθείεν	δοίεν	θείεν

IMPERFECT ACTIVE

ἐδίδουν, ἐδίδους, ἐδίδου, ἐδίδομεν, ἐδίδοτε, ἐδίδοσαν
ἐτίθην, ἐτίθεις, ἐτίθει, ἐτίθεμεν, ἐτίθετε, ἐτίθεσαν

Notes

- 1 The present and aorist subjunctive active of δίδωμι have the endings -ῶ, -ῶς, -ῶ, -ῶμεν, -ῶτε, -ῶσι(ν) (cf. 14.1/2 note 2). τίθημι has the regular endings (-ῶ, -ῆς, -ῇ etc.) but in both verbs the first syllable of the subjunctive endings has a circumflex as a result of contraction (διδῶ < δίδοω, τιθῶ < τιθέω).
- 2 The present and imperfect active of δίδωμι can also mean *offer*.
- 3 The aorist active also has weak forms for the 3rd pl.: ἔδωκαν (= ἔδοσαν), ἔθηκαν (= ἔθεσαν); weak forms may also occur in the 1st and 2nd pl. (ἔδωκαμεν etc.) but are rare.
- 4 The present tense of the deponent κείμαι *lie* (19.1/3b) is generally used instead of the perfect passive of τίθημι in the sense *to have been put, placed, established*, e.g. οἱ νόμοι οἱ ὑπὸ τῶν βασιλέων κείμενοι (= τεθειμένοι) *the laws established by the kings*. Likewise ἐκείμην, the imperfect of κείμαι, is used for the pluperfect passive of τίθημι.

18.1/3 εἶμι / shall come/go

In Attic Greek prose the verb ἔρχομαι *come/go* occurs only in the present indicative. The remainder of its present tense (subjunctive, optative, imperative, infinitive, participle), and its future and imperfect are supplied by εἶμι which, though present

in form, has in the indicative the future meaning *I shall come/go* (to be distinguished from εἰμι *I am*):

PRESENT	IND. ἔρχομαι <i>I come/go</i>	SUBJ. ἴω	OPT. ἴοιμι	IMP. ἴθι	INF. ιέναι	PPLE. ιών
FUTURE	εἰμι <i>I shall come/go</i>	—	ἴοιμι	—	ιέναι	ιών
IMPERFECT	ἦα <i>I was coming/going, used to come/go</i>					

For a complete table of forms see **Appendix 3**. Note that ἴοιμι, ιέναι and ιών can be either present or future (the context will normally show which tense is meant). The aorist of ἔρχομαι is ἦλθον (7.1/1 note 2), and the perfect ἐλήλυθα.

18.1/4 Other verbs with principal parts from different roots

The English verb *to be* is a combination of separate and etymologically distinct words (*be, am, was, etc.*). We have already seen the same in Greek with αἰρέω, λέγω, ὁράω, φέρω (7.1/1 note 2) as well as ἔρχομαι; other examples are ἐσθίω *eat*, πωλέω *sell*, ὠνέομαι *buy* (see **Principal parts of verbs**; the principal parts of all eight should now be learnt).

A particularly troublesome set is that associated with αἰρέω *take, capture*, whose passive is normally supplied by another verb, ἀλίσκομαι *be captured*, and whose middle αἰρούμαι has the special sense *choose*. When used as a passive αἰροῦμαι normally means *be chosen*. These variations can be set out as follows:

PRESENT		FUTURE	AORIST	PERFECT
αἰρέω	<i>I take, capture</i>	αἰρήσω	εἶλον (stem ἐλ-)	ἤρηκα
ἀλίσκομαι (pass.)	<i>I am taken, am being captured</i>	ἀλώσομαι	έάλων	έάλωκα
αἰρούμαι (mid.)	<i>I choose</i>	αἰρήσομαι	εἰλόμην	ῆρημαι
αἰροῦμαι (pass.)	<i>I am being chosen</i>	αἰρεθήσομαι	ῆρέθην	ῆρημαι

The moods, infinitives and participles of εἶλον *I took, captured* (stem ἐλ-, cf. 7.1/1 note 2) and of the root aorist έάλων *I was taken, was captured* are as follows:

IND.	SUBJ.	OPT.	IMP.	INF.	PPL.
εἶλον	ἔλω	ἔλοιμι	ἔλε	ἐλεῖν	ἐλόν
εἶλων	άλῳ	άλοιην	άλωθι	άλῶναι	άλούς

εἶλων is exactly parallel to ἔγνων (11.1/1), e.g. ind. εἶλῳ, εἶλω, εἶλω etc.

Notes

- 1 Most compounds of λέγω have the meaning *pick up*, *gather*, e.g. ἐκλέγω *pick out*, συλλέγω *collect*, καταλέγω *pick, choose*, (and also *recount*). These compounds have principal parts from the stem λεγ- only, e.g. ἐκλέγω, ἐκλέξω, ἐξελέξα, etc.
- 2 The alternative principal parts of λέγω (ἔρῳ, εἶπον etc.) are however, used in the compounds of ἀγορεύω *speech in public*, e.g. ἀπαγορεύω *forbid* (fut. ἀπερῶ, aor. ἀπεῖπον, προαγορεύω *proclaim*).

18.1/5 Conditional sentences

Conditional sentences contain at least one main clause and one adverbial clause of condition; the latter is introduced by εἰ *if*. They fall into two clearly defined categories which, in both English and Greek, are distinguished by the form of the main clause:

Category 1

In the main clause English has the auxiliary verb *would* or *should* (or occasionally *could*), and Greek has the particle ἄν (see below). An English example is: *I would be sorry if you were not to persist with Greek*.

Category 2

In the main clause English does **not** have the auxiliary *would* or *should*, and Greek does **not** have the particle ἄν. An English example is: *I am sorry if you find Greek verbs difficult*.

There is a clear distinction between the two categories. The first is used in cases where something could have happened in the past, could be happening now, or could happen in the future. The cases covered by the second are also hypothetical (as all conditional sentences must be), but here, by not using *would* or *should* in English or ἄν in Greek, we express ourselves in a more positive and confident way.

Conditional clauses of both categories refer either to the future, present, or past. οὐ is used to negate main clauses¹ but the

¹ Unless these are in the form of a command (17.1/1) or wish (21.1/1).

negative in the εἰ clause is μή. ἄν is postpositive and therefore never stands as first word in the main clause of conditional clauses of the first category.

The three time-frames of each category are given below:

CATEGORY 1

English *would/should* in the main clause

Greek ἄν in the main clause

FUTURE

Conditional clause

εἰ + optative (pres. or aor.)

CATEGORY 2

verb without *would/should* in the main clause

no ἄν in the main clause

εἰάν (see note 2) + subjunctive (pres. or aor.)

Main clause

optative (pres. or aor.) + ἄν

εἰ τοῦτο πράξειας, ἁμαρτοῖς ἄν.

If you were to do this, you would be wrong.

future indicative

εἰάν τοῦτο πράξῃς, ἁμαρτήσῃ.

If you do this, you will be wrong.

PRESENT

Conditional clause

εἰ + imperfect indicative

εἰ + present indicative

Main clause

imperfect indicative + ἄν

εἰ τοῦτο ἐπράττεας, ἡμάρτανες ἄν.

If you were [now] doing this, you would be wrong.

present indicative

εἰ τοῦτο πράττεῖς, ἁμαρτάνεις.

If you are doing this, you are wrong.

PAST

Conditional clause

εἰ + aorist indicative

εἰ + imperfect or aorist indicative

Main clause

aorist indicative + ἄν

εἰ τοῦτο ἐπράξαας, ἡμαρτεας ἄν.

If you had done this, you would have been wrong.

imperfect or aorist indicative

εἰ τοῦτο ἐπράττεας, ἡμάρτανες.

If you used to do this, you were (used to be) wrong.

εἰ τοῦτο ἐπράξαας, ἡμαρτεας.

If you did this, you were wrong.

We have already seen that the particle ἄν, when used with the subjunctive in subordinate clauses (14.1/4c(iii)), can be represented in English by *ever*. Here, however, it has no semantic equivalent. When in English we wish to express potentiality (as in the main clause of first category conditional sentences) we use

an auxiliary verb (generally *would* or *should*), e.g. *I would have liked to see you*. ἄν, however, which expresses potentiality in Greek, is an adverbial particle and modifies the verb to which it is attached: οὐκ ἐγένετο means *it did not happen*; οὐκ ἄν ἐγένετο means *it would not have happened*.

Notes

- 1 The meaning of εἰ ... ἐπράττεσ/ἐπράξασ depends on what follows, i.e. on whether it is in a category 1 or category 2 sentence.
- 2 The conjunction εἰάν of the future time-frame of category 2 is a contraction of εἰ + ἄν (cf. ὅταν < ὅτε + ἄν, 14.1/4c(iii)). It may also be written as ἄν (to be distinguished from the particle ἄν – the latter has a short vowel) or ἦν in some dialects.
- 3 It is possible to combine certain time references within one sentence:

εἰ τοῦτο ἐπράξασ,
ἐκινδύνευεσ ἄν.

*If you had done that, you
would [now] be in
danger.*

εἰ τοῦτο ἐπράξασ,
κινδυνεύεις.

*If you did that, you are in
danger.*

- 4 In category 2 sentences with a future reference εἰ + fut. ind. is substituted for εἰάν + subj. where a **threat** or **warning** is implied:

ἀποκτενεῖς εἰ με γῆς ἔξω
βαλεῖς.

*You will kill [me] if you
throw me out of the
country.*

18.1/6 ἄκρος, μέσος, ἔσχατος

These three adjectives vary in meaning according to whether they are used in the attributive or predicative position (3.1/3b):

τὸ ἄκρον ὄρος *the high
mountain*

ἄκρον τὸ ὄρος *the top of the
mountain*

τὸ μέσον ὄρος *the middle
mountain*

μέσον τὸ ὄρος *the middle of
the mountain*

τὸ ἔσχατον ὄρος *the furthest
mountain*

ἔσχατον τὸ ὄρος *the furthest
part of the mountain*

For the predicative position we may also have τὸ ὄρος ἄκρον etc.

18.2 Greek reading

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unit 18

- 1 Κυμαῖός τις μέλι ἐπώλει. γευσαμένου δέ τινος καὶ εἰπόντος, πάνυ καλόν ἐστιν, εἰ μὴ γάρ, ἔφη, μὺς ἐνέπεσεν εἰς αὐτὸ οὐκ ἂν ἐπώλουν.
- 2 Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα μικρὸν ἔχειν τὸ ξίφος εἶπε, καὶ βῆμα πρόσθε.
- 3 Proverbs
(i) εἰάν ἡ λεοντὴ μὴ ἐξίκηται, τὴν ἀλωπεκὴν πρόσαιγον. (ii) κυνὶ δίδωσ ἄχυρα, ὄνῳ δὲ ὀστά. (iii) ἐπ' ἄκρα τῇ γλώττῃ τὸ φιλεῖν ἔχεις. (iv) ἂν (= εἰάν) τοὺς φίλους μισῶμεν, τί ποιήσωμεν τοὺς μισοῦντας; (v) εἰ τυρόν εἶχον, οὐκ ἂν ἐδεόμην ὄσων. (vi) # φίλον δι' ὀργὴν ἐν κατοίῳ μὴ προδώ. (vii) # τὸ κέρδος ἡδύ, καὶ ἀπὸ ψευδῶν ἴη. (viii) δός τι καὶ λαβέ τι. (ix) # πλάνη βίον τίθῃσι σωφρονέστερον. (x) αἰσχρὸν εὐεργέτας προδοῦναι. (xi) εἰάν ἔχωμεν χρήματα, ἔξομεν φίλους. (xii) ἴτω τὰ πράγματα ὅπῃ τῷ θεῷ φίλον.
- 4 # εἰς Ῥόδον εἰ πλεῖν δεῖ, τις Ὀλυμπικὸν ἦλθεν ἐρωτῶν τὸν μάντιν, καὶ πῶς πλέυεται ἀσφαλεῶς·
χῶ μάντις, πρῶτον μὲν, ἔφη, καινὴν ἔχε τὴν ναῦν,
καὶ μὴ χειμῶνος, τοῦ δὲ θέρους ἀνάγον·
ταῦτα γὰρ ἦν ποιῆς, ἥξεις κάκεισε καὶ ᾧδε, 5
ἦν μὴ πειρατὴς ἐν πελάγει σε λάβῃ.
- 5 γέρων ποτὲ ξύλα κόψας καὶ ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. διὰ δὲ τὸν κόπον ἀποθέμενος τὸ φορτίον τὸν θάνατον ἐπεκαλεῖτο. τοῦ δὲ θανάτου φανέντος καὶ πυνθανομένου διὰ τίνα αἰτίαν ἐπεκαλεῖτο, ὁ γέρων ἔφη, ἵνα τὸ φορτίον τοῦτο ἄρας ἐπιθῇ μοι.
- 6 # ἅπαν διδόμενον δῶρον, ἂν καὶ μικρὸν ᾦ, μέγιστόν ἐστιν, ἂν μετ' εὐνοίας δοθῇ.
- 7 ὄφις, ἦν μὴ φάγη ὄφιν, δράκων οὐ γενήσεται.
- 8 # γῆς ἐπέβην γυμνός, γυμνός θ' ὑπὸ γαῖαν ἄπειμι·
καὶ τί ματὴν μοχθῶ, γυμνὸν ὄρων τὸ τέλος;
- 9 More stories about Diogenes
(i) θαυμάζοντός τινος τὰ ἐν Καμοθράκῃ ἀναθήματα ἔφη, πολλῶ ἂν ἦν πλείω εἰ καὶ οἱ μὴ σωθέντες ἀνέτιθεςαν.
(ii) εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, ἄνδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.
(iii) δύσκολον ᾔτει· τοῦ δ' εἰπόντος, εἰάν με πείσης, ἔφη, εἰ σε ἐδυνάμην πείσαι, ἔπεισα ἂν σε ἀπάγξασθαι.
(iv) λυχνον μεθ' ἡμέραν ἄσας περιῖημι λέγων, ἀνθρώπων ζητῶ.
- 10 In order to lure the Syracusan army away from Syracuse, the Athenians sent an agent who persuaded the Syracusans

that they could surprise the Athenians at a neighbouring city, Catana. The ruse was totally successful. The passage is from Thucydides' account of the disastrous Athenian expedition to Sicily (415–413 BC).

οἱ δὲ στρατηγοὶ τῶν Συρακοσίων ἐπίστευαν τῷ ἀνθρώπῳ πολλῷ ἀπερικεπτότερον, καὶ εὐθὺς ἡμέραν ξυνθέμενοι ἢ παρέσονται ἀπέστειλαν αὐτόν, καὶ αὐτοὶ προεῖπον πανδημει πᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἐτοῖμα αὐτοῖς τὰ τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἤξειν ἐγγὺς 5 ἦσαν, πορευόμενοι ἐπὶ Κατάνης ὑλίσταντο ἐπὶ τῷ Κυμαίθῳ ποταμῷ. οἱ δ' Ἀθηναῖοι, ὥς ἤσθοντο αὐτοὺς προσκίοντας, ἀναλαβόντες τὸ στράτευμα ἅπαν τὸ ἐαυτῶν καὶ ἐπιβίβασαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα ὑπὸ νύκτα ἐπλεον ἐπὶ τὰς Συρακούσας.

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Notes

- 1 γάρ *yes, for* Greek has no word which corresponds exactly to the English *yes* and often the assent of a speaker is implied by particles (24.1/1).
- 2 μῆκρόν is in the predicative position (3.1/3*b*), i.e. *that he had his sword short*, i.e. *that the sword he had was short*; καί is adverbial (*as well*) but need not be translated; πρόθεσ < προστίθημι.
- 3 (i) πρόσῃγον < προσάπτω. (iv) ποιέω + two accusatives *do [something] to/with* (22.1/2*f*(ii)). (vii) κἄν = καὶ ἔάν; ψευδῶν < ψεύδοις. (ix) τίθησι here *render* (xi) ἔξομεν < ἔχω. (xii) ἴτω 3rd s. imp. of ἔρχομαι (18.1/3 and Appendix 3); τῷ θεῷ φίλον (n. s.) *sc. ἐκτί it is dear to God*.
- 4 l.1 εἰ *if* would be first word of its clause in prose. l.2 πλεύεται lit. *he will sail*, but translate *he would sail*, because Greek retains the original tense in reported (indirect) speech (8.1/3 and 10.1/2*b*); ἀσφαλῶς, i.e. ἀσφαλῶς the uncontracted form is Ionic (on Ionic forms in poetry see 1.3). l.3 χῶ = καὶ ὅ; καινὴν predicative as in 2 above, lit. *have the ship [which you sail in] new*, i.e. *get a new ship*. l.4 χειμῶνος ... θέρους gen. of time within which (7.1/7*c*). l.5 ἦν = ἔάν (also in next line and in 7 below); κάκεισε (=καὶ ἐκεῖσε) καὶ ὧδε lit. *both thither and hither*, i.e. *both there and back*.
- 5 ἀποθέμενος aor. mid. pple. of ἀποτίθημι; φανέντος gen. m. s. of the aor. pple. of φαίνομαι; πυκθανομένου *asking*; ἄρ᾽ act. nom. m. s. of the aor. act. pple. of αἶρω; ἐπιθῆς 2nd s. aor. subj. act. of ἐπιτίθημι.

- 6 In both lines ἄν = ἔάν; ἔάν (or εἰ) καί normally *although* but here obviously *even if* (which is usually καί εἰ/ἔάν); δοθῇ 3rd s. aor. subj. pass. of δίδωμι.
- 7 φάγη 3rd s. aor. subj. act. of ἐσθίω.
- 8 θ' i.e. τε.
- 9 (i) Samothrace, an island in the northern Aegean, was notorious for shipwrecks; the subject of ἔφη (and in (ii) and (iii)) is Diogenes; πολλῶ dat. of measure of difference (17.1/4b); take καί *also* with what follows; οἱ μὴ σῶθέντες (aor. pass. pple. of σῶζω) the negative μή is used because Diogenes is referring to a general class (12.1/2a(vi)); ἀνέτιθεσαν *had dedicated* the imperfect, not the aorist, is used because the verb refers to **repeated** action in the past. (ii) μεγάλῃς ... μῆτρῶν both adjectives are predicative as in 2 above; μὴ introducing a negative purpose clause (14.1/4c(i)). (iii) τοῦ refers to the δύσκολος; ἀπαγξασθαι aor. inf. of ἀπαγχνομαι (iv) περιήει 3rd s. impf. of περιέρχομαι (18.1/3); μεθ' ἡμέραν *after day[break]* i.e. *by day*, cf. ἅμα τῇ ἡμέρᾳ.
- 10 I.2 πολλῶ (dat. of measure of difference, 17.1/4b) is to be taken with the following word. I.3 παρέκονται (< πάρεμι) on the future see note on πλεύνεται in 4 I.2 above (cf. ἤξειν in I.5). II.4f. Take πάνιν ... Κυρακοσίαις with προεῖπον (< προαγορεύω, 18.1/4 note 2)f.; τὰ τῆς παρασκευῆς lit. *the [things] of their preparation* but trans. *their preparations*. I.6 ηὔλιζαντο < αὐλιζομαι. I.9 τὰ πλοῖα is acc. after ἐπὶ.

18.3 Extra reading

The sea, the sea!

The *Anabasis* of Xenophon (7.2.12) tells how an army of Greek mercenaries, after becoming embroiled in a dispute between rivals for the Persian throne, had to make their way back from Persia to Greece. The following passage describes their elation when, after many months of hardship, they finally reached the Black Sea.

καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήγη. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες φήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· ἐπεὶ δ' ἡ βοή πλείων τε ἐγένετο καὶ ἐγγύτερον καὶ 5 οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ

μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὲ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' ἵππον καὶ τοὺς ἵππεας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα θάλαττα, καὶ παρεγγυώντων. ἐνθα δὲ ἔθεον ¹⁰ παντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἤλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὲ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύνοντες.

Notes

l.1 ἀφικνοῦνται vivid present (see note on 7.2.13 l.9f.; cf. ἀκούουσι in l.9). l.4 φήθησαν < οἶομαι. l.6f. οἱ αἰεὶ ἐπιόντες (< ἐπέρχομαι) *those who kept coming up* refers to the different groups who went up the hill, but τοὺς αἰεὶ βοῶντας *those who kept shouting* refers to the ever-increasing group that could see the sea; δρόμῳ *at a run* is redundant after ἔθεον (inceptive imperfect *began to run* 4.1/1 footnote). ll.7f ὅσῳ etc. lit. *by how much they became more [numerous]*; on ὅσῳ see 21.1/3; ἐδόκει ... τῷ Ξενοφῶντι lit. *it seemed to Xenophon*; μείζον τι *something more serious*. l.9 παρεβόηθει and the imperfects in the following lines are inceptive (see above on ἔθεον). l.11 ἤλαύνετο has τὰ ὑποζύγια and οἱ ἵπποι as its subjects but it agrees with the nearer one, τὰ ὑποζύγια, which as a neuter plural takes a singular verb (3.1/1 note 2; for another example of a double subject see 16.2.13 l.1).

19.1 Grammar

19.1/1 ἵστημι and its compounds

ἵστημι *make to stand, set up* was originally σίσταμι with a present stem of the same formation as δίδωμι and τίθημι (i.e. reduplication with iota and no suffix). At an early stage in the history of Greek the initial sigma developed into a rough breathing; the resulting ἵσταμι (the form in most dialects) became ἵστημι in Attic with the regular change of $\sigma > \eta$.¹ Consequently, where the alternation δω/δο occurs in δίδωμι and θη/θε in τίθημι we have στή/στα in ἵστημι; the alternation φη/φα in φημί (7.1/2) has the same explanation (the original form of the first person singular is φάμι).

The present and imperfect of ἵστημι are almost completely parallel to δίδωμι and τίθημι. In the active we have:

PRESENT

		IND.	IMP.	SUBJ.	OPT.
S.	1	ἵστημι		ἵστω	ἵσταίην
	2	ἵστης	ἵστη	ἵσῃς	ἵσταίης
	3	ἵσται(ν)	ἵσάτω	ἵσῃ	ἵσταίη
PL.	1	ἵσταμεν		ἵσώμεν	ἵσταίμεν
	2	ἵστατε	ἵστατε	ἵσῃτε	ἵσταίτε
	3	ἵσται(ν)	ἵσάντων	ἵσῶ(ν)	ἵσταίεν

INFINITIVE ἵσάναι

PARTICIPLE ἱστάς, ἱστάς, ἱστάν; gen. ἱστάντος, ἱστάτης, ἱστάντος

IMPERFECT ἵστην, ἵστης, ἵστη, ἵσταμεν, ἵστατε, ἵστασαν

¹ This change, which occurs when σ is not preceded by a vowel or ρ , is one of the more striking differences between Attic and most other dialects.

The future $\sigma\tau\eta\sigma\omega$ *I shall make to stand, shall set up* is also parallel, but we meet a divergence in the aorist. $\acute{\iota}\sigma\tau\eta\mu\iota$ has two sets of forms (cf. the two aorists of $\phi\upsilon\omega$, 11.1/1):

- (a) A weak aorist $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, which is transitive and means *I made to stand, set up*.
 (b) A root aorist $\acute{\epsilon}\sigma\tau\eta\nu$ (conjugated as $\acute{\epsilon}\beta\eta\nu$, 11.1/1), which is intransitive and means *I stood*.

Examples of these two aorists are:

$\acute{\epsilon}\gamma\chi\omicron\varsigma \acute{\epsilon}\sigma\tau\eta\kappa\epsilon \pi\rho\acute{o}\varsigma \kappa\acute{\iota}\omicron\nu\alpha$.

He stood his spear against a pillar (transitive).

$\text{'}\text{Α}\lambda\kappa\mu\acute{\eta}\nu\eta\varsigma \tau\acute{o}\kappa\omicron\varsigma \acute{\epsilon}\sigma\tau\eta \kappa\iota\omega\pi\grave{\eta}$.

The son of Alcmene stood in silence (intransitive).

The two aorists have identical forms in the 3rd pl. indicative active $\acute{\epsilon}\sigma\tau\eta\kappa\alpha\nu$ ($\acute{\epsilon}\sigma\tau\eta\kappa\epsilon\text{-}\alpha\nu$ from $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$; $\acute{\epsilon}\sigma\tau\eta\text{-}\alpha\nu$ from $\acute{\epsilon}\sigma\tau\eta\nu$). Where this form occurs, only the context will show whether it is transitive or intransitive.

$\acute{\iota}\sigma\tau\eta\mu\iota$ is also irregular in its perfect and pluperfect. Both tenses have a κ suffix in the singular of the indicative but elsewhere a stem without κ ($\acute{\epsilon}\sigma\tau\alpha\text{-}$) is normally used (see below). Because these tenses are intransitive (see below) they occur only in the active voice:

PERFECT

		IND.	IMP.	SUBJ.	OPT.
S.	1	$\acute{\epsilon}\sigma\tau\eta\kappa\alpha$		$\acute{\epsilon}\sigma\tau\tilde{\omega}$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\eta\nu$
	2	$\acute{\epsilon}\sigma\tau\eta\kappa\alpha\varsigma$	$\acute{\epsilon}\sigma\tau\alpha\theta\iota$	$\acute{\epsilon}\sigma\tau\grave{\eta}\varsigma$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\eta\varsigma$
	3	$\acute{\epsilon}\sigma\tau\eta\kappa\epsilon(\nu)$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\omega$	$\acute{\epsilon}\sigma\tau\grave{\eta}$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\eta$
PL.	1	$\acute{\epsilon}\sigma\tau\alpha\mu\epsilon\nu$		$\acute{\epsilon}\sigma\tau\tilde{\omega}\mu\epsilon\nu$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\mu\epsilon\nu$
	2	$\acute{\epsilon}\sigma\tau\alpha\tau\epsilon$	$\acute{\epsilon}\sigma\tau\alpha\tau\epsilon$	$\acute{\epsilon}\sigma\tau\grave{\eta}\tau\epsilon$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\tau\epsilon$
	3	$\acute{\epsilon}\sigma\tau\acute{\alpha}\varsigma\iota(\nu)$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\tau\omega\nu$	$\acute{\epsilon}\sigma\tau\tilde{\omega}\varsigma\iota(\nu)$	$\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\epsilon\nu$

INFINITIVE $\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\alpha\iota$

PARTICIPLES $\acute{\epsilon}\sigma\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}\sigma\tau\tilde{\omega}\varsigma$, $\acute{\epsilon}\sigma\tau\acute{o}\varsigma$ gen. $\acute{\epsilon}\sigma\tau\tilde{\omega}\tau\omicron\varsigma$, $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma\eta\varsigma$, $\acute{\epsilon}\sigma\tau\tilde{\omega}\tau\omicron\varsigma$

PLUPERFECT $\epsilon\acute{\iota}\sigma\tau\eta\kappa\eta$, $\epsilon\acute{\iota}\sigma\tau\eta\kappa\eta\varsigma$, $\epsilon\acute{\iota}\sigma\tau\eta\kappa\epsilon\iota(\nu)$, $\acute{\epsilon}\sigma\tau\alpha\mu\epsilon\nu$, $\acute{\epsilon}\sigma\tau\alpha\tau\epsilon$, $\acute{\epsilon}\sigma\tau\alpha\varsigma\alpha\nu$

Except for the imperative, forms with the stem $\acute{\epsilon}\sigma\tau\alpha\text{-}$ have alternatives in $\acute{\epsilon}\sigma\tau\eta\kappa\text{-}$ (e.g. 3rd pl. ind. $\acute{\epsilon}\sigma\tau\eta\kappa\acute{\alpha}\varsigma\iota(\nu)$, inf. $\acute{\epsilon}\sigma\tau\eta\kappa\acute{\epsilon}\nu\alpha\iota$) but these are less common.

The first syllable of the perfect stem was originally $\sigma\epsilon\sigma\tau\text{-}$ with reduplication of c , but, as in the present stem, the initial c developed into a rough breathing, giving $\acute{\epsilon}\sigma\tau\text{-}$. Because $\acute{\epsilon}$ is in fact the reduplication it is kept in all forms of the perfect (16.1/4). The initial $\epsilon\acute{\iota}\sigma\tau\text{-}$ of the singular of the pluperfect was originally $\acute{\epsilon}\sigma\epsilon\sigma\tau\text{-}$ with the syllabic augment and reduplication (quite irregularly the augment does not occur in the plural and hence the 1st and 2nd pl. forms are identical with those of the perfect).

Both perfect and pluperfect are intransitive and they are used as a present and imperfect tense respectively: ἔστηκα *I am standing* and εἰστήκη *I was standing*. The future perfect ἐστήξω *I shall stand* (cf. 16.1/4 note 2) is also intransitive.

We may summarize these forms as follows:

	Transitive		Intransitive
PRESENT	ἵστημι <i>I am making to stand</i>	PERFECT	ἔστηκα <i>I am standing</i>
FUTURE	στήσω <i>I shall make to stand</i>	FUT. PERF.	ἐστήξω <i>I shall stand</i>
IMPERFECT	ἵστην <i>I was making to stand</i>	PLUPERFECT	εἰστήκη <i>I was standing</i>
WEAK AORIST	ἔστηκα <i>I made to stand</i>	ROOT AORIST	ἔστην <i>I stood</i>

A comprehensive table of ἵστημι is given in Appendix 5. The present middle ἵσταμαι is intransitive and literally means *I am in the process of making myself stand*, i.e. it represents a present act as opposed to the perfect, which represents a present state (*I am in a standing position*). The imperfect middle (ἵσταμην) and future middle (στήσομαι) are also intransitive but the weak aorist middle (ἐστήσαμην) is transitive and means *I made (something) stand for myself*.

ἵστημι has many compounds and these retain the same distinctions between transitive and intransitive tenses. Among the most common are:

	Transitive tenses	Intransitive tenses
ἀνίστημι	<i>raise up; restore; cause to</i>	<i>rise up; be expelled; migrate</i>
(ἀνά up)	<i>migrate, expel, uproot</i>	
ἀφίστημι	<i>remove; cause to revolt</i>	<i>go away from; revolt</i>
(ἀπό away)		
καθίστημι	<i>set down; put in a certain state; appoint;</i>	<i>settle down; come into a certain state; be appointed; be established</i>
(κατά down)	<i>establish (laws etc.)</i>	

The middle voice of compounds of ἵστημι follows the pattern of the simple verb: οἱ βάρβαροι ἀφίστανται *the barbarians are in [the act of] revolt* (cf. οἱ βάρβαροι ἀφεστάειν (perfect) *the barbarians are in [a state of] revolt*).

Examples of the above compounds are:

ἀνεστήσαν καὶ Αἰγινήτας τῷ
αὐτῷ θερεὶ τοῦτω ἐξ
Αἰγίνης Ἀθηναῖοι.

*In this same summer the
Athenians also expelled
the Aeginetans from
Aegina.*

Βοιωτοὶ οἱ νῦν ἐξηκοστῷ ἔτει
μετὰ Τρίου ἄλωσιν ἐξ Ἄρνης
ἀναστάντες ὑπὸ Θεσσαλῶν τὴν
Βοιωτίαν ὥκισαν.

εἰ τοὺς ξυμμάχους αὐτῶν
ἀφίσταναι πειραδόμεθα,
δεῖξει καὶ τοῦτοισι ναυὶ
βοηθεῖν τὸ πλεον οὐκ
νησιώταις.

πρῶτοι ἀπ' αὐτῶν Μῆδοι
ἤρξαντο ἀφίστασθαι.

κατέστησε τύραννον εἶναι
παῖδα τὸν ἑαυτοῦ.
ἐς φόβον καταστάντων
διαφθεύρονται πολλοὶ
Χαόνων.

*In the sixtieth year after
the capture of Troy the
present Boeotians, after
being expelled from Arne
by the Thessalians,
colonised Boeotia.*

*If we try (lit. shall try) to
make their allies revolt,
we shall have to come to
their assistance as well
with a fleet because they
are for the most part
islanders (lit. it will be
necessary to assist them
also with ships, being
[for] the greater [part]
islanders).*

*The Medes were the first
to start to revolt from
them (lit. the Medes first
started ...).*

*He appointed his own son
to be tyrant.*

*When they were reduced
to a state of panic many
of the Chaonians were
killed (vivid present).*

Notes

- To distinguish the different forms of ἵστημι it is essential to remember that:
 - ἵκτ- occurs in all forms of the present and imperfect but nowhere else.
 - ἐκτ- occurs only in the aorist indicative.
 - ἐστ- occurs in all forms of the perfect and in the pluperfect plural but nowhere else.
 - εἰκτ- occurs only in the pluperfect singular.
- πίμπλημι *fill* and πίμπρημι *burn* (tr.) follow ἵστημι in the present and imperfect, e.g. the pres. ind. act. of the first is: πίμπλημι, πίμπλης, πίμπλησι(ν), πίμπλαμεν, πίμπλατε, πίμπλασι(ν).

19.1/2 Potential clauses

Potential clauses express an action or state which has or had the potentiality of happening: *I wouldn't like to meet him on a dark night; Alcibiades would have been a disaster at our last party.* In Greek the construction is the same as for main clauses in category 1 conditional sentences (18.1/5; for the only complication see note 1 below); and the same is true in English, which uses *would* or *could* (although other auxiliaries such as *might* are also possible). As with conditional sentences (18.1/5) we have three time-frames:

- | | |
|---------|---|
| Future | The optative (present or aorist as appropriate) with ἄν: τοῦτο οὐκ ἂν γένοιτο <i>that would not happen.</i> |
| Present | The imperfect indicative with ἄν: τοῦτο οὐκ ἂν ἐγίνετο <i>that would not be happening or happen [now – to make a distinction between future and present English may need to add an adverb].</i> |
| Past | The aorist indicative with ἄν: τοῦτο οὐκ ἂν ἐγένετο <i>that would not have happened.</i> |

Notes

- 1 A future potential can be used as a form of politeness to make a statement or request less blunt, e.g. βουλοίμην ἂν *I should like* (cf. βούλομαι *I want*). ἐβουλόμην ἂν *I could wish* (sc. that something were now the case) is also frequently used with a past reference *I could have wished*; this is a relic of older use.
- 2 In a particular context it is sometimes possible to translate a present or future potential by *can*, instead of *could/would*; the above examples would then be translated *that can not happen/be happening*.

19.1/3 Oddities in verbs

(a) Perfects with a present meaning

As we have seen (15.1.1), the perfect expresses a state in the present resulting from an action in the past. The perfect of some Greek verbs is best expressed in English by the present tense of verbs which in themselves indicate a state. The most common examples are:

δέδοικα *I am afraid* (lit. *I have become alarmed*) from δείδω *be alarmed*. The aorist ἔδεικα is common and has the meaning *I was afraid*.

ἔγνων *I know* (lit. *I have recognized*) from γινώσκω *recognise*,
 ἔοικα *I resemble, I seem* exists only in a few forms outside the
 perfect. Poetical forms in εἰκ- occur in the infinitive (εἰκέναι,
 otherwise εοικέναι) and participle (εἰκώς, εἰκυῖα, εἰκός,
 otherwise εοικώς etc.).

κέκτημαι,¹ lit. *I have acquired* or *I am in a state of having
 acquired* (< κτάομαι *acquire*), is normally to be translated
 by *I possess, own* (plpf. ἐκεκτήμην *I possessed, owned*; fut.
 perf. κекτήσομαι *I shall possess, own*).

μémνημαι *I remember* (lit. *I have reminded myself*) from
 μιμνήσκειμαι *remind oneself*. The aorist passive ἐμνήσθην
 means *I remembered* (ex. at 12.3.9 l.2).

οἶδα *I know* exists only in the perfect, pluperfect, and future
 – see Appendix 3.

τέθνηκα *I am dead* (lit. *I have died*) from ἀποθνήσκω *die* (the
 perfect is exceptional in never having the prefix ἀπο-,
 whereas the other tenses of the uncompounded verb are
 normally restricted to poetry). As with the perfect of ἵστημι
 (19.1/1) shorter forms occur, e.g. inf. τεθνάναι (for
 τεθνηκέναι), pple. τεθνεώς (for τεθνηκώς), opt. τεθναίην.

(b) Eccentric -μαι verbs

A few deponents end in -μαι, not -ομαι, because they belong
 to the -μι class of verbs (18.1/1; cf. ἵσταμαι pres. mid./pass. of
 ἵστημι, 19.1/1). The only common examples are δύναμαι *be able*
 and ἐπίσταμαι *know how to, understand* (both passive
 deponents with a middle future – see **Principal parts of verbs**; we
 have already met some forms, e.g. 10.3 l.4f.). These differ from
 -ω verbs only in the present and imperfect. In these tenses
 δύναμαι is conjugated:

PRESENT

INDICATIVE δύναμαι, δύνασαι, δύναται, δυνάμεθα, δύνασθε, δύνανται

INFINITIVE δύνασθαι PARTICIPLE δυνάμενος, -η, -ον

IMPERFECT

ἐδύνάμην, ἐδύνω (< -αο), ἐδύνατο, ἐδυνάμεθα, ἐδύνασθε, ἐδύναντο.

For ἐδυν- we may also have ἡδυν-. The other moods of the
 present, where they occur, follow ἵστημι (19.1/1). The forms of
 ἐπίσταμαι are parallel.

Two similar verbs are κεῖμαι *lie, be laid down* and κάθημαι *be
 seated, sit*² which, because they both describe a continual action,
 exist only in the present, imperfect, and future. κεῖμαι is
 conjugated:

¹ This reduplication is an exception to the rule given at 15.1/1 (we would have expected ἐκτη-).

² κάθημαι is used in prose but the uncompounded verb, ἵμαι, is found in verse (e.g. 16.3 l.9).

INDICATIVE κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται

INFINITIVE κείσθαι PARTICIPLE κείμενος, -η, -ον

IMPERFECT ἐκείμην, ἐκείσο, ἐκείτο, ἐκείμεθα, ἐκείσθε, ἐκείντο

FUTURE INDICATIVE κείσομαι, κείσῃ, etc.

The forms of κάθημαι follow the same pattern. The other moods of the present of both verbs are rare. On the use of κείμαι for the perfect passive of τίθημι see 18.1/2 note 4.

19.2 Greek reading

1 λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὡς δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης.

2# νῆφε καὶ μέμνης' (= -co) ἀπιστεῖν ἄρθρα ταῦτα τῶν φρενῶν.

3 Πύρρων οὐδὲν ἔφη διαφέρειν ζῆν ἢ τεθνάναι. εἰπόντος δέ τινος, τί οὖν οὐκ ἀποθνήσκεις; ὅτι, ἔφη, οὐδὲν διαφέρει.

4# δοκεῖτε πηδᾶν τὰδικήματ' εἰς θεοὺς
 πτεροῖσι, κάπειτ' ἐν Διὸς δέλτου πτυχαῖς
 γράφειν τιν' αὐτά, Ζῆνα δ' εἰσορῶντά νιν
 θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν οὐρανός,
 Διὸς γράφοντος τὰς βροτῶν ἀμαρτίας,
 ἐξαρκέσειεν οὐδ' ἐκείνος ἂν σκοπῶν
 πέμπειν ἐκάστῳ ζημίαν· ἀλλ' ἡ Δίκη
 ἐνταῦθά ποῦσιν ἐγγύς, εἰ βούλεσθ' ὁρᾶν.

5

5 Proverbs and famous sayings

(i) εἰάν δύνῃ ὁδεῦσαι, μὴ πλεύσης. (ii) τοῖς σεαυτοῦ πτεροῖς εἰσέλθω. (iii) ἐκ παντὸς ξύλου Ἑρμῆς οὐκ ἂν γένοιτο. (iv) ὕδωρ πίνων οὐδὲν ἂν τέκοις σοφόν. (v)# ὁ χρήσιμ' εἰδώς, οὐχ ὁ πολλ' εἰδώς, σοφός. (vi)# θεοῦ διδόντος οὐκ ἂν ἐκφύγοις κακά. (vii) πάντες ἀνθρώποι τοῦ εἰδέναι ὀρέγονται φύσει. (viii) ὅταν εὐπλοῆς, μάλιστα μέμνητο ζάλης. (ix) δός μοι ποῦ στῶ καὶ κινήσω τὴν γῆν. (x) πολυμαθίη (= -ία) νόον ἔχειν οὐ διδάσκει. Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην (= -αν). (xi) τὸ φύσει πεφυκός οὐ μεθίσταται. (xii)# κουφῶς φέρειν δεῖ τὰς παρεστῶσας τύχας. (xiii) ἀθυμοῦντες ἄνδρες οὐπω τροπαῖον ἔστησαν. (xiv) ἄνθρωπος ὢν μέμνητο. (xv) πάγην ἵστας ἐν παγῇ ληφθήσῃ. (xvi) πόρρω ἔστας ὁ θεὸς ἐγγύθεν βλέπει. (xvii) ἐπὶ ξυροῦ ἵσταται.

6# ὡς τοῖς κακῶς πράσσουσιν ἡδὺ καὶ βραχὺν
 χρόνον λαθέσθαι τῶν παρεστῶτων κακῶν.

7 One of the most famous Spartan kings was Leonidas, who died with three hundred Spartan soldiers at Thermopylae

in an attempt to defend the pass against the invading Persians (480 BC). The following are stories about him:

(i) Λεωνίδας πρὸς τινα εἰπόντα, πλὴν τοῦ βασιλεύειν ἡμῶν οὐδὲν διαφέρεις, ἀλλ' οὐκ ἂν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἦν, ἐβασίλευον.

(ii) γενόμενος ἐν Θερμοπύλαις πρὸς τινα εἰπόντα, ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔξεστιν, οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιᾷ αὐτοῖς μαχοῦμεθα.

(iii) Ξέρξου δὲ γράψαντος αὐτῷ, ἔξεστί σοι μὴ θεομαχοῦντι, μετ' ἐμοῦ δὲ ταπτομένῳ, τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν, εἰ τὰ καλὰ τοῦ βίου ἐγίγνωσκες, ἀπέστης ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείττων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν ὁμοφύλων.

(iv) πάλιν δὲ τοῦ Ξέρξου γράψαντος, πέμπων τὰ ὅπλα, ἀντέγραψε, μολὼν λαβε.

The following epitaph for Leonidas and his men was written by Simonides:

(ν) # ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

- 8 The normal way of publishing an official document in the Greek world was to cut the text on stone (usually marble) and display it in a prominent place. Many thousands of such inscriptions have survived. The following is an extract from the record of the Athenian settlement with the Euboean city of Chalcis after the Euboean revolt from the Athenian empire in 446 BC, and it gives the wording of the oath to be sworn by all adult males in Chalcis.

οὐκ ἀποστήσομαι ἀπὸ τοῦ δήμου τοῦ Ἀθηναίων οὔτε τέχνη οὔτε μηχανῇ οὐδεμιᾷ οὐδ' ἔπει οὐδὲ ἔργῳ, οὐδὲ τῷ ἀφισταμένῳ πείσομαι, καὶ εἰάν ἀφιστῇ τις, κατερῶ Ἀθηναίοις, καὶ τὸν φόρον ὑποτελῶ Ἀθηναίοις ὃν ἂν πείθω Ἀθηναίους, καὶ ξύμμαχος ἔσομαι οἷος ἂν δύνωμαι ἄριστος⁵ καὶ δικαιοτάτος, καὶ τῷ δήμῳ τῷ Ἀθηναίων βοηθῶ καὶ ἀμυνῶ, εἰάν τις ἀδικῇ τὸν δῆμον τὸν Ἀθηναίων, καὶ πείσομαι τῷ δήμῳ τῷ Ἀθηναίων.

Notes

- 1 τὰ ὄντα neuter pl., lit. *the being [things]*, i.e. *existing things*; ὥς = ὅτι (8.1/3b)
- 2 ταῦτα is subject and ἄρθρα predicate.
- 3 οὐδὲν ἔφη cf. οὐ φημί (8.1/3a note 4); οὐδὲν *in no respect, not at all* (20.1/5); ζῆν and τεθνάναι (19.1/3a) are the subjects of διαφέρειν; εἰπόντος ... τινος gen. absolute (12.1/2b).

- 4 1.1 δοκεῖτε *do you think*; τὰδικήματ'(α) (= τὰ ἄδ-) is the subject of πηδᾶν. 1.3 τιν'(α) *someone* is the subject of γράφειν and αὐτὰ the object; νιν an obsolete pronoun used solely in verse; it exists only in this form, which can function as the accusative of either the singular or plural of any gender of the 3rd person unemphatic pronoun (i.e. it can mean *him, her, it, them*); here it is the equivalent of αὐτὰ (acc.), i.e. the ἀδικήματα. 1.4 Take ἄν with ἐξαρκέσειεν. 1.6 ἐξαρκέσειεν (< ἐξαρκέω – the ε is not lengthened, cf. 5.1/2 note 2) is to be supplied after οὐδ'. 1.8 ποῦστιν crasis (11.1/5) for πού ἐστιν; βούλεσθ' i.e. βούλεσθε.
- 5 (i) δύνῃ 2nd s. pres. subj. of δύναμαι (the subjunctive is required after ἔαν – 14.1/4c(iii)). (ii) ἑάλω < ἀλίσκομαι (18.1/4). (iii) Not the god himself but a statue of him. (iv) ὕδωρ πίνων is the equivalent of a conditional clause (*if you drink water* – 12.1/2a(iv)); τέκοις 2nd s. aor. opt. act. of τίκτω. (v) εἰδώ < οἶδα (19.1/3a and Appendix 3). (vii) τοῦ εἰδέναι articular infinitive (5.1/3 – other examples below in 7(i) and (iii)); ὀρέγομαι is followed by the genitive (13.1/2a(ii)). (viii) μέμνησο cf. 17.1/1 note 4. (ix) δός 2nd s. aor. imp. act. of δίδωμι; ἐτῶ (1st s. intr. aor. subj. of ἵστημι) deliberative subjunctive in indirect speech (14.1/4a(ii)), *where I am to stand*. (x) Written in Ionic (1.3); γάρ for [otherwise]. (xi) πεφθκός < φύω. (xii) παρεστῶσας f. perf. prple. of παρίστημι. (xiii) ἔστησαν gnomic aor. (see note on 5.2.10). (xiv) μεμνημαι is followed, where appropriate, by a participle, not an infinitive (cf. 15.1/2a). (xv) ληφθήσῃ 2nd s. fut. ind. pass. of λαμβάνω.
- 6 παρεστῶτων n. perf. prple. of παρίστημι.
- 7 (i) Take ἡμῶν with διαφέρεις, not with βασιλεύειν. (ii) οὐδέ *not even*; ἔξεστιν (also in (iii)) an impersonal verb meaning *it is possible* (21.1/4a); χαρίεν sc. ἔσται. (iii) Take ταττομένῳ (mid. of τάττω, *drawing yourself up (with me)*) with σοι; τοῦ μοναρχεῖν gen. of comparison (17.1/4a). (iv) μολῶν aor. prple. of βλώσκω. (v) ξεῖν(ε) = ξένε; ἀγγέλλειν infinitive used as imperative (17.1/1 note 5); κείνων = ἐκείνων.
- 8 11.1f. The first negative, οὐκ, is reinforced by οὔτε ... οὔτε ... οὐδεμιᾶ and οὐδ' ... οὐδέ, lit. *I will not ... neither in no ... nor*, etc. but trans. *I will not ... either in any ... or*, etc. (οὐδεμιᾶ goes with both τέχνῃ and μηχανῇ); the fut. mid. ἀποστήσομαι (< ἀφίστημι) is intransitive; τοῦ δήμου τοῦ Ἀθηναίων *the people*, [i.e.] *the [people] of [the] Athenians* a regular formula in inscriptions, trans. *the people of*

Athens; ἔπει dat. s. of ἔπος. ll.3f. πείσομαι fut. of πείθομαι, not πάσχω; ἀφίτῃ 3rd s. pres. subj. act., this is a transitive tense (19.1/1) but the verb here has no object expressed – lit. *causes [others] to revolt*, i.e. *tries to stir up revolt*; κατερῶ < καταγορεύω (18.1/4 note 2); ὑποτελῶ fut. (5.1/2 note 2); τὸν φόρον ... ὃν ἂν πείθω Ἀθηναίους lit. *the tribute whatever I persuade the Athenians*, i.e. *whatever tribute I persuade the Athenians* (sc. *is appropriate*). ll.5ff. οἷος of *what sort* (21.1/3) is given a general reference (of *whatever sort*) because it is followed by ἄν and the subj. (14.1/4c(iii)), lit. *of whatever sort best and most just I am able [to be]*; The phrase ὁ δῆμος ὁ Ἀθηναίων is repeated to avoid any misunderstanding whatsoever.

20.1 Grammar

20.1/1 Verbs in -νῦμι

The -νῦμι class (18.1/1) constitutes the more numerous subdivision of -μι verbs but presents no especial difficulty. All forms of the present and imperfect contain the suffix νῦ or νῷ; the present indicative, infinitive and participle, and the imperfect have endings without the o/e characteristic of -ω verbs (cf. 2.1/5 note 3), but the present subjunctive and optative have the same endings as λῦω. The other tenses, which do not keep the νῦ/νῷ suffix, are formed in the same way as those of -ω verbs. An example is δείκνυμι *show*, which has the principal parts δείκνυμι, fut. δείξω, aor. act. ἔδειξα, perf. act. δέδειχα, perf. mid./pass. δέδειγμαι, aor. pass. ἐδείχθην. The present and imperfect of this verb are given in full in **Appendix 6**.

Notes

- 1 A number of verbs in this class end in -ννυμι rather than -νυμι, e.g. κεράννυμι *mix*, σκεδάννυμι *scatter*, κρεμάννυμι *hang* (tr.; the intransitive meaning of this verb is supplied by the passive κρέμαμαι, which is conjugated like ἵσταμαι (19.1/1)).
- 2 ὀλλυμι (originally ὀλ-νυμι) *destroy, ruin, lose* (fut. ὀλώ) has two aorist and two perfects. The weak forms of both are transitive and the strong intransitive (cf. 15.1/1 note 2):

AORIST	(weak)	ὤλεσα	<i>I destroyed/ruined/lost</i>
	(strong)	ὥλόμην	<i>I perished (middle voice, not active!)</i>
PERFECT	(weak)	ὀλώλεκα	<i>I have destroyed/ruined/lost</i>
	(strong)	ὀλώλα	<i>I have perished, am ruined or lost</i>

ἄλλυμι in its uncompounded form occurs only in verse. In prose we find the compound ἀπόλλυμι, which has the same meaning. Cf. the use of θνήσκω in verse but ἀποθνήσκω in prose (19.1/3a).

20.1/2 ἵημι and its compounds

ἵημι *let go, send forth* is another -μι verb of group (a) (18.1/1). Its present stem was originally *ειη-* (root *ειη-/ε;* cf. δίδωμι and τίθημι) but with the change of the initial sigma to a rough breathing (cf. ἵστημι 19.1/1) and the loss of intervocal sigma (cf. 6.1/1c) this was reduced to *ιη-* (root *ιη/έ*).

The principal parts of ἵημι are: pres. ἵημι, fut. ἵξω, aor. act. ἤκα, perf. act. εἶκα, perf. pass. εἶμαι, aor. pass. εἶθην.

As will be seen from Appendix 5 its present and imperfect tenses are exactly parallel to those of τίθημι except in the 3rd pl. pres. ind. act., where contraction has taken place (*ῖασι < ῖεᾱσι*). The parallelism extends to nearly every other form, although it is obscured in some cases by contraction. Note that the sing. aor. act. ind. has a κ suffix as in τίθημι.

Almost all forms of ἵημι, except those of the present and imperfect, exist only in compounds. The following are the most common:

ἀφῆμι	<i>send forth; discharge; let go</i>
ἐφῆμι	<i>send; set on, send against; (mid.) aim at, desire</i>
μεθῆμι	<i>let go, release; give up</i>
παρήμι	<i>pass over; let pass</i>

Examples of each of these compounds are:

πρέπει σοι τὴν ὀργὴν ἀφέναι
εἰς τὸν βλάψαντά σε.

*It is fitting for you to vent
your anger on the man
who harmed you.*

εἰάν ἐλὼν τις τινα ἀκουρίου
φόνου καὶ σαφῶς ἐπιδείξῃ
μὴ καθαρὸν, μετὰ ταῦτ'
αἰδέσθεται καὶ ἀφῇ, οὐκέτ'
ἐκβαλεῖν κύριος τὸν αὐτὸν
ἐστιν.

*If anyone convicts a man
of involuntary homicide
and clearly shows him to
be polluted (lit. not
pure), and then feels pity
for him and releases him,
he no longer has the
power to cast the same
person into exile.*

ἐφῆκε τὴν ἵππον ἐπὶ τοὺς
Ἕλληνας.

*He sent the cavalry against
the Greeks.*

οὐ γὰρ τοῖς ἔθνεσιν ἔχθει
ἐπίσιν, ἀλλὰ τῶν ἐν τῇ
Σικελίᾳ ἀγαθῶν ἐφίεμενοι.

*For they will not attack
the races because of
hatred but because they
are aiming at the good
things of Sicily.*

ἐλευθέραν δέ με, ὡς ἐλευθέρα
θάνω, πρὸς θεῶν μεθέντες
κτείνετε.

*In the name of the gods,
release me [to be] free,
so that I may die free,
and [then] kill me (a
woman is speaking).*

εἰ μεθήσει τὴν ἀρχήν, ἄλλος
τις ἀντ' αὐτοῦ τυραννος
καταστήσεται.

*If he gives up his power,
someone else will set
himself up as tyrant in
his stead.*

μὴ τοῖνυν γιγνώσκοντές γε
παρῶμεν αὐτὸ ἄρρητον.

*Let us not then, since we
know [it], pass it over
unmentioned.*

χρὴ ἡμᾶς κατασκόπους μὴ
πέμπειν μηδὲ διαμέλλειν
καιρὸν παρτέντας.

*We ought not to send
inspectors or to delay,
letting an opportunity
pass.*

20.1/3 Genitive of price or value

The genitive is used to express price or value with verbs and adjectives denoting buying, selling, valuing, and the like:

ὅταν δέη ἀργυρίου πρίασθαι
ἢ ἀποδόσθαι ἵππον ...

*Whenever it is necessary to
buy or sell a horse for
money ...*

τοῦτο δ' ἐστὶν ὃ τῶν
ἀναλισκομένων χρημάτων
πάντων Φίλιππος ὠνεῖται.

*This is what Philip is
buying with all the
money which is being
spent.*

A. πόσου διδάσκει;

*A. What is his fee for
teaching? (lit. for how
much does he teach?)*

B. πέντε μνῶν.

*B. Five minae (lit. for five
minae).*

ἡμᾶς οὐδενὸς λόγου ἀξιοῖ.

*He thinks us of no
account.*

εἰλικρὰ καὶ ὀλίγου ἄξια ἀνερωτᾷ.

*He asks petty, insignificant
questions (lit. things
small and worth little).*

To *value highly/little/not at all* etc. is commonly expressed by ποιεῖσθαι and a genitive governed by περί: περί πολλοῦ (πλέονος, πλείστου) / ολίγου (ἐλάττωνος, ἐλαχίστου) / οὐδενός ποιεῖσθαι. Examples are:

τὰ πλείστου ἄξια περί
ἐλαχίστου ποιεῖται, τὰ δὲ
φαιλότερα περί πλέονος.

*He values least what is
worth most, and [values]
more highly what is
more trivial.*

ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ
θεοῦ περί πλείστου ποιεῖσθαι.

*It seemed essential to value
most highly the god's
[word].*

οὗτος ἅπαντας τοὺς πολῖτας
περί οὐδενός ἐποίησατο.

*He valued all the citizens
at nothing.*

20.1/4 Genitive of separation

The genitive is used with verbs and adjectives denoting separation, cessation, prevention, hindrance, difference, etc. It is common with verbs compounded with ἀπό and ἐκ:

ἀπέχει τῶν Ἐπιπολῶν ἕξ ἢ
ἐπὶ σταδίου.

*It is six or seven stades
distant from Epipolae.*

ἐπαυσαν αὐτὸν τῆς στρατηγίας.

*They deposed him from
his generalship.*

ἐκώλυον τῆς πορείας αὐτόν.

*They prevented him from
passing (lit. from the
passage).*

ἐψηφίσασθε ὑμεῖς αὐτὸν
εἶργεσθαι τῆς ἀγορᾶς καὶ
τῶν ἱερῶν.

*You voted that he be
excluded from the agora
and the temples.*

οὐδὲν διοίσεις Χαιρεφῶντος.

*You will be no different
from Chaerephon.*

ἔργων πονηρῶν χεῖρ' ἐλευθέρῃν
ἔχε.

*Keep your hand free from
wicked deeds.*

20.1/5 Accusative of respect or specification

The accusative may be used with a verb (usually intransitive) or an adjective to denote a thing with respect to which that verb or adjective is limited. A literal translation may be obtained by employing the words *with respect to* before the noun involved, but, to produce an idiomatic translation, it will often be necessary to recast the expression somewhat in English:

τὰς γνάθους ἀλγῆσете.

*You will have a pain with
respect to your jaws, i.e.
you'll have sore jaws.*

πόδας ὠκύς Ἀχιλλεύς.

Swift-footed (lit. *swift with respect to feet*) Achilles.

τυφλὸς τὰ τ' ὅτα τὸν τε νοῦν
τὰ τ' ὄμματ' εἶ.

You are blind both in (lit. *with respect to*) *ears and mind and eyes.*

τείχος πεντήκοντα μὲν πῆχεων
τὸ εὖρος, ὕψος δὲ διακοσίων
πῆχεων.

A wall fifty cubits wide and two hundred cubits high (lit. *of fifty cubits with respect to the width, and of two hundred with respect to height*).

λέξον ὅστις εἶ γένος.

Tell [me] who you are by race.

Under this heading may also be included the so-called **adverbial accusatives**, e.g. οὐδέν *in no respect, not at all*; τι *to some extent*; τί *why* (lit. *with respect to what?*); πολύ *much, by far*; τὰ ἄλλα, τὰλλα *in other respects*; τοῦτον τὸν τρόπον *in this way*; τίνα τρόπον...; *in what way...? how...?* Examples of these have already occurred. We have also met the neuter accusative (both singular and plural) of adjectives employed in this way, e.g. ὀρθὰ βαδίζειν *to walk straight* (15.2.3, see also 16.3 l.5, 17.3 l.12). Adjectives so used are the equivalent of adverbs.

20.2 Greek reading

- 1 νεανίας τίς ποτε νοσήσας εἶπε τῷ ἱατρῷ οὕτως ἀλγεῖν ὥστε μὴ δύνασθαι μήτε καθῆσθαι μήτε κεῖσθαι μήτε ἕσταναι· ὁ δὲ ἱατρός, ὦ φίλε, ἔφη, οὐδέν ἄλλο σοι λοιπόν ἐστίν ἢ κρεμασθαι.
- 2# τις δ' οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν, τὸ ζῆν δὲ θνήσκειν ἐστὶ; πλὴν ὅμως βροτῶν νοσοῦσιν οἱ βλέποντες, οἱ δ' ὁλωλότες οὐδέν νοσοῦσιν οὐδὲ κεκτηνται κακά.
- 3 **Proverbs and famous sayings**
(i) δραχμῆς μὲν ἠϋλεῖ, τετταρων δὲ παύεται. (ii) ἡ κάμηλος ἐπιθυμήσας κεράτων καὶ τὰ ὅτα προσάπώλεσεν. (iii)# οὐκ ἐστίν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ. (iv) πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν. (v) ἀφείς τὰ φανερά μὴ δῶκε τὰ ἀφανῆ. (vi) χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος. (vii) ἐλέφαντος διαφερεῖς οὐδέν. (viii)# ἀπάτης δίκαιας οὐκ ἀποστατεῖ θεός. (ix)# πολλῶν ἱατρῶν εἰσοδός μ' ἀπώλεσεν. (x) λέων εἰ τὴν τρίχα, ὄνος δὲ τὸν βίον.

4# An epic nose

τοῦ γρυποῦ Νίκωνος ὁρῶ τὴν ῥίνα, Μένιππε,
αὐτὸς δ' οὖν μακρὰν φαίνεται εἶναι ἔτι·
ἀλλ' ἤξει, μείνωμεν ὁμῶς· εἰ γὰρ πολὺ, πέντε
τῆς ρινὸς σταδίου, οἶομαι, οὐκ ἀπέχει.
ἀλλ' αὐτὴ μὲν, ὅρας, προπορεύεται· ἦν δ' ἐπὶ βουνὸν
ὑψηλὸν στῶμεν, καὐτὸν ἐσοψόμεθα.

5

5# τὴν κεφαλὴν βάπτων τις ἀπώλεσε τὰς τρίχας αὐτάς,
καὶ δακρυὶς ὦν λίαν ὦν ἅπας γέγονεν.

6 ἐπὶ τούτῳ Κλεάνωρ ἀνέστη καὶ ἔλεξεν ὧδε· ἀλλ' ὁρᾶτε μὲν,
ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ
τὴν Τιτσαφέρνηος ἀπιστίαν, ὅστις, λέγων ὡς γείτων τε εἴη
τῆς Ἑλλάδας καὶ περὶ πλείστου ἂν ποιήσαιο σῶσαι ἡμᾶς,
καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς,⁵
αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία
ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος
αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.

7 ἀλλ', ὦ Σώκρατες, πειθομένος τοῖς νόμοις μήτε παῖδας περὶ
πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ
δικαίου, ἵνα εἰς Αἴδου ἔλθων ἔχῃς πάντα ταῦτα
ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν.

8 ὁ Σωκράτης φανερὸς ἦν οὐ τῶν τὰ σώματα πρὸς ὦραν, ἀλλὰ
τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐ πεφυκότων ἐφιέμενος.

9# γραμματικὸς θυγάτηρ ἔτεκεν φιλοτῆτι μιγεῖσα
παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.

10# Ζεὺς γὰρ τὰ μὲν μέγιστα φροντίζει βροτῶν,
τὰ μικρὰ δ' ἄλλοις δαίμοσιν παρεῖς εἶ.

11 οἱ δ' ἐν τῇ Χίῳ μετὰ τοῦ Ἑτεονίκου στρατιῶται ὄντες, ἔως
μὲν θέρος ἦν, ἀπὸ τε τῆς ὥρας ἐτρέφοντο καὶ ἐργαζόμενοι
μισθοῦ κατὰ τὴν χώραν· ἐπεὶ δὲ χειμὼν ἐγένετο καὶ τροφὴν
οὐκ εἶχον γυμνοὶ τε ἦσαν καὶ ἀνυπόδητοι, συνίσταντο
ἀλλήλοισι ὡς τῇ Χίῳ ἐπιθρόμενοι.⁵

12# Polymnestor, who has been blinded by Hecuba, screams
for vengeance but is restrained by Agamemnon.

ΠΟ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστὶ πού;
σημνην, εἰπὲ ποῦ 'οθ', ἵν' ἀρπάσας χεροῖν
διασπάρωμαι καὶ καθαιμάξω χροῶ.

ΑΓ. οὗτος, τί πάσχεις; ΠΟ. πρὸς θεῶν σε λίσσομαι,
μέθεος μ' ἐφείναι τῇδε μαργῶσαν χέρα.

5

ΑΓ. ἴσχυ' ἐκβάλων δὲ καρδίας τὸ βάρβαρον
λεγ', ὡς ἀκούσας σοῦ τε τῆςδε τ' ἐν μέρει
κρίνω δικαίως ἀνθ' ὅτου πάσχεις τάδε.

Notes

- 1 *vochēcāc* *having fallen sick not having been sick* as is shown by the context (technically called an **ingressive aorist**); *μὴ δύνασθαι ...* lit. *not to be able neither to ... nor to*, i.e. *not to be able either to ... or to*.
- 2 l.1 τοῦθ' (τοῦτο) is the subject of the first clause after εἰ (supply ἐτί from the next line). l.2 πλὴν ὅμως *except however* (lit. *except nevertheless*). l.3 οἱ βλέποντες *sc. the light of day*, a regular expression for *the living*; οἱ ὁλωότες (20.1/1 note 2) i.e. *the dead*.
- 3 (i) ἤλκει inceptive imperfect (4.1/1 footnote) *started to play the pipe*. (ii) καὶ adv. *also*. (iii) Lit. *there is not whatever man ...*, i.e. *there is no man who ...* (on ὅστις, which is here used adjectivally, see 10.1/2b note 2). (v) μὴ negates the whole sentence, i.e. ἀφείς (aor. pple. of ἀφίημι) and δίδωκε. (x) εἶ (< εἰμί) *you are*.
- 4 l.2 δ' οὖν (13.1/3c(ii)) introduces a contrast *but/however* (οὖν does not have its normal meaning here). ll.3f. μείνωμεν jussive subj. (14.1/4a(i)); with εἰ γὰρ πολὺ supply ἀπεχει from next line, lit. *for [even] if he is far away*; πεντε σταδίου acc. of spatial extent (7.1/7d); τῆς ῥίνος *from his nose* gen. of separation (20.1/4). l.5 ἦν = ἔαν (18.1/5 note 2), which is followed by the subj. l.6 τῶμεν intr. aor. subj. of ἵστημι (19.1/1); καὶ αὐτόν (= καὶ αὐτόν) *him too*.
- 5 The participle ὧν has a concessive force *though being* (we might have expected an accompanying καίπερ (12.1/2a(iii)) but cf. λέγων, ὁμῶς, δοὺς in the next passage, which are used in the same way); take λῆψαν with δαδὺς (this unusual word order is dictated by metre).
- 6 l.1 ἀνέτη < ἀνίστημι. l.3 The indefinite relative ὅστις (10.1/2 note 2) is also used to introduce an adjectival clause which gives a **reason**, trans. *since he*; εἶη opt. in indirect speech in historic sequence (14.1/4d). l.5 ὁμῶς < ὁμῶς. l.6 οὐδέ *not even*; l.7 ἡδέσθη < αἰδέομαι; Κλεάρχῳ dat. with ὁμοτράπεζος (to share a meal automatically involved permanent ties of friendship and a violation of these was an offence against Ζεὺς ξένιος); καὶ *actually*; αὐτοῖς τούτοις (instrumental dat., 11.1/2) *by these very means*.
- 7 μήτε ἄλλο μηδὲν *nor anything else* (7.1/6); πρό lit. *in preference to* but trans. *than*; εἰς is used with the gen. to mean *to the place/house of* – *the house of Hades* is the Underworld, to which all souls (ψυχαί) went after death; ἔχῃς *you may be able* (ἔχω + an infinitive means *be able*).

- 8 φανερόν ἦν + pple. lit. *was clear(ly)* ... (cf. 15.2.10); εἰς πεφύκτων must be taken with both phrases beginning with τῶν; εὖ πεφύκέναι (< φύω, the pple. is used here) means *to be well endowed by nature, to be naturally sound*; τὰ σώματα and τὰς ψυχὰς are acc. of respect (20.1/5), but trans. *in body* ... *in soul* and trans. πρὸς (lit. *towards*) by *with respect to*.
- 9 μίγειν f. aor. pass. pple. of μείγνυμι; the lady gave birth to triplets, whose gender reflected her father's professional interests.
- 10 παρεῖς aor. act. pple. of παρῆμι.
- 11 ὥρᾱ [*produce of*] *the season*; γυμνοί lit. *naked* but here to be understood simply as *badly clothed*.
- 12 l.1 ἡ γάρ introduces a surprised question *is she really ...?* (ἡ = ἄρα). l.2 'εἴ i.e. ἐκτί; χεροῖν is dat. dual (24.1/4), lit. *with two hands*. l.3 καθαιμάζω aor. subj. (as is διαπάσσωμαι) after ἵνα (14.1/4c(i)); χροῖα acc. s. of χρῶς. l.4 The nom. οὗτος (which does not, in any case, have a voc.) expresses an impatient demand for the attention of the person addressed (here Polymnestor), trans. *you there!* or *what's this?*; τί πάσχεις lit. *what are you suffering?*, i.e. *what's wrong with you?*. l.5 μέτε 2nd s. aor. imp. act. of μεθῆμι; ἐφείναι aor. inf. of ἐφῆμι; l.6 τὸ βάρβαρον *the barbarous [element]*, i.e. *savagery*. ll.7f. ὥς (here = ἵνα) introduces a purpose clause (22.1/1b(ii)), and consequently κρῖνω is subjunctive.

21.1 Grammar

21.1/1 Wishes

Like potential clauses (19.1/2) and conditional sentences (18.1/5), wishes can have reference to the present, past or future. The negative used in wishes is always μή.

- (a) Wishes for the **future** are expressed by the optative (present or aorist, according to the aspect involved – 14.1/1) and may be introduced by εἴθε or εἰ γάρ (if only ... !):

ὑμῖν θεοὶ δοῖεν ἐκπέρσαι
Πριάμου πόλιν.

*May the gods grant that
you sack (lit. give to you
to sack) the city of
Priam.*

εἴθε γράψειεν ὥς χρή.

*I wish that he would
write as he should (lit.
would that he would
write as is necessary or
if only he would ...).*

- (b) Wishes for the **present** are expressed by the imperfect indicative and **must** be introduced by εἴθε or εἰ γάρ:

εἰ γὰρ τοσαύτην δύναμιν
εἶχον.

*I wish I had so much
power (lit. would that I
had ... or if only I
had ...).*

εἴθ' εἶχεσ βελτίους φρένας.

*I wish you had better
thoughts.*

- (c) Wishes for the **past** are expressed by the aorist indicative, also with an obligatory εἴθε/εἰ γάρ:

εἴθ' εὕρομέν σε, ὦ Ἄδμητε,
μὴ λυπούμενον.
εἴθε σοι, ὦ Περικλείς, τότε
συγεγεγόμεν.

*I wish we had not found
you grieving, Admetus.
I wish I had been with you
then, Pericles.*

In the nature of things only wishes for the future can be fulfilled (and then not always). Wishes for the present and past are futile protests against what is happening or has happened.

Note

A present or past wish may also be expressed by ὀφελον (the aorist of ὀφείλω *owe, be obliged to*), which has the meaning *ought*. It is followed by a present or aorist infinitive, depending on whether the wish is for the present or past. εἴθε/εἰ γάρ is optional:

ὀφελε Κῦρος ζῆν.

*I wish Cyrus were alive
(lit. Cyrus ought to be
alive).*

μήποτ' ὀφελον λιπεῖν τὴν
Κῦρον.

*I wish I had never left
Scyrus (lit. I ought never
to have left ...).*

21.1/2 Further temporal conjunctions (ἕως, μέχρι, πρίν)

Each of these three words has more than one use, but all can be employed as subordinating conjunctions with the meaning *until*. ἕως and μέχρι both take the same construction as certain other temporal conjunctions (ὅτε, ἐπειδή etc., see 14.1/4c(iii)). They are followed by the indicative when the clause they introduce refers to a definite event:

ταῦτα ἐποίουν μέχρι σκότος
ἐγένετο.

*They were doing these
things until darkness fell
(lit. happened).*

When the reference is to something anticipated (but we do not know if it eventuates or not), the indefinite construction is used (14.1/4c(iii)):

περιμένετε ἕως ἂν ἔλθω.

*Wait until I come (or for
me to come);*

ἔδοξεν αὐτοῖς προΐεναι ἕως
Κῦρος συμμεΐξειαν.

*They decided (lit. it
seemed good to them,
21.1/4a) to advance
until they should meet
Cyrus.*

With these conjunctions the indefinite construction can also refer to repeated action:

περιεμένομεν ἑκάστοτε ἕως
ἀνοιχθεῖν τὸ δεσμωτήριον.

*On each occasion we used
to wait until the prison
opened.*

πρὶν has a wider range of constructions:

- (a) When the main verb is **affirmative**, πρὶν is followed by an infinitive (usually aorist) and has the meaning *before*:

ἐπὶ τὸ ἄκρον ἀνέβη

*Cheirisophus went up to
the peak before any of
the enemy noticed.*

Χειρίσοφος πρὶν τινα
αἰσθέσθαι τῶν πολεμίων.

λέγεται Ἀλκιβιάδης, πρὶν
εἴκοσιν ἐτῶν εἶναι,

*Alcibiades is said to have
conversed with Pericles
about laws before he
was twenty years old (lit.
of twenty years).*

Περικλεῖ διαλεχθῆναι
περὶ νόμων.

The rules governing the case of the subject of the infinitive are exactly the same as in the infinitive construction in indirect statement (8.1/3a); in the first example above, the subject (τινά) of the infinitive is not the same as the subject of the main verb and so is in the accusative.

- (b) When the main verb is **negated** and πρὶν can be translated by *until* or *before*, it has the same construction as ἕως and μέχρι:

οὐκ ἦν γένος ἀθανάτων πρὶν
ἔρωσ ξυνέμειξεν ἅπαντα.

*There was not a race of
immortals until (or
before) Love mixed
everything together.*

μὴ ἀπέλθετε πρὶν ἂν μου
ἀκούσῃτε.

*Do not go away before (or
until) you hear me.*

- (c) When the main verb is **negated** and πρὶν must be translated by *before*, it has the same construction as in (a):

οὐδὲ πρὶν νικηθῆναι ἐθάρρει
ὁ στρατηγός.

*Not even before being
defeated was the general
confident (πρὶν cannot
here be translated by
until).*

Notes

- 1 ἕως (and occasionally μέχρι) with the indicative can also mean *while, as long as*:

Κλέαρχος, ἕως πόλεμος ἦν
τοῖς Λακεδαιμονίοις πρὸς
τοὺς Ἀθηναίους,
παρέμενεν.

*As long as the Spartans
were at war (lit. there
was war for the
Spartans) with the
Athenians, Clearchus
remained loyal.*

- 2 μέχρι may also function as a **preposition** (+ gen.) with the meaning *until, up to, as far as* (with reference to time or space): μέχρι τοῦ γόνατος *up to the knee*; μέχρι τούτου *up to this [time]*.
- 3 πρὶν can also be used as an **adverb** meaning *before, formerly*: ἐν τῷ πρὶν χρόνῳ *in the previous time*.
- 4 οὐ is used to negate the indicative in the subordinate clauses described above, μή to negate the indefinite construction and also the infinitive after πρὶν.

21.1/3 Further demonstrative and relative adjectives/pronouns

Greek possesses two series of adjectives, each containing a demonstrative, relative (and exclamatory), and interrogative form. One series, with the element -οc-, refers to **quantity**, the other, with the element -οι-, refers to **quality**:

DEMONSTRATIVE	RELATIVE/EXCLAMATORY	INTERROGATIVE
τοσοῦτος, τοσόδε <i>so much/many</i>	ὅσος <i>as much/many as; how much/many!</i>	πόσος <i>how big? pl. how many?</i>
τοιοῦτος, τοιόδε <i>of this sort, such</i>	οἷος <i>of what sort; what a ... !</i>	ποῖος <i>of what sort?</i>

The relative/exclamatory and interrogative forms are first and second declension adjectives (3.1/3). On the declension of τοσοῦτος, τοιοῦτος see 16.1/1 note 1. τοσόδε and τοιόδε are compounds of τοc/τοι + oc (declined as καλός, 3.1/3) + δε. All can function as pronouns as well as adjectives.

We have already dealt with the interrogatives (10.1/2) and the use of τοσοῦτος and τοιοῦτος to anticipate an adverbial clause or phrase of result (16.1/1). We must also note that:

- (a) τοιοῦτος is used with reference to what precedes in a narrative, τοιόδε with reference to what follows. This is the principal use of the latter, e.g. οἱ μὲν τοιαῦτα εἶπον, οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο *they said this (lit. such things as precede) and the Athenians replied as follows (lit. such things as follow)*. οὗτος and ὅδε are used in the same way (9.1/1 note 1).

(b) τοσόδε, like τοιόδε, can refer to what follows but is generally the equivalent of τοσοῦτος.

(c) ὅς and οἷος can introduce exclamations:

ὅσα πράγματα ἔχεις.

How much trouble (lit. how many things) you have!

οἷα δράσας οἷα λαγχάνει
κακά.

After what deeds what sufferings are his! (lit. what things having done what evil things he obtains!).

(d) πάντες ὅσοι is used in the sense *all who* (lit. *all as many as*) instead of the expected πάντες οἱ:

πάντας ἐχθαίρω θεοὺς ὅσοι
κακοῦσι μ' ἐκδίκως.

I hate all the gods who unjustly wrong me.

Very often ὅς is used by itself in this sense:

οἱ Καδμεῖοι ὅσους κακοῦς
εὔρον ...

All the Cadmeans whom I found wicked ... (lit. the Cadmeans as many as I found ...).

(e) τοσοῦτος/ὅς and τοιοῦτος/οἷος are used in sentences where ὅς and οἷος introduce a comparison. As English does not have relatives of this sort some change is needed in translation:

οἷος ὁ πατήρ ἐστιν, τοιοῦτος
καὶ ὁ υἱός.

Like father, like son (lit. of what sort the father is, of that sort [is] the son too).

ἔχετε τοσούτους στρατιώτας
ὅσους οἱ Πέρσαι.

You have as many soldiers as the Persians (sc. have; lit. you have so many soldiers as many as the Persians).

The relatives alone, without the corresponding demonstratives, may be used in this way:

οὐ μοι ἡ δύναμις ἐστὶν οἷα
πάρῃ ἦν.

I have not the same strength as I previously had (lit. there is not to me the strength of what sort (= of the sort which) there was previously).

Notes

- 1 In verse τόκος and τοῖος often occur as the equivalents of τοκοῦτος and τοιοῦτος respectively.
- 2 οἷός τ' εἰμί *I am able* is a stereotyped formula (example in 13.3(ii) l.3); τε here is purely idiomatic and is not to be translated, and οἷος has no relative force.

21.1/4 Further impersonal verbs

Impersonal verbs have no real subject. In English they are given a grammatical subject *it*, which is purely idiomatic and does not refer to anything. In Greek impersonal verbs are simply put in the 3rd singular. We have already met δεῖ and χρή *it is necessary*, which are followed by an infinitive whose subject, if expressed, is put into the accusative (examples at 3.2.12(x), 5.2.15 etc.). Other impersonals can be classified as follows:

(a) Impersonals followed by the dative and infinitive

δοκεῖ	<i>it seems good</i>	πρέπει	<i>it is fitting</i>
ἔξεστι	<i>it is allowed/possible</i>	προσέχει	<i>it concerns/is fitting</i>
λυσιτελεῖ	<i>it is profitable</i>	συμφέρει	<i>it is expedient</i>
πάρεστι	<i>it is possible</i>		

Examples of ἔξεστι occur at 9.2.7 and 19.2.7(ii). Of the others we may cite:

ταῦτα πρέπει μάλλον βαρβάροις	<i>It is more fitting for</i>
ποιεῖν ἢ Ἕλλησιν.	<i>barbarians than Greeks</i>
οὐ σοι προσέχει φωνεῖν.	<i>You have no business</i>
	<i>speaking (lit. it does not</i>
	<i>concern you to speak).</i>

δοκεῖ is usually to be translated by *think, intend, decide*, e.g. ὡς ἐμοὶ δοκεῖ *as I think* (lit. *as it seems good to me*); δοκεῖ αὐτῷ ἀπιέναι *he intends to leave*; ἔδοξε τοῖς Ἀθηναίοις μάχεσθαι *the Athenians decided to fight* (another example at 14.2.18 l.3).

Some of the above verbs can be used personally, sometimes with a different meaning, e.g. πάρεμι *I am present*.

(b) Impersonals followed by the dative of the person involved and the genitive of the thing

μέτεστι μοι τούτου	<i>there is a share to me of this, i.e. I have</i>
	<i>a share in this</i>
μέλει μοι τούτου	<i>there is a concern to me of this, i.e. I</i>
	<i>am concerned about this</i>
μεταμέλει μοι τούτου	<i>there is repentance to me of this, i.e. I</i>
	<i>repent of this</i>

Examples are:

τοῖς θεοῖς δίκης μέλει.

The gods are concerned with justice.

τί τοῦδέ σοι μέτεστι πράγματος;

What concern (lit. share) have you in this business?

ὑμῖν μεταμελησάτω τῶν πεπραγμένων.

Repent of your deeds! (lit. let there be repentance [3rd s. aor. imp. act.] to you of the things done).

(c) *Weather impersonals*

The various verbs for expressing weather conditions, as *ἔει* it is raining, *νεῖφει* it is snowing, are not strictly impersonals because Zeus, in his capacity as sky god, is their understood subject. We should, however, translate them by the impersonal English expression.

Notes

- 1 *ἔστι* (always so accented) is often used in the sense of *ἔξεστι* (examples at 9.2.13 l.5 and 11.2.10 l.4). For other cases of this accentuation see Appendix 8, d(x).
- 2 *πάρα, μέτα* (note accent!) are often used for *πάρεστι, μέτεστι* respectively.
- 3 When the impersonal *δεῖ* means *there is need of* it takes the same construction as class (b) (example in 13.2.21); in the sense *it is necessary* it is always followed by the infinitive.

21.1/5 Accusative absolute

The participle of an impersonal verb stands in the accusative, in the neuter singular, in circumstances where other verbs would be placed in the genitive absolute (cf. 12.1/2b); it has no subject. Such accusative absolutes are *δέον* it being necessary; *ἔξον, παρόν, παρέχον* it being possible; *μέλον* it being a care; *προσῆκον, πρέπον* it being fitting; *δόξαν* it having been decided. Examples are:

ἔξον εἰρήνην ἔχειν, αἰρεῖται πολεμεῖν.

Although he can live in peace (lit. it being possible to have peace), he chooses to make war.

δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι.

For it [is] clear that you know, since you are interested [in the subject] (lit. it being a care to you).

συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ, *Since his father and*
 γαμει τὴν Κυαξάρου *mother approved (lit it*
 θυγατέρα. *having seemed good also*
to ...) he married (vivid
present) the daughter of
Cyaxares.

The accusative absolute is also found with expressions
 consisting of a neuter adjective and ὄν, such as ἀδύνατον ὄν *it*
being impossible, αἰσχρὸν ὄν *it being disgraceful*, ἄδηλον ὄν *it*
being unclear, e.g.

παρεκελεύοντο ἀλλήλοις κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῃ τῷ σημῆναι.	<i>They encouraged each</i> <i>other with (lit. using) no</i> <i>little shouting, since it</i> <i>was impossible (lit. it</i> <i>being impossible) by</i> <i>night to signal by any</i> <i>other [means].</i>
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21.2 Greek reading

- 1 Σπαρτιάτης τις εἰς Ἀθήνας ἐλθὼν καὶ ἰδὼν ἐν ἀποχωρήσει
 θακοῦντας ἐπὶ δίφρων ἀνθρώπους, μή μοι γένοιτο, εἶπεν,
 ἐνταῦθα καθίσει ὅθεν οὐκ ἔστιν ἐξαναστῆναι πρεσβυτέρῳ.
- 2 Proverbs
 (i) πρὶν τοὺς ἰχθῦς ἐλεῖν τὴν ἄλμην κυκᾶς. (ii) οὐ μέλει τῇ
 χελωνῇ μυιῶν. (iii) αἰεὶ με τοιοῦτοι πολέμιοι διώκουσιν. (iv)
 προσήκει τοῖς τέκνοις ἐντὸς θυρῶν λοιδορεῖσθαι. (v) οἷος ὁ
 τρόπος τοιοῦτος ὁ λόγος. (vi)# μηδένα νομίζετε εὐτυχεῖν
 πρὶν ἂν θάνῃ. (vii)# οἷαπερ ἡ δέσποινα τοῖα χεῖρ κύων. (viii)#
 νεφὲς δὲ σιγᾶν μάλλον ἢ λαλεῖν πρέπει. (ix) ὥς οἷα κεφαλὴ,
 καὶ ἐγκέφαλον οὐκ ἔχει. (x)# μέτεστι τοῖς δούλοισιν
 δεσποτῶν νόσου. (xi)# μή μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ
 συμφέρεται. (xii) "Αἰδοῦ προκτῶ περιπέσεις. (xiii)# εἴθ' ἦν
 ἄφωνον σπέρμα δυστήνων βροτῶν.
- 3# ὅστις δὲ θνητῶν θάνατον ὁρῶδει λίαν,
 μῶρος πέφυκε· τῇ τύχῃ τῶνδε μέλει.
 ὅταν δ' ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ,
 οὐδ' ἂν πρὸς αὐλὰς Ζηνὸς ἐκφύγοι μολῶν.
- 4 ὅσοι γαμοῦσι γένει κρείττους γάμους οὐκ ἐπίστανται
 γαμεῖν.
- 5 οἷός τις ἂν τὸ πλεῖστον τῆς ἡμέρας συνῇ, τοιοῦτον ἀνάγκη
 γενέσθαι καὶ αὐτὸν τοὺς τρόπους.

- 6 ἀναστὰς αὐθις Θώραξ ὁ Βοιωτίας, ὃς περὶ στρατηγίας
Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου,
ἔσcesθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαίμονα,
ὥστε ἐξεῖναι τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ
ἀπιέναι οἴκαδε. γελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὐσης 5
χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. ἔως
δ' ἂν, ἔφη, ἐκεῖ γένησθε, κἀγὼ ὑπὶσχοῦμαι ὑμῖν τὸν μισθόν.
- 7 Διογένης ἰδὼν ποτε γυναῖκας ἀπ' ἐλάας ἀπηγχονισμένας,
εἶθε γάρ, ἔφη, πάντα τὰ δένδρα τοιοῦτον καρπὸν ἦνεγκεν.
- 8# ὅστις δὲ πράσσει πολλά, μὴ πράσσει παρὸν,
μῶρος, παρὸν ζῆν ἡδέως ἀπράγμονα.
- 9 βουλευομένοις τοῖς στρατιώταις ἔδοξεν ἀποκρίνασθαι τάδε·
καὶ ἔλεξε Χειρίσοφος· ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ ἡμᾶς
ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὥς ἂν δυνώμεθα
ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν
τούτῳ ὥς ἂν δυνώμεθα κράτιστα.
- 10# **Prometheus laments his lot.**
ἢ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ·
νῦν δ' οὐδὲν ἐστὶ τέρμα μοι προκειμένον
μόχθων πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος. 5
- 11 καὶ ὁ Κύρος ἀκούσας τοῦ Γωβρύα τοιαῦτα τοιάδε πρὸς
αὐτὸν ἔλεξεν.
- 12# **Medea resolves to murder her children.**
εἰεν· τί δράσεις, θυμέ; βούλευσαι καλῶς
πρὶν ἐξαμαρτεῖν καὶ τὰ προσφιλέστατα
ἐχθιστα θεσθαι. ποῖ ποτ' ἐξῆξας τάλας;
κατισχε λῆμα καὶ σθένος θεοστιγές.
καὶ πρὸς τί ταῦτα δύρομαι, ψυχὴν ἐμὴν 5
ὀρώς· ἔρημον καὶ παρημελημένην
πρὸς ὧν ἐχρῆν ἦκιστα; μαλθακοὶ δὲ δὴ
τοιαῦτα γιγνόμεσθα πάσχοντες κακά;
οὐ μὴ προδώσεις, θυμέ, σαυτὸν ἐν κακοῖς.
οἴμοι δέδοκται· παῖδες, ἐκτὸς ὀμμάτων 10
ἀπέλθου· ἦδη γάρ με φοῖνιον νέα
δέδυκε λύσσα θυμόν. ὦ χέρες χέρες,
πρὸς οἷον ἔργον ἐξοπλίζόμεσθα· φεῖ
τάλαινα τόλμης, ἢ πολὺν πόνον βραχεῖ
διαφθεροῦσα τὸν ἐμὸν ἔρχομαι χρόνῳ. 15
- 13 εἰς Λακεδαίμονα παραγενόμενος τις καὶ τὴν πρὸς τοὺς
πρεσβύτας τῶν νέων τιμὴν θεασάμενος, ἐν Σπάρτῃ μόνῃ,
εἶπε, λυσιτελεῖ γηράσκειν.

- 14# ἐχρῆν γὰρ ἡμᾶς κύλλογον ποιουμένους
τον φύντα θρηνεῖν εἰς ὅς' ἔρχεται κακά,
τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Notes

- 1 The Spartans, as well as living in a primitive simplicity where a public toilet would have been unheard of, prided themselves on old-fashioned virtues such as respect for people older than oneself (cf. 13 below); ἔστιν = ἔξεστιν; ἐξαναστῆναι intr. aor. inf. of ἐξανίστημι.
- 2 (i) The brine is to boil the fish. (iv) Take τέκνοις with λιοδορεῖσθαι, not with προσήκει. (v) Supply ἐκτί with οἶος and with τοιοῦτος (cf. (vii) below). (vii) χῆ = καὶ ἡ. (ix) οἶα exclamatory. (x) Take δεσποτῶν with νόου, and νόου with μέτεστι. (xi) γένοιθ' = γένοιτο; βούλομ' = βούλομαι (2.1/6b note); συμφέρει is not here impersonal but has ἃ as its subject.
- 3 l.2 τῶνδε neuter *these things*. l.3 ἐλθὼν τύχη (3rd s. aor. subj. of τυγχάνω) *chances to come* (15.1/2e).
- 4 γένει in *race* (dat. of respect, 23.1/2m).
- 5 συνῆ 3rd s. pres. subj. of σύνειμι, which takes a dative (here οἶω); ἀνάγκη sc. ἐκτί; τοὺς τρόπους acc. of respect (20.1/5) with τοιοῦτον.
- 6 After ἔφη in l.2 we have a passage of indirect speech, but the last sentence of the passage is in direct speech with an extra ἔφη inserted (cf. 8.1/3a and 7.1/2 note 3). l.2 εἰ ἐξέλθοιεν represents in historic sequence εἰ ἐξέλθωσι of the original direct speech (14.1/4c(iii)). l.3 ἔσεσθαι αὐτοῖς lit. *there to be going to be for them*, i.e. *they would have*. l.4 τῷ ... μὴ βουλομένῳ the negative is μὴ because a general class is meant (12.1/2a(vi)), trans. *anyone who did not [so] wish*. l.7. ἐκεῖ γέννηθε i.e. *you get there*.
- 7 ἀπαγχονισμένῳς f. acc. pl. of the perf. pass. pple. of ἀπαγχονίζω; εἴθε + aor. expresses a wish for the past (21.1/1c).
- 8 The old Athenian aristocratic ideal was a life of leisure. In both lines παρόν is an acc. absolute (21.1/5). l.1 μὴ negates πράσσειν.
- 9 ἀπιέναι < ἀπέρχομαι (18.1/3); ὥς ... ἀκινέτατα lit. *in whatever way* (ὥς ἂν) *we can most harmlessly*, i.e. *doing the least possible harm*.

- 10 l.2 ὅτῳ the relative ὅστις can be used to introduce an adjectival clause which gives a **reason** (cf. note on 20.2.6 l.3). l.3 αὕτη *this* refers to what has just been mentioned (i.e. death), but is attracted into the gender of ἀπαλλαγῇ. ll.4f. νῦν δ'(ἐ) *but as it is*; take μόχθων with τέρμα; ἐκτίπτω is here acting as the pass. of ἐκβάλλω *throw out* (cf. 17.1/5); τυραννίδος gen. of separation (20.1/4).
- 11 Take τοιαῦτα with ἀκούσας, τοιάδε with ἔλεξεν; Γωβρύας (1st declension) has the non-Attic gen. s. Γωβρύα.
- 12 l.1 βούλευσαι 2nd s. aor. imp. mid. of βούλευω. l.3 θέσθαι (< τίθημι) here *make*; ἐξῆξας 2nd s. aor. ind. act. of ἐξάιττω; τάλας (10.1/3 note 2) is voc. (Medea is still addressing her θυμός). l.5 πρὸς τί lit. *with a view to what*, i.e. *why*. l.6 ἔρημον is f. and agrees with ψυχὴν (ἔρημος is one of the few two termination adjectives (3.1/3) which are not compounds); παρημελημένην perf. pass. pple. of παραμελέω. ll.7f. πρὸς ὧν i.e. πρὸς (= ὑπὸ) τούτων οὐκ (9.1/2 note 2); δὲ δὴ here introduces an emphatic question *And so ...? Then ...?*; when a woman is using the royal plural, as with γιγνόμεθα (= -μεθα, cf. 8.2.9 and ἐξοπλιζόμεθα in l.13 below), she refers to herself with masculine pl. adjectives and participles, hence μαλθακοὶ and πάσχοντες; take τοιαῦτα ... κακά after πάσχοντες. l.9 οὐ μὴ + fut. ind. expresses a strong prohibition (17.1/1). l.10 δέδοκται *it is decided* (i.e. *by me*, lit. *it is in a state of seeming good [to me]*) the impers. δοκεῖ (21.1/4a) is mid./pass. in the perfect; πᾶνδε voc. ll.11f. ἀπέλθετ'(ε) 2nd pl. aor. imp.; με ... δέδυκε ... θυμόν lit. *has entered me [with respect to] my heart*, i.e. *has entered my heart* (acc. of respect 20.1/5). l.14 τόλμη gen. of cause (23.1/1k(ii)) with τάλαινα *wretched [that I am] because of my daring*, Medea is talking about herself; πόνον i.e. the labour of bearing and raising her children. l.15 διαφθεροῦσα fut. pple. to express purpose (12.1/2a(v)).
- 14 l.1 ἐχρῆν = ἐχρῆν ἂν a common idiom which means *it should be necessary*, not *it was necessary*, because it expresses something which should be happening now (present potential, 19.1/2), trans. *we should ...* l.2 κακά is acc. of respect (20.1/5) after θρηνεῖν and the antecedent of εἰς ὅ(α) ἔρχεται, lit. *with respect to the troubles to how many he is coming*, i.e. *for all the troubles he is coming to* (21.1/3d). ll.3f. δ'(ἐ) αὖ *and in turn*; πόνων, δόμων gen. of separation (20.1/4); δόμων is also an example of the plural used for the singular, *from [his, i.e. the dead man's] house*.

21.3 Extra reading

Love poetry

Love poetry had a long history in Greek. The first example below is from Mimnermus (seventh century BC) but the others are much later (2 and 3 are attributed to Plato, whether correctly or not we have no means of telling; the authors of 4 and 5 are unknown). All are written in elegiacs (Appendix 9), the metre most associated with this genre.

- 1 τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;
 τεθνάειν, ὅτε μοι μηκέτι ταῦτα μέλοι,
 κρυπταδίη φιλότης καὶ μείλιχα δῶρα καὶ εὐνή,
 οἷ' ἥβης ἄνθεα γίγνεται ἀρπαλέα
 ἀνδράσιν ἢ δὲ γυναῖξιν· ἐπεὶ δ' ὀδυνηρὸν ἐπέλθῃ
 γῆρας, ὃ τ' αἰσχρὸν ὁμῶς καὶ κακὸν ἄνδρα τιθεῖ,
 αἰεὶ μιν φρένας ἀμφὶ κακαὶ τείρουσι μέριμναι
 οὐδ' ἀνγὰς προσορῶν τέρπεται ἥλιου,
 ἀλλ' ἐχθρὸς μὲν παισίν, ἀτίμαστος δὲ γυναῖξιν·
 οὕτως ἀργαλέον γῆρας ἔθηκε θεός. 5
- 2 ἀτέρας εἰσαθρεῖς ἀστὴρ ἐμός· εἴθε γενοίμην
 οὐρανός, ὥς πολλοῖς ὄμμασιν εἰς σὲ βλέπω.
- 3 ἀστὴρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἔφωσ·
 νῦν δὲ θανῶν λάμπεις Ἑσπερος ἐν φθιμένοις.
- 4 πέμπω σοι μύρον ἡδύ, μύρῳ παρέχων χάριν, σὺ κοί·
 αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι.
- 5 Ἡοῦς ἄγγελε, χαῖρε, Φαεσφόρε, καὶ ταχὺς ἔλθοις
 Ἑσπερος, ἦν ἀπάγεις, λάθριος αὖθις ἄγων.

Notes

- 1 All deviations from Attic in this poem are Ionic (1.3). 1.2 τεθνάειν the shorter form of the perf. opt. of θνήσκω (19.1/3a) – the opt. is used here to express a wish for the future (21.1/1a); ταῦτα (referring to the nouns in 1.3) is the subject of μέλοι, which is not impersonal here and should be translated as though ind. (the verb has been assimilated to the mood of τεθνάειν). 1.3 κρυπταδίη = -ίᾱ. 1.4 οἷ'(α) ... γίγνεται lit. of what sort are, i.e. the sorts of things which; ἄνθεα = ἄνθη (< ἄνθος). 1.5 ἐπεὶ ... ἐπέλθῃ in this indefinite construction Attic would require ἄν (14.1/4c(iii)). 1.6 αἰσχρὸν and κακὸν (here lowly, base) are predicative after ἄνδρα τιθεῖ (= τίθῃ), makes a man both (ὁμῶς) ugly and base – note here that we have ὁμῶς, not ὅμως nevertheless. 1.7 φρένας ἀμφὶ = ἀμφὶ φρένας.

- 2 l.1 ἀτὴρ ἐμός is in apposition to *you*, the subject of εἰσαθρεῖς. l.2 ὥς = ἵνα (βλέπω is subj., 14.1/4c(i)).
- 3 l.1 πρὶν here an adverb *formerly*; ἀτὴρ ... Ἐφός *the Morning Star*. l.2 Ἑσπερος *the Evening Star*; the Greeks knew that both were in fact the planet Venus (see 5 below), which makes the poet's fanciful identification of his lover with them all the more appropriate.
- 4 l.1 παρέχων χάριν *doing a favour*. l.2 καὶ *even* (μύρον has a very strong scent).
- 5 The poet, who supposes that the planet Venus in its guise as the Morning Star is taking away his girlfriend, expresses the wish that it return quickly as the Evening Star and bring her back. l.1 Ἡοῦς gen. of Ἡώς. l.2 Ἑσπερος i.e. [*as*] *the Evening Star*; ἣν ἀπάγει ... ἄγων *bringing [the girl] whom you are [now] leading away*.

22.1 Grammar

22.1/1 Summary of the uses of ὥς

ὥς, originally an adverb of manner meaning *in which way, how*, came to have various uses as an adverb or as a conjunction. It may also occur as a preposition.

(a) ὥς as an adverb

(i) ὥς with participles and prepositional phrases

We have already seen how ὥς is used with participles of cause (12.1/2a(ii)) and purpose (12.1/2a(v)), reflecting the attitude (thought, opinion, intention, hope) of the subject of the participle without any implication of the belief or opinion of the writer or speaker. In this use, which also occurs with phrases introduced by a preposition, ὥς expresses an alleged reason or assumed motive, and may be translated *as if, in the opinion that, under the impression that, with the (avowed) intention of*, etc.:

συλλαμβάνει Κῦρον ὥς
ἀποκτενῶν.

*He seized (vivid present)
Cyrus with the intention
of putting him to death.*

ἀγανακτοῦσιν ὥς μεγάλων
τινῶν ἀπεστερημένοι.

*They are annoyed in the
belief that they have been
deprived of some great
[benefits].*

ἀνήγοντο ὥς ἐπὶ ναυμαχίᾳ.

*They put out to sea with
the intention of fighting
(lit. as for a sea-battle).*

ἀπέπλεον ὡς εἰς τὰς Ἀθήνας. *They sailed away as if for Athens.*

(ii) **ὡς exclamatory**

ὡς *how* ... ! is used in exclamations with adjectives, adverbs and verbs:

ὡς ἀστεῖος ὁ ἄνθρωπος.	<i>How charming the man is!</i>
ὡς ἀδεῶς καὶ γενναίως ἐτελεύτῃ.	<i>How fearlessly and nobly he died!</i>
ὡς μ' ἀπώλεσας, γύναι.	<i>How you have destroyed me, woman!</i>

(iii) **ὡς with positive adverbs**

ὡς may be used to emphasize positive adverbs: ὡς ἀληθῶς *in very truth*; ὡς ἑτέρως *quite otherwise*; ὡς αὐτῶς (often written ὡσαύτως) *in the same way, just so*.

Note too the common idiom where ὡς is added to the adverbs θαυμασίως and θαυμαστῶς (lit. *marvellously, wonderfully*) to express emphasis:

νῦν δὲ θαυμασίως ὡς ἄθλιος γεγονεν.	<i>But now he has become prodigiously wretched.</i>
εὖ λέγει θαυμαστῶς ὡς σφόδρα.	<i>He speaks marvellously well (lit. he speaks well marvellously very).</i>

(iv) **ὡς with superlative adjectives and adverbs** (see 17.1/4d)

(v) **ὡς ἑκαστος/ἐκάτερος**

ὡς is often combined with ἑκαστος (or ἐκάτερος) in the sense *each by himself, each severally or individually*:

ἄλλοι παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἑκαστοί.	<i>Others came forward and made their separate complaints (lit. each [group] by themselves).</i>
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παυσάμενοι τῆς μάχης ὡς ἐκάτεροι ἡσυχάσαντες τὴν νύκτα ἐν φυλακῇ ἦσαν.	<i>They ceased from fighting and on either side (lit. each side by themselves) remained quiet [but] on guard for the night.</i>
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(vi) **ὡς restrictive**

ὡς may also be used to limit the validity of a statement, with the meaning *for*:

ἦν οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν.	<i>He was not a bad speaker (lit. not unable to speak) either, for a Spartan (or considering that he was a Spartan).</i>
--	--

μακρὰ ὥς γέροντι ὁδός.

A long road, for an old man.

φρονεῖ ὥς γυνὴ μέγα.

She has proud thoughts (lit. thinks big), for a woman.

Restrictive ὥς is also found with the **infinitive** in certain idiomatic expressions which stand independent of the overall grammatical construction and which express some limitation or qualification of the sentence as a whole. This use is particularly common in the phrase ὥς ἔπος εἰπεῖν (or ὥς εἰπεῖν) *so to speak*, which usually modifies a sweeping statement with πᾶς or οὐδεὶς (or the like); occasionally it apologizes for a metaphor:

ἀληθές γε ὥς ἔπος εἰπεῖν
οὐδὲν εἰρηκᾶσιν.

They have spoken virtually no word of truth (lit. nothing true so to speak).

Ἱππόλυτος οὐκέτ' ἐστίν, ὥς
εἰπεῖν ἔπος.

Hippolytus is as good as dead (lit. is no longer alive, so to speak).

ἰδιῶται ὥς εἰπεῖν
χειροτέχνας
ἀνταγωνισάμενοι.

Laymen, as it were, pitted against craftsmen (the metaphorical use of ἀνταγωνισάμενοι is toned down).

(vii) ὥς with numerals

ὥς is used with numerals in the sense *about, nearly*:

διέσχον ἀλλήλων βασιλεὺς
τε καὶ οἱ Ἕλληνες ὥς
τριᾶκοντα στάδια.

The King and the Greeks were about thirty stades distant from each other.

ὥς is similarly used in the common phrase ὥς ἐπὶ τὸ πολὺ *for the most part* (lit. *nearly so far as regards the much*).

(b) ὥς as a conjunction

(i) **in indirect speech, that** (see 8.1/3b)

(ii) **in purpose clauses, in order that** (see 14.1/4c(i))

Purpose clauses are generally introduced by ἵνα or ὅπως, but ὥς may also be used, especially in poetry and in Xenophon:

διανοεῖται τὴν γέφυραν
λῦσαι ὥς μὴ διαβῇτε.

He intends to break up the bridge in order that you may not cross.

iii) **in clauses of reason, as, since, because**

Causal clauses are regularly introduced by ὅτι, διότι *because, as*, ἐπεί, ἐπειδὴ *since*, but may also be introduced by ὥς. As in its use with the participle (see a(i) above), ὥς sometimes carries the implication that the reason given is the subjective opinion of the person described:

ἔπειτα δὲ ξύμβασιν ποιησάμενοι πρὸς τὸν Περδίκκᾱν, ὥς αὐτοὺς κατήπειγεν ἡ Ποτείδαία, ἀπανίστανται ἐκ τῆς Μακεδονίᾱς.	<i>Then, when they had made an agreement with Perdiccas because (in their opinion) [the situation in] Potidaea was pressing them, they withdrew (vivid present) from Macedonia.</i>
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(iv) **in temporal clauses, when, after**

ὥς may be used like ἐπεί (cf. 14.1/4c(iii)):

ὥς ἦσθετο Κῦρον πεπτωκότα ἔφυγεν.	<i>When he perceived that Cyrus had fallen, he fled.</i>
--------------------------------------	--

ὥς τάχιςτα may be used for ἐπειδὴ τάχιςτα in the sense *as soon as*:

ὥς τάχιςτα ἤκομεν εἰς Μακεδονίᾱν, συνετάξαμεν τὸν πρεσβύτατον πρῶτον λέγειν.	<i>As soon as we had come to Macedonia, we arranged for the eldest man to speak first.</i>
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(v) **ὥς in clauses of manner**

ὥς may be used to introduce adverbial clauses of manner in the sense *as, according as, in which way*, often coupled with οὕτω(c) *thus, so* in the principal clause. In such clauses the verb in the subordinate clause will be in the indicative mood if the action is marked as a fact:

ἐκέλευε τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς ἦν εἰς μάχην, οὕτω ταχθῆναι.	<i>He ordered the Greeks to be drawn up as was their custom for battle (lit. as was their custom, so ... to be drawn up).</i>
--	---

But if the action has a future reference or is indefinite, the mood of the verb will follow the rules for indefinite clauses (cf. 14.1/4c(iii)), i.e. subjunctive with ἄν in primary sequence, optative without ἄν in historic sequence:

τὸ πέρας ὥς ἂν ὁ δαίμων βουληθῇ πάντων γίγνεται.	<i>The end of all things comes about in whatever way the deity wishes.</i>
---	--

ξυνετίθεσαν ὥς ἑκάστον
τι ξυμβαίνοι.

*They put [them] together
as each [piece] fitted.*

The verb in the ὥς clause is often omitted, e.g. εἶθε πάντες
σε φιλοῖεν ὥς ἐγὼ *would that all loved you as I (sc. do)*.
Other examples occur at 13.2.6 and 15. ὥς is likewise
frequently used to introduce clauses which are parenthetical:
ὥς ἔοικε *as it seems*; ὥς ἐγὼμαι (= ἐγὼ οἶμαι) *as I think*; ὥς
ἐμοὶ δοκεῖ *in my opinion* (lit. *as it seems to me*).

(c) **ὥς as a preposition**

ὥς as a preposition governs the accusative case and has the
sense *to, towards*. It is used only with persons:

ὥς Περδίκκῃν ἔπεμψαν
ἀμφοτέροι πρέσβεις.

*Both sides sent
ambassadors to
Perdiccas.*

22.1/2 Uses of cases (1) – accusative

Apart from its use as the case of the direct object of transitive
verbs (2.1/3c) and after certain prepositions (2.1/3f; 3.1/5a), the
accusative can function in a number of ways, some of which
require rephrasing to be turned into normal English.

(a) *Accusative and infinitive* (see 8.1/3a, and cf. 16.1/1)

(b) *Accusative to express time how long* (see 7.1/7a)

(c) *Accusative to express spatial extent* (see 7.1/7d)

(d) *Accusative of respect or specification* (see 20.1/5)

(e) *Accusative absolute* (see 21.1/5)

(f) *Verbs taking two accusatives*

These occur in Greek as in English (*we chose him leader; they
asked us our opinion*) and can be divided into two categories:

(i) Verbs of **making, considering, naming, choosing,
appointing**, etc. (factitive verbs), which take a direct object
and an object complement (also called a predicate):

οἱ Θετταλοὶ καὶ οἱ Θηβαῖοι
φίλον, εὐεργέτην, σωτῆρα
τὸν Φίλιππον ἡγοῦντο.

*The Thessalians and
Thebans considered
Philip (direct object) a
friend, benefactor and
saviour (object
complement).*

τρεῖς τῶν ἐμῶν ἐχθρῶν
νεκροὺς θήσω.

*I shall make three of my
enemies corpses.*

When such expressions are put into the passive, both accusatives become nominative:

Λαθένης φίλος ὠνομάζετο
Φιλίππου.

*Lasthenes was called the
friend of Philip.*

- (ii) Verbs of **asking for** (αἰτέω), **teaching** (διδάσκω), **concealing** (κρύπτω), **depriving** (ἀποτερέω), **taking away** (ἀφαιρέομαι), and a few others, which may take two accusatives (one accusative of the person and the other of the thing involved). The construction of the corresponding verbs in English is not always the same:

ὁ πόλεμος αἰμίνηστον
παιδεῖν αὐτοὺς ἐπαίδευεν.

*The war taught them a
lesson never to be
forgotten.*

ἀποτερεῖ με τὴν τιμήν.

*He takes the honour from
me.*

τὴν θυγατέρα ἔκρυπτε τὸν
θάνατον τοῦ ἀνδρός.

*He concealed her husband's
death from his daughter.*

When such expressions are put into the passive, the thing involved remains in the accusative (retained accusative):

ἐκεῖνοι ἵππους
ἀπετερέηνται.
οὐδὲν ἄλλο διδάσκεται
ἄνθρωπος ἢ ἐπιστήμην.

*Those men have been
deprived of their horses.
A man is taught nothing
else except knowledge.*

Under this heading also belong the phrases ἀγαθὰ (κακά, etc.) λέγειν τινά *to speak well (ill, etc.) of someone*, and ἀγαθὰ (κακά, etc.) ποιεῖν τινα *to do good (evil, etc.) to someone* and the like:

τοὺς Κορινθίους πολλὰ τε
καὶ κακὰ ἔλεγεν.

*He said many bad things
about the Corinthians.*

Instead of the neuter pl. acc. of the adjective, however, we often find the adverbs εὖ/κακῶς, etc.:

τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ
πειρώμενον ἐμὲ ἀνιᾶν οὐκ
ἂν δυνάμην οὐτ' εὖ λέγειν
οὐτ' εὖ ποιεῖν.

*However, I would be able
neither to speak well of
nor to do good to the
man who tries to vex me
both in word and in
deed.*

For the passive of expressions using λέγω and ποίω see 17.1/5.

(g) *Cognate accusative*

This describes an expression in which a noun and the verb (usually otherwise intransitive) by which it is governed are both derived from the same root (as in English *sing a song*): *νόσον ἀγρίαν he is ill with a cruel disease; εὐρώτε Σωκράτη πολλὴν φλυαρίαν φλυαροῦντα you used to see Socrates talking much nonsense*. Except in poetry, the cognate accusative is usually accompanied by an adjective or other attribute.

Also included under this heading are accusatives used in exactly the same way with nouns not derived from the same root as the verb: *ἡσθένηκε ταύτην τὴν νόσον he fell sick with this disease*.

Instead of a cognate noun in the accusative we may also find the neuter of an adjective used as an equivalent: *Ὀλυμπία* (acc. pl. n.) *νικᾶν to win an Olympic victory* (lit. *Olympic things*).

(h) *Accusative in oaths*

The accusative is regularly found in oaths, especially after the particles *μά* and *νή*. *νή* conveys strong affirmation; *νή τὸν Δία yes, by Zeus!*, but *μά* may be either affirmative or negative, the choice being determined either simply by the context (as, e.g., in 23.2.5 l.4) or by adding *vaì* or *οὐ*: *vaì μά τὸν Δία yes, by Zeus!*; *μά τὸν Ἀπόλλω, οὐκ no, by Apollo!* (cf. 24.1/1c).

In these expressions we must understand the verb *ὀμνῶμι swear*, which can also be used with the accusative of the god's name in the sense *I swear by*: *ὀμνῶμι θεοὺς καὶ θεᾶς I swear by [the] gods and goddesses*.

(i) *Accusative to express motion towards* (see 2.1/3f)

In poetry the accusative can be used with verbs of motion without any preposition:

Μήδεια πύργους γῆς ἔπλευε
Ἰωλκίᾳς.

*Medea sailed to the towers
of the Iolcian land.*

22.2 Greek reading

- 1# *οὐδ' ὃ θεῶν τύραννε κἀνθρώπων Ἔρως,
ἢ μὴ δίδασκε τὰ καλὰ φαίνεσθαι καλὰ,
ἢ τοῖς ἐρώειν εὐτυχῶς συνεκπύνει
μοχθοῦσι μόχθους ὧν οὐ δημιουργὸς εἶ.*
- 2 *ἔσπερα μὲν γὰρ ἦν, ἦκε δ' ἀγγέλλων τις ὥς τοὺς πρυτάνεις
ὡς Ἑλάτεια κατεῖληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς
ἐξαναστάντες μεταξὺ δειπνοῦντες τοὺς τ' ἐκ τῶν σκηνῶν τῶν
κατὰ τὴν ἀγορὰν ἐξεῖργον καὶ τὰ γέρρα ἐνεπίμπρασαν, οἱ δὲ*

τοὺς στρατηγοὺς μετεπέμποντο καὶ τὸν καλπικτὴν ἐκάλουν· 5
καὶ θορύβου πλήρης ἦν ἡ πόλις. τῇ δ' ὑστεραία ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ
βουλευτήριον, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε, καί,
πρὶν ἐκείνην χρηματίζειν καὶ προβουλεύειν, πᾶς ὁ δῆμος
ἄνω καθῆτο. καὶ μετὰ ταῦτα ὡς ἦλθεν ἡ βουλὴ καὶ 10
ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμέν' ἑαυτοῖς καὶ τὸν
ἦκοντα παρήγαγον· κἀκεῖνος εἶπεν, ἥρωτά μὲν ὁ κῆρυξ, τίς
ἀγορεύειν βούλεται; παρῆει δ' οὐδεὶς.

3 *In addition to translating, define each use of the accusative:*

(i) αἶτει καὶ τοὺς ἀνδρίαντας ἄλφιτα. (ii) ἔστιν τις Σωκράτης·
σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς πάντα·
ἀνεζητηκῶς. (iii) ἦκει καὶ τὰ τοῦ πάππου χρήματα ἡμᾶς·
ἀποστερηκῶν. (iv) ἦλθε πατὴρ ἀρχαῖον ταφόν. (v) πολλὰ
διδάσκει μ' ὁ πολὺς βίος. (vi) Μελητός με ἐγράψατο τὴν
γραφὴν ταύτην. (vii) ὁ Κύρος ἦν εἶδος μὲν κάλλιστος, ψυχὴν
δὲ φιλάνθρωπότατος. (viii) μὰ Δία, οὐκ εἶδον ἑμαυτοῦ
ἀμείνω ὑλοτόμον. (ix) σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο
ἐκατὸν ἔτη. (x) ὄμνυμι δ' ἱερὸν αἶθερ', οἴκησιν Διός.

4 *In addition to translating, define each use of ὥς:*

(i) ὥς ἡδὺ τῷ μισοῦντι τοὺς φαύλους ἐρημία. (ii) κρύπτει
μηδέν, ὥς πάνθ' ὁρῶν πάντ' ἀναπτύσσει χρόνος. (iii) τέκνον
τοῦδ' ἕκατι τίκτομεν, ὥς θεῶν τε βωμοὺς πατρίδα τε
ρύωμεθα. (iv) κατέλαβε τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι. (v)
πειρᾶσθαι δὲ χρή ὥς ῥᾶστα ἀναγκαῖα (= τὰ ἀν-) τοῦ βίου
φέρειν. (vi) πόνος γάρ, ὥς λέγουσιν, εὐκλείας πατήρ. (vii)
φεῦ, φεῦ, τὸ νικᾶν ἀνδρῶν (= τὰ ἔνδικα) ὥς καλὸν γέρας, τὰ
μὴ δίκαια δ' ὥς πανταχοῦ κακόν. (viii) ὥς ἡδὺς ὁ βίος, ἅν
τις αὐτόν μὴ μάθῃ. (ix) δίδου πένησιν ὥς λάβῃς θεὸν δότην.
(x) κρίνει φίλους ὁ καιρὸς, ὥς χρυσὸν τὸ πῦρ. (xi)
μείνησο νέος ὧν ὥς γέροντος ἔση ποτὲ. (xii) οὐ ζῶμεν ὥς
ἡδιστα μὴ λυπούμενοι; (xiii) ἀπέπλευσαν ἐξ Ἑλλησπόντου
ὥς ἕκαστοι κατὰ πόλεις. (xiv) ἄνδρες σοφοὶ ὥς ἀληθῶς.

5# ἦν Οἰδίπους τὸ πρῶτον εὐτυχὴς ἀνὴρ,
εἰτ' ἐγένετ' αὐθις ἀθλιώτατος βροτῶν.

6# *Deianeira laments the absence of her husband Heracles.*

πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυκάμην·
ἐν δ', οἷον οὐπὼ πρόσθεν, αὐτίκ' ἐξερῶ.
ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἄναξ
ῥμᾶτ' ἀπ' οἴκων Ἡρακλῆς, τότε ἐν δόμοις
λείπει παλαιὰν δέλτον ἐγγεγραμμένην
ξυνθημάθ', ἅμοι (= ἅ ἐμοί) πρόσθεν οὐκ ἔτλη ποτέ,
πολλοὺς ἀγῶνας ἐξιών, οὕτω φράσαι,
ἀλλ' ὥς τι δράσαν εἶρπε κού θανούμενος.

- 7 καὶ πρῶτον πρὸς τοὺς Θρᾷκας ἐπολέμησα, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν.
- 8# ὦ γῆρας, οἷαν ἐλπίδ' ἤδονῃς ἔχεις,
καὶ πᾶς τις εἰς σέ βούλετ' ἀνθρώπων μολεῖν·
λαβὼν δὲ πείραν, μεταμέλειαν λαμβάνει,
ὥς οὐδὲν ἐστὶ χεῖρον ἐν θνητῷ γενεῖ.
- 9 ἐγὼ γάρ, ὦ Κέβης, νέος ὢν θαυμαστῶς ὥς ἐπεθύμησα ταύτης τῆς σοφίας ἦν δὴ καλοῦσι περὶ φύσεως ἰστορίαν.

Notes

- 1 l.1 κᾶν- = καὶ ἄν-. ll.3f. συνεκπώνει 2nd s. pres. imp. act., as the accent indicates (the 3rd s. pres. ind. act would be συνεκπνεῖ); ἐρῶσι and μοχθοῦσι (the latter agrees with the former) are m. dat. pl. of the pres. act. pples. of ἐράω and μοχθέω respectively.
- 2 A famous passage of the orator Demosthenes in which he describes how the Athenians in 339 BC received the news that their enemy Philip of Macedon (father of Alexander the Great) had captured a town only three days march from Athens. ll.1f. ὡς τοὺς πρυτάνεις to (22.1/1c) *the prytaneis* (a committee of the Council in charge of day-to-day administration); take ὡς (= ὅτι) Ἐλατεία κατεῖληπται with ἀγγέλλων; κατεῖληπται 3rd s. perf. ind. pass. of καταλαμβάνω (the tense used in the original direct speech is kept, 8.1/3). ll.3f. μεταξὺ δειπνοῦντες 12.1/2a(i); τοὺς ἐκ τῶν σκηνῶν lit. *those from the stalls* but trans. *those in the stalls*; in this pregnant use of ἐκ (cf. note on 9.2.13 l.14, where the use is somewhat different) the choice of preposition has been influenced by ἐξεῖργον; the imperfect is often used for vivid effect in narrative, hence ἐξεῖργον, ἐνέπιμπρασαν (< ἐμπίμπρημι) etc. – trans. by the simple past (*cleared out, set fire to*, etc.); the γέρρα (wicker-work of some kind) were set on fire to inform the Athenians of the emergency. l.8 ὅμεις i.e. the people (referred to as ὁ δῆμος in l.9). l.10 ἄνω above i.e. on the Pnyx, a hill to the south-west of the Athenian agora which was used for meetings of the Assembly; καθῆτο impf. (19.1/3b); ὡς when (22.1/1b(iv)). ll.11f. τὰ προσγγεγλεμέν'(α) ἐαυτοῖς *the things reported* (perf.) *to them* (refl. because it refers back to the subject of the clause οἱ πρυτάνεις); τὸν ἦκοντα the person mentioned in the first line as having brought the message. l.13 παρῆει < παρέρχομαι (cf. 18.1/3).
- 3 (i) αἶτει 2nd s. pres. imp. act. (ii) ἔστιν here *there is*; ἀνεζητηκῶς perf. act. pple. of ἀναζητέω. (ix) Zeus dwelt in the heavens or upper air (αἰθήρ).

- 4 Supply ἐκτί in (i), (vi), (vii), (viii). (ii) πάνθ' i.e. πάντα. (iii) Take τοῦδ' ἕκαστι together – the phrase anticipates the ὡς clause. (vii) δ'(έ) is placed here after the first phrase, not the first word; with τὰ μὴ δίκαια supply τὸ νῆκάν. (viii) ἄν = εἴαν. (xi) ἐχθ 2nd s. fut. ind. of εἰμι. (xii) μή with a pple. to express a condition (12.1/2a(iv)). (xiv) A phrase, not a sentence.
- 5 τὸ πρῶτον acc. of respect (20.1/5), *with respect to the first [period]*, i.e. *at first*.
- 6 ll.1f. μὲν and δέ contrast πάθη ... πόλλ' (= πολλά) and ἔν (sc. πάθος); οὖν δη *so then, well as you know*; with οἶον οὐπω πρόσθεν supply ἐκλαυκάμην; ἐξερω fut. of ἐξαγορεύω (cf. 18.1/4 note 2). ll.3f. γὰρ begins the explanation of the previous line and need not be translated; take ὁδὸν ... τὴν τελευταίαν as virtual cognate acc. (22.1/2g) with ὠρμάτ'(ο) *was setting out on* ...; οἰκων ... δόμοις plural for singular (a common use in poetry). l.6 ξυνθήμαθ' (= -τα) a type of retained acc. (22.1/2f(ii)) with ἐγγεγραμμένην (l.5), *inscribed with signs* (ἐγγράφει ξυνθήματα δέλτῳ means *he inscribes signs on a tablet*; this can, somewhat illogically, be put into the passive δέλτος ἐγγράφεται ξυνθήματα with the original accusative retained, but we must translate *a tablet is inscribed with signs* – this differs from the examples in 22.1/2f(ii) in that ἐγγράφω takes an acc. and dat., not two accusatives); ἐτλη root aor. of τλάω. l.7 πολλοὺς ἀγῶνας ἐξιὼν *going out on many exploits* virtual cognate acc. (22.1/2g); οὕτω *thus, like this* as Deianeira goes on to explain later. l.8 ὡς ... *under the impression of going to do something, as [one] going to do something* (see note on 12.3.7).
- 8 l.2 πᾶς τις emphatic for πᾶς, lit. *every single one*; βούλετ' i.e. βούλεται l.4 ὡς to introduce a clause of reason (22.1/1b(iii)).
- 9 θαυμαστῶς ὡς 22.1/1a(iii).

22.3 Extra reading

Anacreontea

Anacreon was an Ionic poet of the sixth century BC. His personal poetry was famous but very little has survived. It attracted many imitators in antiquity and some of their poems (as 1 below) have come down under his name. The second poem is certainly genuine.

- 1 μακαρίζομέν σε, τέτιξ,
 ὅτε δενδρέων ἐπ' ἄκρων
 ὀλίγην δρόσον πεπωκώς
 βασιλεὺς ὅπως αἰδεῖς·
 καὶ γάρ ἐστι κείνα πάντα, 5
 ὅποσα βλέπεις ἐν ἀγροῖς,
 ὅποσα τρέφουσιν ὕλαι.
 καὶ δὲ τίμιος βροτοῖσιν,
 θέρεος γλυκὺς προφήτης.
 φιλέουσι μὲν σε Μοῦσαι,
 φιλεῖ δὲ Φοῖβος αὐτός,
 λιγυρὴν δ' ἔδωκεν οἶμην.
 τὸ δὲ γῆρας οὐ σε τειρεῖ,
 κοφὲ, γηγενές, φίλυμνε,
 ἀπαθὴς δ', ἀναιμόσαρκε, 10
 χκεδὼν εἰ θεοῖς ὅμοιος.
- 2 πολλοὶ μὲν ἡμῖν ἤδη
 κρόταφοι, κάρη τε λευκόν,
 χαρίεσσα δ' οὐκέτι ἦβη
 πάρα, γηράλει δ' ὀδόντες.
 γλυκεροῦ δ' οὐκέτι πολλὸς 5
 βιότου χρόνος λέλειπται·
 διὰ ταῦτ' ἀνασταλῶ
 θάμα Τάρταρον δεδοικώς.
 Ἄϊδεω γάρ ἐστι δεινὸς
 μυχός, ἀργαλήν δ' ἐς αὐτὸν 10
 κάθοδος· καὶ γὰρ ἐτοῖμον
 καταβάντι μὴ ἀναβῆναι.

Notes

- 1 l.2 δενδρέων (Ionic for δένδρων, cf. 13.1/1c) ἐπ' ἄκρων *on the tops of trees* (18.1/6). l.4 βασιλεὺς ὅπως = ὅπως (*like*) βασιλεὺς. ll.5f. πάντα, ὅποσα (= ὅσα, as also in l.7) 21.1/3d. l.8 Supply εἰ (< εἰμί); βροτοῖσιν *among mortals* (dat. of reference, 23.1/2e). ll.9ff. Three examples of the use of uncontracted forms in Ionic, θέρεος (= θέρους, cf. 6.1/1c), φιλέουσι (= φιλοῦσι), φιλεῖ (= φιλεῖ). l.12 λιγυρὴν = ἄν.
- 2 l.1 Supply εἰς; ἡμῖν (= ἡμῖν) plural for singular (the dative is one of possession, 23.1/2c). l.2 κάρη, an irregular noun, is neuter, hence λευκόν. l.4 πάρα = παρέστι (cf. 21.1/4 note 2 but here it is not used impersonally). ll.7f. Take θάμα with ἀνασταλῶ; δεδοικώς 19.1/3a. l.9 Ἄϊδεω = Attic Ἄιδου (gen. of Ἄιδης), on the ending cf. 25.1/2b(i). l.10 ἀργαλήν = -εἶ. l.11 ἐτοῖμον [*it is*] fixed the neuter singular adj. is used in impersonal expressions.

23.1 Grammar

23.1/1 Uses of cases (2) – genitive

Apart from its use as the case of possession (2.1/3d) and after certain prepositions (2.1/3g, 3.1/5b), the genitive can function in a number of ways with another noun, verb, adjective or even adverb. Although the genitive is often to be translated by *of*, in some of its uses a different rendering in English is required.

(a) *Possessive genitive* (see 2.1/3d)

In this use the genitive denotes ownership, possession or some looser association: ἡ τοῦ Δημοσθένους οἰκίᾱ *the house of Demosthenes* (or *Demosthenes' house*); οἱ Σόλωνος νόμοι *the laws of (made by) Solon*; τὰ τῆς πόλεως *the [affairs] of the city*. In certain very restricted contexts a possessive genitive qualifies a missing noun, which can easily be supplied; the most common are *wife*, *son/daughter* (cf. 5.1/3 note 2) and *place of abode*:

Ἀλέξανδρος ὁ Φιλίππου.

Alexander, [son] of Philip.

Ἄρτεμις ἡ Διός.

Artemis, [daughter] of Zeus.

ἐν Ἀρίφρονος.

At Ariphton's (in [the house] of Ariphton).

ἐν Διονύσου.

At [the shrine] of Dionysus (cf. at St. Paul's).

(b) *Genitive of characteristic*

In English we may say *it is the part/duty/nature/characteristic, etc. of someone to do something*. In Greek this is expressed simply by the use of the third singular of εἶμι plus the genitive.

In translation from Greek the appropriate English word to be supplied must be gauged from the context:

οὔτοι γυναικός ἐστιν

ἡμεῖς μάλιστα.

δοκεῖ δικαίου τοῦτ' εἶναι

πολίτου.

*It is indeed not a woman's
part to long for battle.*

*This seems to be the duty
of a just citizen.*

(c) Subjective and objective genitive

An objective genitive stands in the same relation to a noun or adjective as an object does to a transitive verb. In *Socrates' love of the truth dominated his life*, the genitive *of the truth* is objective because the sense connection between *truth* and *love* is the same as between an object and a verb (we could say, with the same meaning, *Socrates loved the truth; this dominated his life*). Examples in Greek are: φόβος τοῦ γήρωος *fear of old age*, τὸ κράτος τῆς θαλάττης *the command of the sea*, ἔρωσ τῆς ἀρετῆς *love of virtue*. Because this use is more extensive in Greek than in English we must sometimes translate it by a different preposition: ὁ τοῦ κυνὸς λόγος *the story about the dog*, νίκη τῶν ἡδονῶν *victory over pleasures*. A subjective genitive, on the other hand, stands in the same relation to a noun as a subject does to a verb: νίκη τῶν βαρβάρων *victory of the barbarians* (i.e. οἱ βάρβαροι νικῶσιν *the barbarians are victorious*). This use is only a variety of the possessive genitive.

Sometimes, however, we must decide from the context whether a genitive is subjective or objective. ὁ τῶν Ἑλλήνων φόβος can mean *the Greeks' fear* (i.e. *the fear felt by the Greeks*) (subjective), as well as *the fear of the Greeks* (i.e. *the fear inspired by the Greeks*) (objective). A possessive adjective (9.1/5b) usually represents a subjective genitive, but may on occasion be the equivalent of an objective genitive: φιλίας τῇ ἐμῇ can mean *through friendship for me* as well as *through my friendship*. Cf. ἐπὶ διαβολῇ τῇ ἐμῇ in 10.3 ll.6f.

(d) Partitive genitive

In this construction the genitive denotes the whole and the noun or pronoun on which it depends denotes a part of that whole:

μέρος τι τῶν βαρβάρων

οἱ ἀδικοὶ τῶν ἀνθρώπων

ὀλίγοι αὐτῶν

οἱ πρεσβυτάτοι τῶν στρατηγῶν

a part of the barbarians

the unjust among men

few of them

the oldest of the generals

The partitive genitive may also occur by itself as the object of a verb: τῆς γῆς ἔτεμον *they ravaged [part] of the land* (τὴν γῆν ἔτεμον would mean *they ravaged the [whole] land*). It can also

be used predicatively:

κόλων τῶν ἐπὶ αὐτῶν σοφιστῶν
ἐκλήθη.

*Solon was called [one] of
the Seven Sages.*

This use of the genitive also occurs in abstract nouns after the phrase εἰς τοῦτο (τοσοῦτο) ἀφικνεῖσθαι (ἔχειν etc.) *to reach this (such a) pitch/point/stage of* (cf. 16.1/1 note 3):

εἰς τοῦτο θράους καὶ
ἀναιδείας ἀφίκετο.

*He reached such a pitch of
boldness and
shamelessness.*

εἰς τοῦθ' ὕβρεως ἔκει.

*He has come to such a
pitch of insolence.*

Under this heading also belongs the **chorographic** genitive, or genitive of **geographic definition**:

ἔπλευσαν τῆς Ἰταλίας εἰς
Τάραντα.

*They sailed to Tarentum in
Italy (lit. [a part] of
Italy).*

τῆς Συκελίας οἱ Συρακοῖοι.

The Syracusans in Sicily.

Compare the use of the genitive with adverbs of place, e.g. εἰδέναι ὅπου γῆς ἐστὶν *to know where in the world he is* (cf. 2.2.11)/

(e) *Genitive of explanation*

The genitive may be used as the equivalent of a noun in apposition which gives an explanation or definition of the preceding noun. The construction in English is generally the same:

ὦ πόλις Θηβῶν.

*O city of Thebes (i.e. O
city, viz Thebes).*

τέλος θανάτου.

*The end of death (i.e. the
end that is death).*

ῥήνου δῶρον.

The gift of sleep.

(f) *Genitive of price or value* (see 20.1/3)

(g) *Genitive of time within which* (see 7.1/7c)

(h) *Genitive absolute* (see 12.1/2b)

(i) *Genitive of comparison* (see 17.1/4a)

(j) *Genitive of separation* (see 20.1/4)

(k) *Genitive with verbs* (see 13.1/2a)

At 13.1/2d we considered certain intransitive verbs which take the genitive. Two other groups are followed by an accusative and a genitive:

- (i) Verbs of accusing, acquitting, condemning, prosecuting and the like are generally followed by an accusative of the person involved and a genitive of the crime or charge. Such verbs are αἰτιάομαι *accuse*, γράφομαι *indict*, διώκω *prosecute*:

ὁ Μέλητος ἀρεβείας ἐμέ	<i>Meletus indicted me for</i>
ἐγράψατο.	<i>impiety.</i>
διώξομαί σε δειλίᾳς.	<i>I shall prosecute you for</i>
	<i>cowardice.</i>

However, verbs of accusing and condemning which are compounded with κατά (such as κατηγορέω *accuse*, καταγινώσκω *give judgement against, condemn*, κατακρίνω *give sentence against*, καταψηφίζομαι *vote against*) reverse the normal construction, and so take a genitive of the person and an accusative of the crime or penalty:

ἐγὼ δ' ὑμῶν δέομαι μὴ	<i>I request you not to</i>
καταγνῶναι δωροδοκίαν	<i>condemn me for bribery.</i>
ἐμοῦ.	
ἐμοῦ Φιλιππιᾶν κατηγορεῖ.	<i>He accuses me of siding</i>
	<i>with Philip.</i>

- (ii) A genitive of cause can follow verbs of emotion. Such verbs are θαυμάζω *wonder at*, ζηλώ *admire*, οἰκτῶ *pity*, etc.:

τούτους τῆς τόλμης θαυμάζω.	<i>I wonder at these men for</i>
	<i>(or because of) their</i>
	<i>boldness.</i>
τοῦ πάθους ᾧκτερεν αὐτόν.	<i>He pitied him for his</i>
	<i>suffering.</i>

A genitive of cause can also occur with adjectives: εὐδαίμων τοῦ τρόπου *happy in his way of life*.

(l) Genitive of exclamation

This genitive, which is often coupled with an interjection (φεῦ *alas* (of grief), *ah, oh* (of astonishment); οἶμοι *alas*), is akin to the genitive of cause as it gives the reason for the speaker's astonishment or grief:

οἶμοι ταλαίνης τῆςδε	<i>Alas for this wretched</i>
κυμοφοῖας.	<i>plight!</i>
φεῦ φεῦ τῆς ὥρας, τοῦ	<i>Ah, what youthful bloom,</i>
κάλλους.	<i>what beauty!</i>
εἶπε πρὸς αὐτόν, τῆς τύχης.	<i>He said to himself, "What</i>
	<i>luck!"</i>

23.1/2 Uses of cases (3) – dative

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unit 23

The Greek dative is an amalgam of three cases:

- (i) the **dative proper**, generally to be translated *to* or *for*, indicating the person (or thing) involved in an action (the recipient, the person advantaged or disadvantaged, etc.);
- (ii) the old **instrumental** case, denoting that *by* which or *with* which an action is done or accompanied;
- (iii) the original **locative** case, which expressed *place where* and *time when*.

Some of these uses were distinguished and made more precise by the use of prepositions (cf. 2.1/3*h*, 3.1/5).

Dative proper

(a) Verbs governing the dative

- (i) Verbs followed by a direct object (accusative) and an indirect object (dative – 2.1/3*e*), such as verbs of **giving**, **saying**, **promising**: Κύρος δίδωει αὐτῷ μυρίους δαρεικούς *Cyrus gives him 10,000 darics*; ὑπείκχνομαι σοὶ δέκα ταλάντια *I promise you ten talents*. However, many verbs of **reproaching**, **blaming** and the like, which in English take a direct object of the person involved, in Greek take a dative of the person and an accusative of the thing (when expressed):

μὴ πάθωμεν ὁ ἄλλοις
ἐπιτιμῶμεν.

*Let us not get into a
situation for which we
censure others (lit. let
us not experience [the
thing] which we censure
in others).*

αἰσχύνομαι σοὶ τοῦτ'
ὀνειδίσαι.
τί ἂν μοι μέμφοιο;

*I am ashamed to reproach
you with this.
What would you blame me
for?*

The English construction which allows the indirect object of a verb in the active voice to be made the subject of the same verb in the passive (*I was given this land*) is generally impossible in Greek. ταύτην τὴν χώρᾱ μοι ἔδωκε *he gave me this land* becomes αὐτῇ ἡ χώρᾱ μοι ὑπ' αὐτοῦ ἐδόθη *this land was given to me by him*. ἐδόθην would mean *I was given* in the sense *I was handed over*. For an exception see note on 22.2.6 l.5.

- (ii) **Intransitive verbs** followed by the dative (see 13.1/2*b*)
- (iii) **Impersonal verbs** followed by the dative (see 21.1/4)

(b) Dative with adjectives, adverbs and nouns

The dative is used with certain adjectives whose English equivalent is usually followed by *to* or *for*. These include φίλος *dear, friendly*; ἐχθρός *hateful, hostile*; ἴσος *equal*; ὅμοιος *like, resembling*; ἀνόμοιος *unlike, dissimilar*:

τύραννος ἅπας ἐχθρὸς
ἐλευθερίᾳ καὶ νόμοις
ἐναντίος.

ποιεῖτε ὅμοια τοῖς λόγοις.

*Every tyrant [is] hostile to
freedom and opposed to
laws.*

*You are acting in
accordance with (lit.
doing things like) your
words.*

Compare ὁ αὐτός with the dative *the same as* (9.1/3b).

A similar use of the dative is found after some adverbs:

ἀκολούθως τοῖς νόμοις

ὁμολογουμένως τῇ φύσει ζῆν

*In accordance with the
laws.*

*To live in agreement with
nature.*

as well as with some nouns, especially those related to verbs of similar meaning which take the dative:

ἐπιβουλὴ ἐμοί.

κοινωνία τοῖς ἀνδράσι.

A plot against me.

Association with men.

(c) Dative of possession

The dative is used with εἶναι (and verbs of similar meaning such as ὑπάρχειν and γίνεσθαι) to denote the owner or possessor:

οἱ κεῖνοί μοι εἰσι καὶ υἱεῖς.

τῷ δικαίῳ παρὰ θεῶν δῶρα
γίγνεται.

*I have relatives and sons
(lit. relatives and sons
are to me);*

*The just man has gifts (lit.
gifts come into being for
the just man) from the
gods.*

(d) Dative of advantage and disadvantage

The dative is used to indicate the person or thing for whose advantage or disadvantage something is done: πᾶς ἀνὴρ αὐτῷ πονεῖ *every man works for himself* (advantage); ἄλλο στρατεύμα αὐτῷ συνελέγετο *another army was being gathered for him* (advantage); ἦδε ἡ ἡμέρᾳ τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει *this day will be the beginning of great troubles for the Greeks* (disadvantage). Sometimes this use cannot be translated by *for*:

εἶτον αὐτοῖς ἀφείλεν *he took food away from them* (lit. *he took food away to their disadvantage*; for the other construction used with verbs meaning *take away* see 22.1/2f(ii)).

(e) **Dative of reference or relation**

Similarly, the dative may be used to denote a person or thing to whose case a statement is limited: τριήρει ἐστὶν εἰς Ἡράκλειαν ἡμέρας μακρὰς πλοῦς *for a trireme it is a long day's voyage to Heraclea*. This dative is often used to denote *in the eyes of* or *in the judgement of*:

ἡμῖν Ἀχιλλεὺς ἄξιος τιμῆς.

In our eyes (lit. *for us*)
Achilles [is] worthy of honour.

ἀνάξιοι πάνιν ἐστε δυστυχεῖν.

In the eyes of all (lit. *for all*) *you are unworthy to suffer misfortune.*

A participle in the dative singular is used in this way with an indefinite reference:

Ἐπίδαμνος ἐν δεξιᾷ ἐστὶν εἰσπλέοντι ἐς τὸν Ἰόνιον κόλπον.

Epidamnus is on the right as one sails into (lit. *in relation to one sailing into*) *the Ionian Gulf.*

ἔλεγον ὅτι ἡ ὁδὸς διαβάντι τὸν ποταμὸν ἐπὶ Λυδῖαν φέροι.

They said that, when one had crossed the river, the road led to Lydia.

Compare also the phrase ὡς συνελόντι εἰπεῖν *to speak concisely, in a word* (lit. *so to speak for one having brought [the matter] together*).

(f) **Ethic dative** (a purely conventional term, with no connection with ethics)

The dative of the first or second person pronouns can be used simply to attract the attention of the person addressed. There is no grammatical connection with the surrounding words. This so-called ethic dative is usually to be represented in English by *I beg you, please, let me tell you, you know*, and the like:

καὶ μοι μὴ θορυβήσητε.

And, I beg you, don't make a clamour.

Ἀρταφέρνης ὑμῖν Ὑστάσπου ἐστὶ παῖς.

Artaphernes, you know, is Hystaspes' son.

(g) **Dative of the agent**

This use, replaced in most contexts by ὑπό + gen., is found with the perfect and pluperfect passive (very rarely with other tenses):

πάνθ' ἡμῖν πεποίηται.

*Everything has been done
by us.*

ἐπειδὴ αὐτοῖς παρεσκεύατο.

*When they had made their
preparations (lit. it had
been prepared by them).*

For the dative of the agent with verbal adjectives, see 24.1/5b.

Instrumental dative

(h) *Dative of instrument* (see 11.1/2)

(i) *Dative of cause*

The dative may denote cause: ῥῥγει ἀπολλύμεθα *we were perishing from* (or *because of*) *cold*. Often the noun in the dative denotes an emotional or mental condition:

ὕβρει καὶ οὐκ οἶνῳ τοῦτο
ποιεῖ.

*He does this through
insolence and not
because he is drunk (lit.
because of wine).*

ἠπείγοντο πρὸς τὸν ποταμὸν
τοῦ πιεῖν ἐπιθυμία.

*They were hurrying
towards the river
because of their desire to
drink (lit. because of a
desire for drinking).*

Occasionally cause may also be expressed by ὑπὸ with the genitive:

οὐκ ἐδύνατο καθεύδειν ὑπὸ
λύπης

*He could not sleep because
of (or for) grief.*

(j) *Dative of manner and attendant circumstances*

The dative may be used to denote the manner in which something is done or the circumstances accompanying an action:

οἱ Ἀθηναῖοι παντὶ σθένει
ἐπεκούρησαν.

*The Athenians helped with
all their strength
(manner).*

ἀτελεῖ τῇ νίκῃ ἀπῆλθον.

*They went away with their
victory incomplete
(accompanying
circumstance).*

Normally a noun used in this way is qualified by an adjective (as above). Some nouns, however, are regularly employed by themselves as datives of manner and are virtually the equivalent of adverbs:

βίᾳ *by force, forcibly*; δρόμῳ *at a run*; ἔργῳ *in fact, in deed*; λόγῳ *in word, in theory*; σιγῇ *in silence*; σπουδῇ *hastily*; φύσει ... νόμῳ *by nature ... by convention*; compare also τῷ ὄντι *in reality* (see 12.1/1 note 1); τοῦτῳ τῷ τρόπῳ *in this way*.

Under this category are also included the datives of feminine adjectives with a noun understood: ταύτῃ *in this way*; ἰδίᾳ *privately*; δημοσίᾳ *publicly*; πεζῇ *on foot*.

(k) Dative of accompaniment

We have already met this use of the dative with αὐτός (see 9.1/3a(ii)). The dative by itself is particularly common in military contexts (the **military dative**) to denote the forces with which a journey or expedition is made:

Ἀθηναῖοι ἐφ' ἡμᾶς πολλῇ
στρατιᾷ ὤρμηται.

*The Athenians have made
an expedition against us
with a large force.*

(l) Dative of measure of difference (see 17.1/4b)

(m) Dative of respect

As well as an accusative of respect (20.1/5) we may also find the dative used in a similar way:

ἄνθρωπος ἡλικίας ἔτι νέος *a man still young in age*; ὀνόματι
σπονδαί *a truce in name [alone]*.

Locative dative

(n) Dative of place where

In poetry **place where** may be expressed by the dative **without a preposition**: Κρονίδης αἰθέρι ναίων *the son of Cronos living in the sky*. In Attic prose, however, a preposition is generally required (2.1/3b), except with some place names, e.g. Μαραθῶνι *at Marathon*. Traces of the old locative endings remain in such forms such as: Ἀθήνῃσι (= ἐν Ἀθήναις) *at Athens*; Φαληροῖ (= ἐν Φαλήρῳ) *at Phalerum*; cf. οἶκοι *at home*; these words are usually classified as adverbs.

(o) Dative of time when (see 7.1/7b)

23.2 Greek reading

¹ In addition to translating, define each use of the genitive and dative:

(i) # ὁ φίλον ὕπνου θέλητρον, ἐπικούρον νόσου. (ii) ἤθελε τῶν μενόντων εἶναι. (iii) ὁ Πόσειδον, τῆς τέχνης. (iv) # πενίαν

φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ. (v) τούτῳ πάνυ μοι προσέχετε τὸν νοῦν. (vi) πολλὰι θεραπείαι τοῖς ἰατροῖς εὐρηνται. (vii) ὕπνος πέφυκε σωμαίων σωτηρία. (viii) τὸ αὐτὸν αἰνεῖν καὶ ψέγειν ἀνδρὸς κακοῦ. (ix) τοιοῦτο ὑμῖν ἐστὶν ἡ τυραννίς, ὧς Λακεδαιμόνιοι. (x)# ταῦτα Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων. (xi) αἰτιῶνται αὐτὸν κλοπῆς. (xii) οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου ψεύδονται. (xiii) ἐφοβούντο μὴ οἱ Ἀθηναῖοι μείζονι παρασκευῇ ἐπέλθωσιν (xiv) κραυγῇ πολλῇ ἐπιάσιν. (xv) ὄνομα τῷ μειρακίῳ ἦν Πλάτων. (xvi)# τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ. (xvii)# ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. (xviii) ἐγὼ τῶν κρεῶν ἐκλεπτον. (xix)# ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα; (xx) θεοὶς ταῦτα ἐποίησαν. (xxi) στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς. (xxii) ὁ στρατὸς ἀφίκετο τῆς Ἀττικῆς ἐς Οἶνον. (xxiii) ὁρᾶτε τὴν βασιλείῳ ἐπιπορκίαν. (xxiv) οὐκ εἰμὶ τοῖς πεπραγμένοις δυσθυμὸς.

- 2 ὁ Διογένης, Ἀναξιμένει τῷ ῥήτορι παχεῖ ὄντι προσελθὼν, ἐπίδος καὶ ἡμῖν, ἔφη, τοῖς πτόχοις τῆς γαστρός· καὶ γὰρ αὐτὸς κουφισθῆσιν καὶ ἡμᾶς ὠφελήσιν.
- 3# ἦν γὰρ τις αἴνος ὡς γυναίξιν μὲν τέχνηαι μέλουσι, λόγῃ δ' ἄνδρες εὐστοχώτεροι. εἰ γὰρ δόλοισιν ἦν τὸ νικητήριον, ἡμεῖς ἂν ἀνδρῶν εἶχομεν τυραννίδα.
- 4# καὶ νῦν παραινῶ πᾶσι τοῖς νεωτέροις μὴ πρὸς τὸ γῆρας ἀναβολὰς ποιουμένους ἐχολῇ τεκνοῦσθαι παῖδας· οὐ γὰρ ἡδονή, γυναικί τ' ἐχθρόν χρῆμα πρεσβύτης ἀνὴρ· ἀλλ' ὡς τάχιστα. καὶ γὰρ ἐκτροφαὶ καλαὶ καὶ συννεάζων ἡδὺ παῖς νέφ πατρί.
- 5 One of the accusations brought against Socrates (10.3) was that he did not believe in the traditional gods. In the *Apology* of Plato (see 13.3), which is an account of his trial, he is represented as interrogating one of his accusers on this charge.

ΜΕΛΗΤΟΣ – ΣΩΚΡΑΤΗΣ

ME. ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεοῦς.

ΣΩ. ὦ θαύμασι Μέλητε, τί ταῦτα λεγεις; οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι;

ME. μὰ Δί', ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φασὶν εἶναι, τὴν δὲ σελήνην γῆν.

ΣΩ. Ἀναξαγόρου οἶε κατηγορεῖν, ὦ φίλε Μέλητε; καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἶε αὐτοὺς ἀπείρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι

ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ ἕξεστιν δραχμῆς ἐκ τῆς 10
ὀρχήστρας πριαμένοις ᾠκράτους καταγελαῖν, ἐὰν
προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα;
ἀλλ', ὦ πρὸς Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν
εἶναι;

ME. οὐ μέντοι μὰ Δία οὐδ' ὁπωσιούν. 15

CS. ἀπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ
δοκεῖς, καυτῶ. ἐμοὶ γὰρ δοκεῖ οὕτωςί, ὦ ἄνδρες Ἀθηναῖοι,
πάνυ εἶναι ὕβρις καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν
ὑβρεῖ τινὶ καὶ ἀκολασία καὶ νεότητι γράψασθαι. εἰσὶν γὰρ
ὥσπερ αἰνιγμα συντιθέντι διαπειρωμένῳ, ἄρα γινώσεται 20
ᾠκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντί'
ἐμαυτῶ λέγοντος, ἢ ἐξαπατήσῃ αὐτὸν καὶ τοὺς ἄλλους τοὺς
ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς
ἐαυτῶ ἐν τῇ γραφῇ ὥσπερ ἂν εἴποι· ἀδικεῖ ᾠκράτης
θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων. καίτοι τοῦτο ἐστὶ 25
παίζοντος.

Notes

- (i) ὕπνου θέλητρον 23.1/1e. (iv) Supply ἐστὶ (cf. (viii) and (xvi)).
- ἐπίδοσ 2nd. s. aor. imp. act. of ἐπιδίδωμι; τῆς γαστροῦ 23.1/1d; κουφισθήσεται 2nd s. fut. ind. pass.
- l.2 Supply εἰς with ἄνδρες. l.3 Lit. *for if the prize of victory were through guiles* (dat. of instrument), i.e. *were [won] by guiles*.
- ll.2f. ἀναβολὰς ποιοῦμαι (mid.) *I make delays*, i.e. for myself – the active would mean *I make delays (for others)*, cf. 8.1/1b; the middle is used in the same way with τεκνοῦσθαι; οὐ ... ἡδονή (ἐστὶ), i.e. in producing children in old age. l.5 ὡς τάχιστα is contrasted with ἐχολῇ (l.3), i.e. have children as quickly as possible; ἐκτροφάι (plural for singular) *the rearing [of children]*, i.e. *rearing children*. l.6 The neuter adj. ἡδύ is predicate *[is] a pleasant [thing]* (ἐστὶ is understood), cf. 5.2.5(i).
- l.1 ταῦτα trans. *this* (the neuter plural is often used where we would have the singular in English); τὸ παράπαν οὐ *not at all*, cf. note on 11.2.12 l.3; νομίζεις *believe in*. l.2 οὐδὲ ... οὐδέ *not even ... nor (not neither ... nor which is οὐτε ... οὐτε)* – note that this question is not marked by any introductory word (the same applies to all the questions in what Socrates says next). l.4 μὰ Δί'(α) here *no, by Zeus* (22.1/2b). l.6 Anaxagoras of Clazomenae was a philosopher of the generation before Socrates who taught that the sun and moon were material bodies suspended in the sky (the sun

was a burning rock about the size of the Peloponnese); the traditional belief was that they were divinities. ll.7f. τῶνδε i.e. the jurymen; αὐτοὺς ... ὥστε lit. *them to be inexperienced in letters with the result ...*, i.e. *that they are [so] illiterate that ...*; οὐκ εἰδέναι an exception to the rule given at 24.1/2d – ὥστε – inf. is often negated by οὐ when it follows the inf. construction of indirect speech (here αὐτοὺς ... εἶναι); ll.10ff. ᾧ is the object of πριαμένους, lit. *which having bought ... it is allowed (ἔξεστιν) [to them] to mock (καταγελαῶν)...*, i.e. *which they can buy ... and [then] laugh at ...*; δραχμῆς gen. of price (20.1/3); ἐκ τῆς ὀρχήστρας lit. *from the orchestra* (a part of the Athenian agora where books were sold) but English idiom requires *in the orchestra*; ἐαυτοῦ εἶναι *them*, i.e. the doctrines of Anaxagoras] *to be his* (lit. of himself possessive gen., 23.1/1a); ἄλλως τε καὶ *especially*; ἄτοπα ὄντα agrees with the understood subject of εἶναι. l.16 καὶ ταῦτα μέντοι *and that* (cf. note on l.1) *too* (ταῦτα refers to the clause ἄπιστός γ' εἶ *you are not to be believed*). ll.19ff. ὕβρει τινί, ἀκολασία datives of cause (23.1/2i); ὥσπερ (lit. *as if*) tones down the metaphor (cf. 22.1/1a(vi) for ὥς used in the same way) and need not be translated; αἶνιγμα object of συντιθέντι which agrees with διαπειρωμένῳ, *[a man] composing a riddle making trial [of me]*, i.e. *[a man] making trial [of me] [by] composing ...* (the actual riddle is ἄρα ... ἀκούοντα); δῆ adds a note of sarcasm to ὁ σοφός. ll.21f ἐμοῦ ... ἐναντί(α) ἐμαυτῷ λεγόντος (*saying [things] opposite to myself*, i.e. *contradicting myself*) gen. absol. with two participles (*will S. realise when I ... ?*). l.24 ὥσπερ ἂν εἰ (= ὥσπερ εἰ) εἴποι *as if he were to say*. l.26 παίζωντος gen. of characteristic (23.1/1b).

23.3 Extra reading

Further elegiac poetry

Of the following, 1–5 are epitaphs, which were nearly always written in elegiac couplets (Appendix 9). Other examples of epitaphs occur at 9.2.3 and 19.2.7(v).

- 1 ναυηγού τάφος εἰμί· ὁ δ' ἀντίον ἐστὶ γεωργού·
ὣς ἀλλ' καὶ γαίῃ ξυνὸς ὕπεστ' Αἴδης.
- 2 τῇδε Κάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.
- 3 δωδεκετῇ τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

- 4 *On the Spartans who died fighting the Persians at Plataea*
 ἄσβεστον κλέος οἶδε φίλη περί πατρίδι θέντες
 κυάνεον θανάτου ἀμφιβάλλοντο νεφός·
 οὐδὲ τεθνᾶσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν
 κυδαίνουσ' ἀνάγει δώματος ἐξ Αἴδεω.
- 5 Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τότε κεῦθει
 μνήνα καταφθίμενον πυροφόροιο Γέλας·
 ἄλκην δ' εὐδόκιμον Μαραθῶνιον ἄλκος ἂν εἴποι
 καὶ βαθυχαιτηεὶς Μῆδος ἐπιστάμενος.
- 6 δάκρυα σοὶ καὶ νέρθε διὰ χθονός, Ἥλιοδώρα,
 δωροῦμαι στοργᾷς λειψανον εἰς Αἶδαν,
 δάκρυα δυσδάκρυτα πολυκλαύτῳ δ' ἐπὶ τύμβῳ
 σπένδω νᾶμα πόθων, μνᾶμα φιλοφροσύνας·
 οἰκτρὰ γὰρ οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις Μελέαγρος 5
 αἰάζω, κενεᾶν εἰς Ἀχέροντα χάριν.
 αἰαῖ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλος; ἄρπασεν Αἶδας,
 ἄρπασεν, ἀκμαῖον δ' ἄνθος ἔφυρε κόνις.
 ἄλλα σε γουνοῦμαι, γὰ παντρόφε, τὰν πανόδυρτον
 ἥρέμα σοῖς κόλποις, μᾶτερ, ἐναγκάλισαι. 10

Notes

- 1 *l.1* ὁ/ς. *τάφος*. *l.2* ὡς exclamatory (22.1/1a(ii)); ὕπερ(ι) < ὕπειμι.
- 2 ὁ Δίκωνος (23.1/1a); ἱερὸν ὕπνον cognate acc. (22.1/2g) with κοιμᾶται.
- 3 *l.1* ἀπέθηκε < ἀποτίθημι. *l.2* τὴν πολλὴν ἐλπίδα is in apposition to παῖδα.
- 4 *l.1* περί ... θέντες tmesis (12.3.9 *l.6* note) for περιθέντες (the image is from putting a wreath on a person's head). *l.2* ἀμφιβάλλοντο (= ἀμφεβαλοντο) a Homeric form without the augment (25.1/2d(i)) – the image here is of putting on a mantle. *l.3* τεθνᾶσι shorter form of τεθνήκασι (19.1/3a); σφ'(ε) here *them*. *l.4* κυδαίνουσ'(α) f. nom. ppl.; in prose the order of the last three words would be ἐκ δώματος Αἴδεω (= Αἴδου, cf. 22.3.2 *l.9* and 25.1/2b(i)).
- 5 *l.1* Εὐφορίωνος [son] of E., 23.1/1a (the article can be omitted). *l.2* καταφθίμενον (Homeric aorist mid. ppl.) *dead* (trans. *who died*); πυροφόροιο (= -ου, 25.1/2b(ii)) Γέλας Homeric use of gen. to denote place where. *ll.3f.* Μαραθῶνιον ἄλκος the grove at Marathon (a village to the north of Athens) which celebrated the Athenian victory over an invading Persian force in 490 BC. Aeschylus had distinguished himself in the battle and set more value on this than on any literary achievements, if the tradition assigning

the epitaph to him is correct. The subject of εἴποι is both ἄλλος and Μῆδος (with double subjects of this sort the verb may agree with the closer noun). *l.4* ἐπιτάμενος *sc. it, i.e. Aeschylus' ἄλκη*.

- 6 The poem has a smattering of Doric forms, which are sometimes used in elegiac poetry; these involve $\bar{\alpha}$ for Attic η *στοργᾶς*, ᾿Αἰδᾶν (= ᾿Αἰδην) (*l.2*); *μῆμα*, φιλοφροσύνης (*l.4*; ᾿Αἰδᾶς (*l.7*); γᾶ, τᾶν (*l.9*); *μᾶτερ* (*l.10*). *ll.2f.* Take *στοργᾶ* with *λείψανον*, which is in apposition to *δάκρυα*. *l.4* *μῆμα* is in apposition to *νᾶμα*. *l.5* οἰκτρά ... οἰκτρά n. pl. acc. used adverbially (20.1/5), *piteously*. *l.6* *κενεᾶν* ... *χάριν* is in apposition to the whole of the preceding clause; Acheron, one of the rivers of the Underworld, is used here to mean the Underworld itself. *l.7* ἐμοί indicates possession (23.1/2c); ἄρπασεν = ἥρπασεν (cf. ἀμφιβάλλοντο in 4 *l.2* above). *l.10* ἐναγκάλισαι 2nd s. aor. imp. mid. of ἐναγκαλίζομαι.

24.1 Grammar

24.1/1 Yes and no

Greek has four ways of answering questions where in English we would use *yes* or *no*. In answer to the question ἄρα τοῦτο εἶπας; *Did you say this?* we may have:

- (a) the key word of the question repeated either affirmatively or negatively:

εἶπον	yes (lit. <i>I said [it]</i>);
οὐκ εἶπον	no (lit. <i>I did not say [it]</i>).

- (b) the personal pronoun with γε:

ἔγωγε	yes (lit. <i>I at any rate [said it]</i>);
οὐκ ἔγωγε	no.

- (c) by ναί *yes* and οὐ *no*; or by a phrase such as πάνυ μὲν οὖν *certainly*; οὐδαμῶς *certainly not*. This can take the form of an abbreviated question, e.g. πῶς γὰρ οὐ; *of course* (lit. *for how not?*); or of an oath (22.1/2*h*).

- (d) a short clause such as ἀληθῆ λέγεις *you speak [the] truth* (lit. *true things*).

Sometimes one speaker in a conversation makes a comment on what the other speaker has said (which may or may not have been a question), and we must infer from his words whether he is agreeing or not:

A. κύ γ' οὐπω σφρονεῖν ἐπίσταται.	A. <i>You do not yet know prudence</i> (lit. <i>how to be prudent</i>).
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B. cὲ γὰρ προσήδων οὐκ ἄν.	B. <i>[No], for I would not be speaking to you</i> (sc. <i>if I did</i>).
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Other examples have already occurred at 13.3(ii) 1.4 and 18.2.1.

24.1/2 Summary of uses of οὐ and μή

Both οὐ and μή are to be translated by *not*. Their uses, which involve distinctions which we do not make in English, can be classified as follows:

- (a) In **main clauses**, οὐ is used as the negative in statements of fact and in suppositions (i.e. in the main clause of a category 1 conditional sentence (18.1/5) and in potential clauses (19.1/2)); μή is used in constructions expressing an order or desire, i.e. prohibitions (17.1/1), exhortations (14.1/4a(i)), and wishes (21.1/1). Also, οὐ is used in direct questions expecting the answer *yes*, μή in direct questions expecting the answer *no* (10.1/2a) and in deliberative questions (14.1/4a(ii)).
- (b) When the verb of an **adverbial clause** is negated, μή is used in clauses of purpose (14.1/4c(i)), condition (18.1/5), and for indefinite adverbial clauses (14.1/4c(iii) and 21.1/2 note 4); elsewhere the negative is οὐ.
- (c) When the verb of an **adjectival clause** is negated, μή is used if the clause has an indefinite or general sense whether the indefinite construction (14.1/4c(iii)) is used or not, e.g.

οὐ γὰρ ἃ πράττουσιν οἱ	<i>You are speaking not of those</i>
δικαιοί, ἀλλ' ἃ μή	<i>things which the just do,</i>
πράττουσι, ταῦτα λέγεις.	<i>but [of those things] which</i>
	<i>they do not do.</i>
- (d) οὐ is used to negate the verb of a **noun clause**, i.e. in indirect statements when expressed by a ὅτι/ὥς clause (8.1/3b), indirect questions (10.1/2b), and clauses following verbs of fearing (14.1/4c(ii)).
- (e) **Infinitives** are always negated by μή, except in the infinitive construction for indirect statement after verbs of saying and thinking (8.1/3a).
- (f) **Participles** are negated by οὐ except:
 - (i) when used with the article to denote a general class (12.1/2a(vi)); this also applies to adjectives, e.g. οἱ μὴ ἀγαθοί *the [general class of] people who are not good*, but οἱ οὐκ ἀγαθοί *the [particular] people who are not good*.
 - (ii) when used conditionally (12.1/2a(iv)).
- (g) οὐ μή with the fut. ind. expresses a strong prohibition (17.1/1).

- (h) οὐ μή with the aor. subj. expresses a strong denial:
 οὐ μὴ παύσωμαι φιλοσοφῶν. *I shall certainly not stop
 studying philosophy.*
- (i) Or not as an alternative question in indirect speech is either
 ἢ οὐ or ἢ μή:
 ὅμῶν δέομαι σκοπεῖν εἰ *I ask you to examine*
 δίκαια λέγω ἢ μή (or ἢ οὐ). *whether I am speaking*
justly or not.

24.1/3 Diminutives

Nouns can be modified by the addition of a suffix to indicate something smaller, e.g. *booklet* (<*book*), *islet* (< *isle*). The modified form is called a **diminutive**. Greek has a number of diminutive suffixes but the most common is -ιον, e.g. παιδίον *little child* (παῖς, stem παιδ-). All diminutives in -ιον (including those from proper names) are 2nd declension neuters, even when they denote living beings.

Very often diminutives are used to indicate affection and familiarity without any real connotation of smallness, e.g. πατρίδιον *daddy* (< πατήρ with the suffix -ίδιον), Σωκρατίδιον *dear little/old Socrates*. Occasionally a diminutive has lost any special meaning and replaced the original noun, e.g. θηρίον *wild beast* (< θήρ, which has the same meaning but is used mainly in verse).

Diminutives were a feature of the colloquial language, and consequently are not found in literary genres written in an elevated style, such as tragedy. They are, however, very common in comedy, and in the dialogues of Plato, who aimed at reproducing the everyday speech of educated Athenians. An amusing example occurs in Aristophanes' *Clouds* where Strepsiades wakes his adult son by coaxing him with the diminutive of his name:

πῶς δῆτ' ἂν ἤδιστ' αὐτόν	<i>How could I wake him</i>
ἐπεγείραιοι; πῶς; Φειδιππίδη,	<i>most gently? How?</i>
Φειδιππίδιον.	<i>Pheidippides, dear little Pheidippides.</i>

24.1/4 Dual number

In addition to the singular and plural, Indo-European (1.3) also had a dual number, which was used for two persons or objects.

In Homer it is still frequent, but in Attic Greek of the fifth and fourth centuries BC its use is generally confined to two persons or things closely associated or normally considered to form a pair, e.g. two brothers, sisters, hands, eyes, but even here it is optional. Its endings do not show anything like the same variety as either the singular or plural.

In verbs the same stems are used as elsewhere. There is **no** first person dual. In the second person the dual endings are identical for the primary and historic tenses but in the third person endings there is a distinction between primary and historic forms (cf. 4.1/1 note 1 and 8.1/1f) :

	ACTIVE		MIDDLE/PASSIVE	
	<i>Primary</i>	<i>Historic</i>	<i>Primary</i>	<i>Historic</i>
2	-τον	-τον	-cθον	-cθον
3	-τον	-την	-cθον	-cθην

In -ω verbs the link vowel (cf. 8.1/1d) is the same as in the singular and plural except that we have ε (not ο/ε) in the present, imperfect and future.

For λῶ in the indicative we have:

		ACTIVE		MIDDLE/PASSIVE
PRESENT	2	λῶ-ετον <i>you</i> <i>two loosen</i>		λῶ-εcθον
	3	λῶ-ετον <i>two</i> <i>(people) loosen</i>		λῶ-εcθον
FUTURE	2	λῶc-ετον	mid.	λῶc-εcθον
	3	λῶc-ετον		pass. λυθήc-εcθον λυθήc-εcθον
IMPERFECT	2	ἐλῶ-ετον		ἐλῶ-εcθον
	3	ἐλῶ-έτην		ἐλῶ-έcθην
AORIST	2	ἐλῶc-ατον	mid.	ἐλῶc-αcθον
	3	ἐλῶc-άτην		pass. ἐλύθη-τον ἐλυθή-την
PERFECT	2	λελύκ-ατον		λελύ-cθον
	3	λελύκ-ατον		λελύ-cθον
PLUPERFECT	2	ἐλελύκ-ετον		ἐλέλυ-cθον
	3	ἐλελυκ-έτην		ἐλελύ-cθην

The **subjunctive** mood takes the primary endings (cf. 14.1/2), giving for both second and third persons λῶ-ητον (pres. act.) and λῶ-ηcθον (pres. mid./pass.), etc. (the η represents the lengthening of ε in λῶ-ε-τον, λῶ-ε-cθον of the indicative).

The **optative** takes the historic endings (cf. 14.1/3) with the same preceding diphthong as occurs in the singular and plural of the tenses which have an optative (i.e. οι/αι/ει), e.g. pres. act. 2 λῶ-οιτον, 3 λῶ-οίτην; aor. act. 2 λῶc-αιτον, 3 λῶc-αίτην; aor. pass. 2 λυθ-είτον, 3 λυθ-είτην.

The 2nd person dual of the **imperative** is the same as in the indicative. The 3rd person dual of the imperative is rare.

The dual endings for **nouns** and the dual forms of the **article** and **personal pronouns** are:

	NOUNS (Declension)			ARTICLE M.F.N.	PERSONAL PRONOUNS	
	1st	2nd	3rd			
N.V.A.	-ᾱ	-ω	-ε	τῷ	νό <i>we two</i>	σὺ <i>you two</i>
Gen. Dat.	-αῖν	-οῖν	-οῖν	τοῖν	ὑμῶν	σφῶν

The article has the same forms for all genders, and the demonstrative pronouns follow the same pattern (τοῦτω/τούτοις from οὗτος; τῷδε/τοῖνδε from ὅδε). In each declension **adjectives** (and αὐτός and participles) take the same endings as nouns.

Because the dual is not obligatory we often find dual and plural forms used indiscriminately:

δύο ἄνδρες προεβλήθησαν
"Ἀγιδι διελεγέσθην.

*Two men came forward
and (lit. having come
forward) were talking
with Agis (we might
have expected ἄνδρες
instead of δύο ἄνδρες).*

24.1/5 Verbal adjectives in -τος/-τός and -τέος

(a) We have already met many verbal adjectives in -τος/-τός. Most have a prefix, in many cases the negative ἀ-/ἀν-, e.g. ἔμφυτος (ἐν + φυτός), ἄβατος (ἀ + βατός), but some have none, e.g. χυτός. They can be either:

- the equivalent of a perfect passive participle, e.g. εὖγνωτος *well-known*, ἔμφυτος *inborn*, χυτός *melted*
- the equivalent of a present participle active, e.g. ἀνόητος *stupid* (lit. *not perceiving*)
- an adjective denoting possibility, e.g. ἄβατος *impassable*, βιωτός *livable*.

Some can be either (i) or (iii), e.g. ἀόρατος *unseen/invisible*.

(b) The verbal adjective in -τέος differs from the above in being considered a normal part of a verb, although, in its neuter singular form, it is given a separate listing in dictionaries. It is formed by replacing θη of the aorist passive stem with -τέος, e.g. φιλητέος (< φιλέω, aor. pass. ἐφίληθην), κελευτέος (< κελεύω, aor. pass. ἐκελεύσθην); and has the meaning of a present passive participle but with the added idea of necessity. The literal translation of φιλητέος εἰμί is *I am*

needing-to-be-loved, i.e. *I must be loved*. The agent is expressed by the dative (23.1/2g), not by *ὑπό* + gen.:

ὁ ποταμός ἡμῖν ἐστὶ
διαβατέος.

The river is needing-to-be-crossed-over by us, i.e. we must cross over the river.

ἐκείνη σοι οὐ φιλητέα.

That woman [is] not needing-to-be-loved by you, i.e. you must not love that woman.

The neuter singular (and occasionally the neuter plural) of the verbal adjective can be used impersonally: διαβατέον ἡμῖν ἐστὶν *it is needing-to-be-crossed-over (there must be a crossing over) by us, i.e. we must cross over*. The verbal adjective of a transitive verb can, when used impersonally, take an object: τὸν ποταμόν ἡμῖν ἐστὶ διαβατέον *it is needing-to-be-crossed-over the river (there must be a crossing over the river) by us, i.e. we must cross over the river*. There is no difference in meaning between ὁ ποταμός ἐστὶ διαβατέος and τὸν ποταμόν ἐστὶ διαβατέον.

Sometimes a literal translation of an impersonal verbal adjective is impossible:

τῷ ἀδικούντι δοτέον ἐστὶ
δίκην

The [person] doing wrong must pay the penalty (the closest translation is there must-be-a-paying of the penalty ...).

The neuter plural of the verbal adjective has exactly the same meaning. We may equally well have τὸν ποταμόν ἐστὶ διαβατέα or τὸν ποταμόν ἐστὶ διαβατέον.

24.1/6 Verbs of precaution and striving

When these verbs, which include ἐπιμελέομαι, εὐλαβέομαι both *take care*, σπουδάζω *be eager/busy*, σκοπέω *consider, take heed*, are followed by a clause (*take care that ..., be eager that ..., etc.*), this is expressed by ὅπως with the future indicative. The future indicative is retained even after main verbs in a historic tense. The ὅπως clause is negated by μή:

ὅπως ἀμυνόμεθα, οὐδεὶς
παρασκευάζεται οὐδὲ
ἐπιμελεῖται.

No-one is making preparations or taking care that we should defend ourselves.

δεῖ σκοπεῖν ὅπως τὰ παρόντ'
ἐπανορθωθῇται.

*We must take heed that
the present state of
affairs be remedied.*

ἐσκόπουν ὅπως αὐτὸς
ἀπολυθῇσεται τῆς ἐγγύης.

*I was taking heed that I
myself be freed from the
pledge.*

Less often ὅπως is followed by the subjunctive or optative, as in purpose clauses (14.1/4c(i)):

οὐ φυλάξεσθε ὅπως μὴ
δεσπότην εὕρητε;

*Will you not be on your
guard that you do not
find a master?*

ἐπεμελεῖτο ὁ Κῦρος ὅπως
μήποτε οἱ στρατιῶται
ἀντὶδρωτοὶ γενόμενοι ἐπὶ
τὸ ἄριστον εἰσίοιεν.

*Cyrus took care that the
soldiers should never
come to breakfast
without working up a
sweat (lit. being without
a sweat).*

Note

Sometimes a main verb in the imperative such as σκόπει/σκοπεῖτε *see to it* is omitted and we are left with nothing but ὅπως and the future indicative:

ὅπως ἔσεσθε ἄνδρες ἀξιοὶ
τῆς ἐλευθερίας.

*[See to it] that you show
yourselves (lit. will be)
men worthy of freedom!*

24.1/7 Verbs of hindering, preventing, forbidding, denying

In English, verbs with these and similar meanings take various constructions (*I prevented him from entering, we forbid you to do this*). In Greek they are always followed by an infinitive which is accompanied by the negative μή; the latter is redundant from an English point of view: εἶργω ὑμᾶς μὴ μάχεσθαι *I hinder you from fighting*; ἀπαγορεύομεν αὐτὸν μὴ οἰκοδομεῖν *we forbid him to build*. When the main verb is itself negated, the infinitive is accompanied by a double redundant negative μὴ οὐ: οὐκ εἶργω ὑμᾶς μὴ οὐ μάχεσθαι *I do not hinder you from fighting*. However, κωλύω *prevent* is usually followed by a simple infinitive without μή or μὴ οὐ: κωλύω αὐτὸν ἵππευεῖν *I prevent him from riding*; οὐκ κωλύω αὐτὸν βαδίζειν *I do not prevent him from walking*.

24.2 Greek reading

- 1 *In addition to translating, explain each use of a negative:*
 (i)# ὁ μηδὲν εἰδὼς οὐδὲν ἐξαμαρτάνει. (ii) μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς προτερον φίλοις. (iii) πᾶν ποιοῦσιν ὥστε μὴ δοῦναι δίκην. (iv) οὐδὲν ἐπράχθη διὰ τὸ μὴ τὸν ἄρχοντα παρεῖναι. (v) οὐκ οἶδα πότερον πορευθῶ ἢ μὴ. (vi) δεδοικα μὴ οὐχ ἱκανοὺς ἔχω οἷς τὸν χροσὸν δῶ. (vii) θάρρει, ὦ Κύρῃ, οὐ μὴ σε κρύψω πρὸς ὄντινα βούλομαι ἀφικέσθαι. (viii) οἱ δ' ἔφασαν ἀποδῶσειν τοὺς νεκροὺς ἐφ' ᾧ μὴ καίειν τὰς κόμας. (ix)# τὸ μὴ δίκαιον ἔργον οὐ λήθει θεοῦς. (x) τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν αὐτούς; (xi) φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις ἵνα ἀδικῶν μὴ διδοίῃ δίκην. (xii)# εἰ μὴ καθέξεις γλῶτταν, ἔσται σοι κακά. (xiii)# οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν. (xiv)# οὐ μὴ δυσμενὲς ἔσει φίλοις. (xv) εἰπὼν ἂ θέλεις, ἀντάκου' ἂ μὴ θέλεις. (xvi) ἡ δὲ χειλῶν κρέα φαγεῖν ἢ μὴ φαγεῖν. (xvii) δύνασαι μοι λέγειν εἰ διδασκτὸν ἡ ἀρετὴ ἢ οὐ; (xviii) οὐδεὶς ἀπαρνήσεται μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια. (xix) ἐφοβεῖτο μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν. (xx) μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε.
- 2 θεραπευτέον τοὺς θεοῦς, τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελήτεον, τὴν Ἑλλάδα πειρατέον εὐ ποιεῖν, τὴν γῆν θεραπευτέον, τῶν βοσκημάτων ἐπιμελητέον, τὰς πολεμικὰς τέχνας μαθητέον.
- 3# ὁ φόβος, ὅταν τις αἵματος μέλλῃ περὶ λέγειν καταστάς εἰς ἀγῶν' ἐναντίον, τὸ τε στόμ' εἰς ἐκπληξιν ἀνθρώπων ἄγει τὸν νοῦν τ' ἀπείργει μὴ λέγειν ἃ βούλεται.
- 4 ὑμᾶς εὐλαβεῖσθαι δεῖ ὅπως μηδὲν ὧν ἰδίᾳ φυλάττεισθ' ἂν, τοῦτο δημοσίᾳ ποιοῦντες φανήσεσθε.
- 5 οὗτοι πάντες οἱ νόμοι κείνται πολὺν ἤδη χρόνον, ὃ ἄνδρες δικασταί, καὶ οὐδεὶς ὡποτ' ἀντείπεν μὴ οὐ καλῶς ἔξειν αὐτούς.
- 6 εὐλαβοῦ μὴ φανῇς κακὸς γεγώς.
- 7 Socrates tells of an encounter with two sophists whom he has previously met (sophists were teachers who travelled about from one Greek city to another).
 ἡσπαζόμεν οὖν αὐτὰ ἅτε διὰ χρόνου ἑωρακότες· μετὰ δὲ τοῦτο εἶπον πρὸς τὸν Κλεινίαν· ὦ Κλεινία, τῷδε μέντοι τῷ ἄνδρι σοφῷ, Εὐθύδημος τε καὶ Διονυσόδωρος, οὐ τὰ μικρὰ ἀλλὰ τὰ μεγάλα· τὰ γὰρ περὶ τὸν πόλεμον ἐπίστασθον. εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῖν· ἐγελασάτην οὖν⁵ ἄμφω βλέσαντες εἰς ἀλλήλων, καὶ ὁ Εὐθύδημος εἶπεν· οὗτοι

ἔτι ταῦτα, ὦ Σώκρατες, σπουδάζομεν, ἀλλὰ παρέργοις αὐτοῖς χρῶμεθα.

καγὼ θαυμάσας εἶπον· καλὸν ἂν που τὸ ἔργον ὑμῶν εἴη, εἰ τηλικαῦτα πράγματα πάρεργα ὑμῖν τυγχάνει ὄντα, καὶ πρὸς 10 θεῶν εἶπετόν μοι τί ἐστὶ τοῦτο τὸ καλόν;

ἀρετὴν, ἔφη, ὦ Σώκρατες, οἴομεθα οἷω τ' εἶναι παραδοῦναι κάλλιστ' ἀνθρώπων καὶ ταχιστα.

ὦ Ζεῦ, οἶον, ἦν δ' ἐγώ, λέγετον πρᾶγμα· πόθεν τοῦτο τὸ ἔρμαιον ἤυρετον; ἐγὼ δὲ περὶ ὑμῶν διανοοῦμην ἔτι, ὥσπερ 15 νυνδὴ ἔλεγον, ὥς τὸ πολὺ τοῦτο δεινοῖν ὄντοιν, ἐν ὅλοις μάχεσθαι, καὶ ταῦτα ἔλεγον περὶ σφῶν· ὅτε γὰρ τὸ πρότερον ἐπεδημήσατον, τοῦτο μέμνημαι σφῶ ἐπαγγελλομένω.

8 μετὰ τοῦτον Ξενοφῶν εἶπεν· ἐγὼ δ' οὕτω γινώσκω. εἰ μὲν ἀνάγκη μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὥς κράτιστα μαχοῦμεθα. εἰ δὲ βουλόμεθα ὥς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτεόν εἶναι ὅπως ὥς ἐλάχιστα μὲν τραύματα λάβωμεν, ὥς ἐλάχιστα δὲ σώματα 5 ἀποβάλωμεν.

9 σκεπτεόν πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον.

10 A. εἰπέ μοι, ἔστι σοι ἀγρός; B. οὐκ ἔμοιγε.

11 καὶ μὴν εἰ ὑψερόμεθα καὶ ἐπὶ βασιλεῖ γενερόμεθα, τί οἴομεθα πείσεσθαι; ὅς καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύαμεν δὲ ἐπ' αὐτόν ὥς δοῦλον ἀντὶ βασιλεως 5 ποιήσοντας καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν; ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὥς ἡμᾶς τὰ ἔσχατα αἰκισιάμενος πᾶσιν ἀνθρώποις φόβον παράσχη· τοῦ στρατεύεσθαι ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενερόμεθα πάντα ποιητέον.

10

Notes

- 1 (i) οὐδέν adverbial acc. (20.1/5). (ii) ποιοῦ 2nd s. pres. imp. mid.; κέχρηται < χρᾶσμαι; πρότερον here an adverb (cf. οἱ νῦν, 5.1/3) but trans. by an adjective. (v) πορευθῶ (aor. subj. of πορεύομαι) deliberative subj. (14.1/4a(ii)) in indirect speech (cf. δῶ in (vi)). (vii) θάρρει (< θάρρε-ε) pres. imp.; κρύψω is here aor. subj. (24.1/2h). (viii) ἐφ' ᾧ 16.1/1 note 4. (x) ἐμποδὼν sc. ἐστὶ; because the construction appropriate after a negated verb of hindering, preventing etc. (μὴ οὐ) is used here, we know that the question expects the answer *nothing* and so counts as a virtual negation. (xi) μέγιστα adverb (17.1/2). (xii) καθέξεις < κατέχω. (xiv) οὐ μὴ + fut.

- ind., 17.1/1. (xv) ἀντάκου'(ε) imp. (xvi) κρέα acc. pl. of κρέας (13.1/1b(iii)).
- 2 ἐτί is very often omitted with verbal adjectives and must be supplied with each example here.
 - 3 A murder trial is being described. l.1 ὁ φόβος is the subject of ἄγει (l.3); take περί with αἵματος (see note on 11.2.4 l.1). l.2 καταστάς intr. aor. pple. of καθίστημι. ll.3f. Take ἀνθρώπων with στόμ'(α) and νοῦν.
 - 4 ὅπως ... φανήσεσθε (2nd pl. fut. pass. of φαίνω) see 24.1/6; φυλάξαισθ'(ε) ἄν potential optative (19.1/2).
 - 5 κεῖνται is used here as the perf. pass of τίθημι (18.1/2 note 4); ἔξειν fut. act. inf. of ἔχω.
 - 6 μή = ὅπως μή.
 - 7 The passage has many dual forms (24.1/4). l.1 ἐωρᾶκός perf. act. pple. of ὁράω. l.2 μέντοι emphatic, not adversative (13.1/3c(v)). l.3 τὰ μικρά ... τὰ μεγάλα acc. of respect with κοφῶ in l.3 (20.1/5). l.7f. παρέργοις here predicative with αὐτοῖς, *them* (αὐτοῖς)[as] *subordinate issues*. l.9 θαυμάσας coincidental use of the aor. pple. (12.1/1), *marvelling*; ἂν ... εἴη potential opt. (19.1/2), lit. *would be*, but trans. *must be*. l.11 εἵπετόν 2nd dual aor. imp. act. l.13 κάλλιστ'(α) ἀνθρώπων καί ταχιστα lit. *most excellently and speedily of men*, i.e. *as excellently and speedily as is humanly possible*. l.14 οἶον exclamatory (21.1/3); ἦν δ' ἐγὼ said I (18.1.1a). l.16 ὡς τὸ πολὺ (= ὡς ἐπὶ τὸ πολὺ) *for the most part*, 22.1/1a(vii); τοῦτο (acc. of respect with δεινοῖν (20.1/5)) anticipates ἐν ... μάχεσθαι; δεινοῖν ὄντοιιν agrees with ὅμων in l.15, although the latter is plural, not dual (note that Socrates somewhat illogically goes on to use the dual pronoun σφῶν).
 - 8 οὕτω anticipates the following sentence, lit. *I think* (γινώσκω) *thus*; each τοῦτο anticipates the ὅπως clause which follows it and need not be translated; ὡς + supl. 17.1/4d.
 - 9 Supply ἐτί with both κεπέον (see note on 2 above) and δίκαιον; ἀφ'ιέντων gen. pl. of the pres. act. pple. of ἀφίημι.
 - 10 ἔμοιγε 24.1/1b.
 - 11 ll.1ff. καὶ μὴν *and further*; ὑποκόμμεθα fut. mid. of ὑφίημι; τί etc. *what do we think we shall suffer* (cf. 8.1/3a); ὅς lit. *who* (the antecedent is βασιλεῖ) but trans. *he* (the relative pronoun is often used to join a sentence with what precedes); καί (before τοῦ and before τεθνηκότος) *even*, but trans. the second by *and that too* for variety; take ἤδη with τεθνηκότος. ll.4ff. ἡμᾶς is the subject of παθεῖν in l.7; οἷς ...

πάρεστιν lit. *for whom there is no protector at hand*; before ἐτρατεύκαμεν we must supply the relative οἷ from the preceding οἷς, and the two adjectival clauses can be translated *who have no protector at hand but* (δέ) *who campaigned against him* (ἐπ' αὐτόν); ὥς + fut. pple. (12.1/2a(v)); εἰ δυνάίμεθα indefinite construction in historic sequence (14.1/4c(iii)), lit. *if ever we could*; ἂν ... παθεῖν represents ἂν πάθοιμεν in direct speech (potential opt., 19.1/2), and the subject of the infinitive (ἡμᾶς in l.4) is, quite irregularly, inserted in the acc. although it is the same as the subject of οἰόμεθα – trans. *what do we think we would suffer*. ll.7ff. ἄρ' οὐκ (10.1/2a); ἐπὶ πάν lit. *to everything*, i.e. *to any lengths*; ὥς introduces a purpose clause (22.1/1b(ii)); τὰ ἔχτατα acc. of respect (20.1/5), lit. *in respect of the worst things*, i.e. *in the worst [possible] ways*; take τοῦ στρατεύσαι ... as objective gen. (23.1/1c) with φόβον, *fear of campaigning*; the clause ὅπως ... γενησόμεθα is governed by ποιητέον (ἐκτίν) – ὅπως + fut. is used to express purpose (the normal construction with ὅπως in this context would be the subjunctive, 14.14c(i)).

24.3 Extra reading

The Think Tank

Old Comedy is the term given to the form of comic drama which flourished in Athens during the fifth century BC. Two of its main characteristics, comic situations and unbridled criticism of contemporaries, can be seen in the following passage from Aristophanes' *Clouds*, which was a stinging attack on Socrates and what were popularly supposed to be his intellectual interests. In this scene Strepsiades, a stupid and uneducated Athenian of the older generation, has just gained admittance to Socrates' Φροντιστήριον (*Think Tank*) in order to improve himself.

ΣΤΡΕΨΙΑΔΗΣ – ΜΑΘΗΤΗΣ

- CT. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστὶ; εἰπέ μοι.
 MA. ἀστρονομία μὲν αὐτῇ. CT. τουτὶ δὲ τί;
 MA. γεωμετρία. CT. τοῦτ' οὖν τί ἐστι χρήσιμον;
 MA. γῆν ἀναμετρεῖσθαι. CT. πότερα τὴν κληρουχικὴν;
 MA. οὐκ, ἀλλὰ τὴν εὐμπασαν. CT. ἀκτεῖον λεγεις.
 τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

- MA. αὕτη δέ σοι γῆς περίοδος πάσης. ὀρθῶς;
αἶδε μὲν Ἀθηναί. CT. τί σὺ λέγεις; οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὀρθῶς καθημένους.
MA. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.
CT. φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;
MA. αὐτός. CT. τίς αὐτός; MA. Σωκράτης. CT. ὦ Σωκράτης.
ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα.
MA. αὐτός μὲν οὖν σὺ καλεσον· οὐ γὰρ μοι εὐχολή.
CT. ὦ Σωκρατες,
ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς, ὦ ἡμέτερ;

- CT. πρῶτον μὲν ὅτι δρᾶς, ἀντιβολῶ, κάτεπέ μοι.
CΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
CT. ἐπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ; CΩ. οὐ γὰρ ἂν ποτε
ἐξηῦρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα.

Notes

The Φροντιστήριον of Aristophanes' play (he seems to have coined the word himself) was a school where various sciences were both investigated and taught. In the opening lines a pupil shows Strepsiades pieces of equipment, which, for humorous effect, are given the names of the sciences (astronomy and geometry) for which they are used. *l.1* γάρ explains why Strepsiades has used the exclamation *πρὸς τῶν θεῶν* (*in the name of the gods*) but should not be translated. *l.2* αὕτη, τοντὶ emphatic forms of αὕτη, τοῦτο with the suffix *τ*, before which a final short vowel is dropped. *l.3* οὖν *well, so*; τί lit. *in what respect*. *l.4* When the pupil replies that the purpose of geometry is to measure land, Strepsiades, who is unable to rise above self-interested parochialism, asks if the land involved is for κληροί, which were allotments of foreign land confiscated by the state and given to poorer Athenian citizens. The term for this allocation was κληρουχία *cleruchy*. *l.5* ποτέρα introduces alternative questions (*l.10/2a*) but the second, *ἢ οὐ or not*, is omitted; κληρουχικὴν *sc. γῆν land for cleruchies*. *l.5f.* Strepsiades finds the idea of measuring the whole earth attractive because he supposes that this would mean distributing it to needy Athenians. *l.7* σοι *ethic dat.* (*23.1/2f*). *l.9* Large juries were a prominent feature of the Athenian legal system, which was often the butt of Aristophanes' humour. *l.10* A main clause meaning *I assure you* must be supplied. *l.11* At this point Socrates appears overhead suspended

from the end of a crane (see note on l.18); φέρε 17.1/1 note 7; οὐπί = ὁ ἐπί. l.12 αὐτός was used to mean *the master* (cf. Irish use of *himself*); ὦ Σωκράτης (nom. not voc.) an exclamation *Ah, [it's] Socrates*. l.13 ἴθι(ι) 2nd s. pres. imp. of ἔρχομαι (18.1/3); οὗτος *you there!* (see note on 20.2.12 l.4). l.15 Σωκρατίδιον 24.1/3; ὦ φήμιε i.e. ὦ ἐφ- (initial elision of this type (prodelision) is poetical). l.16 ὅτι indirect form of τί, 10.1/2b note 1. ll.17f. Socrates, who is comically represented as some sort of divine being, says he is thinking about (περιφρονῶ) the sun but Strepsiades perversely takes περιφρονῶ in its other meaning *despise* and replies with the unequivocal ὑπερφρονεῖς; ἀπὸ ταπποῦ *from your mat* although Strepsiades speaks of a basket in l.11 – Socrates is apparently sitting on a mat which is suspended at each corner from the gib of the crane and so resembles a basket. l.19 ἀλλ'(ά) trans. *and* as there is no strong contrast; εἶπερ *if indeed [that's what you're really doing]* Strepsiades expresses himself cautiously because he cannot understand what Socrates is up to; οὐ γὰρ ἂν ... lit. *for I would not ...* i.e. *yes, for I would not ...* (24.1/1). l.21 εἰ μὴ κρεμάσῃς *except by* (lit. *if not*) *suspending* (εἰ is here followed by a phrase, not a clause).

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25.1 Grammar

25.1/1 Homeric Greek

The language of the *Iliad* and *Odyssey* is an older version of Ionic (1.3) with elements from other dialects. It differs to some extent from Attic in **phonology** (the individual sounds of words), **morphology** (the different forms which some words can take), and **syntax** (grammatical constructions and uses). Listed below are the main differences which occur in the passages in 25.2, together with examples from them.

A good introduction to Homer is G.S. Kirk *Homer and the Epic* (Cambridge UP).

25.1/2 Differences in phonology and morphology

(a) *Vowels and diphthongs*

- (i) Contraction is not always observed, e.g. αἰδέομαι (1 l.3 in 25.2).
- (ii) $\bar{\alpha}$ becomes η after ϵ , ι and ρ , e.g. κρατερή (1 l.19).
- (iii) Diphthongs are sometimes broken up into two vowels, e.g. ἐϋμμελίω (1 l.10, = εὐ-); χήτεϊ (1 l.24, = χήτει).
- (iv) Homeric Greek sometimes has cc where the Attic has c , e.g. ὄccov (1 l.15)

(b) *Case endings*

- (i) $-\epsilon\omega$, $-\omega$ (= Attic $-\omicron\upsilon$) for the gen. s. of first declension masculines, e.g. ἐϋμμελίω (1 l.10).
- (ii) $-\omicron\iota\omicron$ (= Attic $-\omicron\upsilon$) for the gen. s. of the second declension, e.g. πολέμοιο (1 l.4).

- (iii) -άων (= Attic -ῶν) for the gen. pl. of the first declension, e.g. ῥοάων (2 l.8).
- (iv) -εcci (= Attic -ci) for the dat. pl. of some third declension nouns, e.g. Τρώεcci (1 l.6).
- (v) -ηci (= Attic -αιc) for the dat. pl. of the first declension, e.g. κονίηci (1 l.14)
- (vi) πολύc has an irregular nom. pl. m. πολέec (1 l.13).
- (vii) The gen. s. of κύ is ceṽ (1 l.15).

(c) Verbal endings

- (i) -ηci(v) (= Attic -η) for the 3rd s. subj. act., e.g. εἴπηciν (1 l.20).
- (ii) -ατο (= Attic -vτο) for the 3rd pl. mid. and pass. of certain tenses (cf. 16.1/3 note), e.g. ἦατο (2 l.2).
- (iii) -εν (= Attic -ηcαν) for the 3rd pl. of the aor. ind. pass. and root aorists in -ην, e.g. ἔφανεν (2 l.5).
- (iv) -έμεν (= Attic -ειν) for the pres. (and strong aor.) inf. act., e.g. μενέμεν (4 l.16).
- (v) The pres. inf. of εἰμί is ἔμμεναι (1 l.5), not εἶναι.

(d) Verbal stems

- (i) The Augment is frequently omitted, e.g. μάθον (1 l.5, = ἔμαθον).
- (ii) The aor. ind. stem of εἶπον (< λέγω) is given a syllabic augment, προσέειπε (1 l.1, = προσεῖπε).
- (iii) The pres. pple. of εἰμί is ἑών, εοῦca, εόν (see 1 l.17)
- (e) A few words have a different form, e.g. αἰ (1 l.4, = εἰ if); ἡμαρ (1 l.9, = ἡμέρᾱ).

25.1/3 Differences in syntax

- (a) What became the definite article in Attic is a third person pronoun in Homer, e.g. τήν (1 l.1) *her* (= αὐτήν). A relic of this use survives in Homer in the idiom οἱ μὲν ... οἱ δέ (5.1/3).
- (b) The future tense exists in Homer (e.g. ἔcεται 1 l.9), but the future can also be expressed by the subjunctive with or without ἄν or κε (an equivalent of ἄν which Homer often uses), e.g. κεν ... ἄγῃται (1 ll.15f.) *will lead*; ἄν ὀλώλῃ (1 l.9) *will be destroyed* (the perfect expresses a future state, lit. *will be in a state of having perished*); εἴπῃciν (1 l.20) *will say*. Further, the optative with ἄν (or κε) does not always have a strong future potential sense as in Attic, and is sometimes to be translated by a simple future, e.g. κεν ... ὑφαίνοic *you will weave* (1 l.17).

25.2 Readings from Homer

The Attic equivalent of certain Homeric words and endings is given in the right-hand margin. The Homeric forms so explained (e.g. *τήρ*, 1 l.9) are not listed separately in the vocabulary.

The Homeric poems are written in hexameters (Appendix 9).

1 Hector talks with his wife Andromache

τήν δ' αὖτε <u>προσέειπε</u> μέγας κορυθαίολος Ἔκτωρ·	-εἶπε
ἥ καί εμοὶ τάδε πάντα μέλει, γυναι· ἄλλα μάλ'	
αἰνῶς αἰδέομαι Τρώας καὶ Τρωάδας ἑλκεσιπέπλους,	
αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·	-ου
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ <u>μάθον ἐμμεναι</u>	5 ἔμαθον, εἶναι
ἐσθλὸς αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,	Τρωαί
ἀρνύμενος πατρός τε μέγα κλέος ἢδ' ἐμὸν αὐτοῦ.	
εὐ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·	
<u>ἔσσεται</u> ἡμῶν ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρῇ	ἔσται, ἱερή (= -ή)
καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.	10 -ίου, -ου
ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπῃσσω,	τόσον, ὅπῃσσω
οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἄνακτος	-ου
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ	πολλοί
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι <u>δυσμενέεσσιν</u> ,	-ιαίς, δυσμενέειν
<u>ὅσσον σεῦ</u> , ὅτε κεν τις Ἀχαιῶν χαλκοχιτώνων	15 ὅσον, σοῦ
δακρυόεσσαν ἀγῆται, ἐλευθερον ἡμῶν ἀποῦρας·	
καὶ κεν ἐν ὕδωρ φορέοις Μεσσηϊδὸς ἢ Ὑπερείης	οὔσα
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.	φοροίης (= φέροις)
καὶ ποτὲ τις εἴπηεν ἰδὼν κατὰ δάκρυ χέουσας·	20 εἶπη
Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι	
Τρώων ἱπποδάμων, ὅτε Ἴλιον <u>ἀμφιμάχοντο</u> .	ἀμφεμάχοντο
ὥς ποτὲ τις ἔρρει· σοὶ δ' αὖ νέον <u>ἔσσεται</u> ἄλγος	εἶρει, ἔσται
χῆτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμῶν.	
ἀλλὰ με <u>τεθνηῶτα</u> χυτὴ κατὰ γαῖα καλύπτει,	25 τεθνηῶτα
πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκθμοῖο πυθέσθαι.	-ου

2 The Trojans camp on the the plain outside Troy

οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας	-οῦντες, πολέμου
ἦτο παννύχιοι, πυρὰ δέ σφισι <u>καίετο</u> πολλὰ.	ἦντο, ἐκαίετο
ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην	
φαίνειτ' ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·	-ῇ
ἐκ τ' <u>ἔφανε</u> ν πᾶσαι σκοπιαί καὶ πρῶνες ἄκροι	5 ἐφάνησαν
καὶ νῆπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος	
αἰθήρ, πάντα δὲ εἶδεται ἄστρα, γέγηθε δὲ τε φρένα	
ποιμήν· <u>τόσσα</u> μετῆν νεῶν ἠδὲ Ξάνθοιο <u>ροάων</u>	τόσα, -ου, ροῶν
Τρώων καιόντων πυρὰ <u>φαίνετο</u> Ἰλίοθι πρό.	ἐφαίνετο, Ἰλίου

χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστῳ
ἦτο πενήκοντα σέλα πυρὸς αἰθομένοιο.
ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας
ἐσταότες παρ' ὅχεσφι ἐύθρονον Ἠὼ μίμνον.

10 ἐκαίετο, παρά
ἦτο, -ου

ἐστῶτες, ὅχεσιν,
ἐμिमνον

3 The beginning of the Odyssey

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἶδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

ἐπλάγχθη, -ᾶς
εἶδεν, ἄσπῃ, νοῦν
ἐπαθεν, ἄλγῃ

5 καίπερ
-αῖς, -αῖς, ὦλοντο
Ἥλιου

4 The Lotus-eaters

ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβην
γαίης Λατοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἠπειροῦ βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἔλοντο τοῆς παρὰ νηυσὶν ἐταῖροι.

ἐφερόμην

γῆς
ἐβήμεν, ἠφυσάμεθα
5 εἴλοντο, -αῖς,
ναυσίν
-ου, ἐπασσάμεθα

αὐτὰρ ἐπεὶ σίτοιο τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
δὴ τότε γῶν ἐτάρους προῖεν πεύθεσθαι ἰόντας
οἵπνες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,
ἄνδρε δὴ κρινας, τρίτατον κήρυχ' ἅμ' ὀπασσας.
οἱ δ' αἶψ' οἰχόμενοι μίγην ἀνδράσι Λατοφάγοισιν·
οὐδ' ἄρα Λατοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον
ἡμετέροισι, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅσπῃ λωτοῖο φάγοι μελιθεᾶ καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λατοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστον τε λαθεσθαι.
τοὺς μὲν γῶν ἐπὶ νῆα ἄγον κλαίοντας ἀνάγκη,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

ἄνδρες
ὀπασσας
10 ἐμίγησαν
ἐμῆδοντο
ἔδσαν, -οῦ
-οῦ, μελιθεᾶ
νεῖσθαι

15 ἐβούλοντο
μενεῖν
ναυσί, -αῖς,
ἔδσα, ἐρύσας
ἐκελόμην
20 νεῶν, -βαίνειν, -ῶν
-οῦ, -οῦ
εἰσεβαίνον
πολιάν, ἔτυπτον

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίπρας ἐταίρους
σπερχομένους νηῶν ἐπιβαίνεμεν ὠκειᾶων,
μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.
οἱ δ' αἶψ' εἰσβαίνον καὶ ἐπὶ κλῆϊσι καθίζον,
ἔξῃς δ' ἐξόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.

Notes

1

l.1 τήν = αὐτήν (25.1/3a). l.2 ἡ *indeed*; τάδε is the subject of μέλει. l.4 αἶ κε = ἔάν (ἀλυσκάζω is subj.); κακός ὡς *like a coward* (ὡς is accented when it follows the word it qualifies); take νόσφιν with πολέμοιο. l.5 με ... ἄνωγεν *order me [to do this]*. l.7 The genitives are to be translated *for*; ἐμόν αὐτοῦ = ἐμοῦ αὐτοῦ, lit. *of me myself*. l.9 ὅτ(ε) *when*; translate ἄν ... ὁλώλη (strong perf. subj. of ὀλλύναι) as a future (25.1/3b). l.11 τόσσον (= normal Attic τοσοῦτο) agrees with ἄλγος (which is the subject of μέλει) and is balanced by ὅσσον in l.15 (21.1/3e). l.12 Ἑκάβη, Πριάμοιο (together with κασιγνήτων (l.13) and σεῦ (l.15)) are objective genitives (23.1/1c) with ἄλγος (l.11), *grief for ...* ll.13f. κεν ... πέσσειεν fut. potential (19.1/2) but trans. *may fall*; ὑπ'(ό) + dat. (= gen. in Attic) *by, at the hands of*. ll.15f. κεν ... ἄγεται lit. *will lead for himself* (25.1/3b); ἐλεύθερον ἡμᾶρ lit. *free day* a regular Homeric expression for *freedom*, trans. *day of liberty* (similar expressions occur in l.24 below and in 3 l.9). ll.17f. The two examples of κε + opt. are potential (Hector is stating something that may possibly happen), but are better translated *will weave ... and carry* (25.1/3b); πρὸς *at the command of*; Μεσσηϊδός ἡ Ὑπερείης gen. of separation (20.1/4) *from M. or H.* l.19 πόλλ' (i.e. πολλά) adverbial acc. (20.1/5) *much*; ἐπικείρετ(αι). l.20 εἴηται (subj., 25.1/2c(i)) *will say* (25.1/3b); κατὰ δάκρυ χέουσιν = καταχέουσιν δάκρυ (tmesis, 12.3.9 l.6 note). l.22f. Take Τρώων ἱπποδᾶμων with ἀριστεύεσκε (= ἠρίστευε) *was best of the*, etc. l.23 ὡς (= οὕτως) *thus*. l.24 χήτεϊ (= χίτει) + gen. *because of the lack* (dat. of cause 23.1/2i); δούλιον ἡμᾶρ cf. ἐλεύθερον ἡμᾶρ (l.16). l.25 κατὰ ... καλύπτοι tmesis as in l.20 – the opt. expresses a wish for the future (21.1/1).

2

l.1 *The embankments of war* apparently means the places where battles were normally fought. l.2 παννύχιοι is an adj. (*staying all night*) but trans. *all night long*; εἴηται (= αὐτοῖς) is not here reflexive. l.3 ὡς ... ὅτ(ε) *as when* introduces a simile. ll.4f. φαίνετ(αι); aorists such as ἔπλετο and ἔφανε are often interspersed among presents in Homeric similes and should be translated by the present; ἔκ ... ἔφανε tmesis (see on 1 l.20 above). l.6 υπερπράγη root aor. of ὑπορρήγνυμι. l.7 τε is often used to mark similes and has no connective force; φρένα acc. of respect (20.1/5). l.8 τόσσα agrees with πυρά (l.9) and brings out the point of the simile. l.9 Τρώων καίωντων gen. abs. (12.1/2b); Ἰλίοθι πρό = πρὸ Ἰλίου (the suffix -θι, which denotes *place from which*, is used as the equivalent of the genitive ending). l.11 céλα

= *célai* dat. s. of *célas* (cf. 13.1/1*b*(iii)). 1.14 The ending of *ῥαεεφιν* (< *ῥαος*) is peculiar to Homer and is generally the equivalent of the dat. pl., as here.

3

1.1 *πολλά much* (20.1/5). 1.2 *πλάγχθη* 3rd s. aor. ind. (without augment) of *πλάζομαι*. 1.4 ὁ γ(ε) *he* (25.1/3*a*; γε is often added to ὁ in this use and is not to be translated); ὃν **not** the relative but a 3rd person reflexive possessive adjective, ὅς, ἥ, ὅν (*his, her, its*), which did not survive in Attic – take with *θυμόν*, lit. *his own heart* but trans. simply by *his heart* (but ἦν ... *ψυχὴν* (1.5) *his own life* because of the contrast with νόστον *εταίρων*). 1.5 *ἀρνύμενος trying to win*. 1.6 ὥς so, *thus* (cf. 1 1.23 above); *τῆμενός* (< *τῆμι*) *περ* lit. *although striving*. 1.7 *αὐτῶν ... αἰετέρησιν their own* (*αὐτῶν* lit. *of them* is added for particular emphasis); *ἀτασθαλίησιν* plural for singular. 11.8*f*. *νήπιοι fools* in apposition to the subject of ὄλοντο (1.7). 1.8*f*. *κατὰ ... ἥσθιον tmesis; ὁ he*, i.e. *Helios*; *τοῖσιν (= αὐτοῖς) from them*, dat. of disadvantage (23.1/2*d*).

4

1.2 *δεκάτῃ sc. ἡμέρᾳ*. 1.3 οἱ τ(ε) *who, not and who* – in Homer τε is added to the relative when the antecedent is a class (here the Lotus-eaters). 1.5 ἔλοντο lit. *took for themselves* (the mid. of αἰρέω does not here have the meaning *choose*). 1.6 ἐπακκάμεθ(α) < *πατέομαι*. 1.7 δῆ here not postpositive as in Attic; *προΐειν* 1st s. impf. ind. act. of *προΐημι*; *ιόντας* (< *εἶμι*) here fut. pple. (18.1/3) to express purpose (12.1/2*a*(v)). 1.8 οἴτινε*c* indirect interrogative (10.1/2*b* note 1); *εἶεν* opt. in historic sequence (14.1/4*d*). 1.9 *ἄνδρε* acc. dual, 24.1/4; *τρίτατον κήρυχ' ἅμ' (= κήρυκα ἅμα)* lit. *a third together* (i.e. *with them*) [*as*] *herald*. 1.12 *οἱ* = *αὐτοῖς*; *λωτοῖο* partitive gen. (23.1/1*d*) with *δόσαν*, lit. *gave of lotus*, i.e. *gave some lotus* (cf. *λωτοῖο φαγὼν eating some lotus* 1.21 below). 1.13 *τῶν* = *αὐτῶν*; ὅστις ... *φάγοι* indefinite adj. clause (14.1/4*c*(iii)), *whoever ate*. 1.15 *αὐτοῦ* (adv.) *there*. 1.17 *ἄγον ... ἀνάγκῃ I brought by force* (the impf. here and in the following lines is used for vividness and should be translated by a simple past). 1.21 *μή πῶς τις ... lest somehow* (*πῶς*) *anyone* ...

For suggestions for further study see the Internet website
<http://tyancientgreek.org>

Appendix 1

265

Conjugation of λύω *loosen*

		ACTIVE					
		Pres. Indicative	Impf.	Future	Aorist	Perfect	Pluperfect
s.	1	λύ-ω <i>I loosen,</i> <i>etc.</i>	ἔλυ-ον <i>I was</i> <i>loosening, loosen</i> <i>etc</i>	λύσ-ω <i>I will</i>	ἔλυσ-α <i>I loosened</i>	λέλυκ-α <i>I have</i> <i>loosened</i>	ἐλελύκ-η <i>I had</i> <i>loosened</i>
	2	λύ-εις	ἔλυ-ες	λύσ-εις	ἔλυσ-ας	λέλυκ-ας	ἐλελύκ-ης
	3	λύ-ει	ἔλυ-ε(ν)	λύσ-ει	ἔλυσ-ε(ν)	λέλυκ-ε(ν)	ἐλελύκ-ει(ν)
pl.	1	λύ-ομεν	ἐλύ-ομεν	λύσ-ομεν	ἐλύσ-αμεν	λέλυκ-αμεν	ἐλελύκ-εμεν
	2	λύ-ετε	ἐλύ-ετε	λύσ-ετε	ἐλύσ-ατε	λέλυκ-ατε	ἐλελύκ-ετε
	3	λύ-ουσι(ν)	ἔλυ-ον	λύσ-ουσι(ν)	ἔλυσ-αν	λέλυκ-ασι(ν)	ἐλελύκ-εσαν
Subjunctive							
s.	1	λύ-ω			λύσ-ω	λέλυκ-ω ¹	
	2	λύ-ῃς			λύσ-ῃς	λέλυκ-ῃς	
	3	λύ-ῃ			λύσ-ῃ	λέλυκ-ῃ	
pl.	1	λύ-ωμεν			λύσ-ωμεν	λέλυκ-ωμεν	
	2	λύ-ητε			λύσ-ητε	λέλυκ-ητε	
	3	λύ-ωσι(ν)			λύσ-ωσι(ν)	λέλυκ-ωσι(ν)	
Optative							
s.	1	λύ-οιμι		λύσ-οιμι	λύσ-αιμι	λέλυκ-οιμι ¹	
	2	λύ-οις		λύσ-οις	λύσ-ειας (λύσ-αις)	λέλυκ-οις	
	3	λύ-οι		λύσ-οι	λύσ-ειε(ν) (λύσ-αι)	λέλυκ-οι	
pl.	1	λύ-οιμεν		λύσ-οιμεν	λύσ-αιμεν	λέλυκ-οιμεν	
	2	λύ-οιτε		λύσ-οιτε	λύσ-αιτε	λέλυκ-οιτε	
	3	λύ-οιεν		λύσ-οιεν	λύσ-ειαν (λύσ-αιεν)	λέλυκ-οιεν	
Imperative							
s.	2	λύ-ε			λύσ-ον	λέλυκός ἵσθι	
	3	λύ-έτω			λύσ-άτω	λέλυκός ἔστω	
pl.	2	λύ-ετε			λύσ-ατε	λέλυκοίτεσ ἔστε	
	3	λύ-όντων			λύσ-άντων	λέλυκοίτεσ ὄντων	
Infinitive							
		λύ-ειν		λύσ-ειν	λύσ-αι	λέλυκ-έναι	
Participle							
		λύ-ων		λύσ-ων	λύσ-ας	λέλυκ-ώς	
		λύ-ουσα		λύσ-ουσα	λύσ-ασα	λέλυκ-υῖα	
		λύ-ον		λύσ-ον	λύσ-αν	λέλυκ-ός	

¹ See also 16.1/4 note 1.

MIDDLE

	Pres.	Impf.	Future	Aorist	Perfect	Pluperfect
Indicative						
s. 1	λῦ-ομαι	ἐλῦ-όμην	λῦσ-ομαι	ἐλῦσ-άμην	λέλυ-μαι	ἐλέλυ-μην
2	λῦ-ῃ (-ει)	ἐλῦ-ου	λῦσ-ῃ (-ει)	ἐλῦσ-ω	λέλυ-σαι	ἐλέλυ-σο
3	λῦ-εται	ἐλῦ-ετο	λῦσ-εται	ἐλῦσ-ατο	λέλυ-ται	ἐλέλυ-το
pl. 1	λῦ-όμεθα	ἐλῦ-όμεθα	λῦσ-όμεθα	ἐλῦσ-άμεθα	λέλυ-μεθα	ἐλέλυ-μεθα
2	λῦ-εσθε	ἐλῦ-εσθε	λῦσ-εσθε	ἐλῦσ-ασθε	λέλυ-σθε	ἐλέλυ-σθε
3	λῦ-ονται	ἐλῦ-οντο	λῦσ-ονται	ἐλῦσ-αντο	λέλυ-νται	ἐλέλυ-ντο
Subjunctive						
s. 1	λῦ-ωμαι			λῦσ-ωμαι	λελυμένος ᾦ	
2	λῦ-ῃ			λῦσ-ῃ	λελυμένος ᾗς	
3	λῦ-ῃται			λῦσ-ῃται	λελυμένος ᾗ	
pl. 1	λῦ-ωμεθα			λῦσ-ωμεθα	λελυμένοι ᾦμεν	
2	λῦ-ησθε			λῦσ-ησθε	λελυμένοι ᾗτε	
3	λῦ-ωνται			λῦσ-ωνται	λελυμένοι ᾧσι(v)	
Optative						
s. 1	λῦ-οίμην		λῦσ-οίμην	λῦσ-αίμην	λελυμένος εἴην	
2	λῦ-οιο		λῦσ-οιο	λῦσ-αιο	λελυμένος εἴης	
3	λῦ-οιτο		λῦσ-οιτο	λῦσ-αιτο	λελυμένος εἴη	
pl. 1	λῦ-οίμεθα		λῦσ-οίμεθα	λῦσ-αίμεθα	λελυμένοι εἴμεν	
2	λῦ-οισθε		λῦσ-οισθε	λῦσ-αισθε	λελυμένοι εἴτε	
3	λῦ-οιντο		λῦσ-οιντο	λῦσ-αιντο	λελυμένοι εἴεν	
Imperative						
s. 2	λῦ-ου			λῦσ-αι	λέλυ-σο	
3	λῦ-εσθω			λῦσ-ασθω	λέλυ-σθω	
pl. 2	λῦ-εσθε			λῦσ-ασθε	λέλυ-σθε	
3	λῦ-εσθων			λῦσ-ασθων	λέλυ-σθων	
Infinitive						
	λῦ-εσθαι		λῦσ-εσθαι	λῦσ-ασθαι	λελύ-σθαι	
Participle						
	λῦ-όμενος,		λῦσ-όμενος,	λῦσ-όμενος,	λελυ-μένος,	
	-όμενῃ,		-όμενῃ,	-αμένῃ,	-μένη,	
	-όμενον		-όμενον	-αμενον	-μένον	

Note

In all forms of the perfect which are made up of a perfect participle and εἰμί the participle must agree with the subject of the verb in number and gender.

PASSIVE

The forms for the present, imperfect, perfect and pluperfect are the same as for the middle; for the future perfect passive see 16.1/4 note 2.

Future

	Indicative	Optative		
s. 1	λυθή-ομαι	λυθή-οίμην	Infinitive Participle	λυθή-εσθαι λυθή-όμενος, -ομένη, -όμενον
2	λυθή-ῃ (-ει)	λυθή-οιο		
3	λυθή-εται	λυθή-οιτο		
pl. 1	λυθή-όμεθα	λυθή-οίμεθα		
2	λυθή-εσθε	λυθή-οισθε		
3	λυθή-ονται	λυθή-οιντο		

Aorist

	Indicative	Subjunctive	Optative	Imperative
s. 1	ἐλύθη-ν	λυθ-ῶ	λυθ-εῖην	
2	ἐλύθη-ς	λυθ-ῇς	λυθ-εῖης	λύθη-τι
3	ἐλύθη	λυθ-ῇ	λυθ-εῖη	λύθη-τω
pl. 1	ἐλύθη-μεν	λυθ-ῶμεν	λυθ-εῖμεν	
2	ἐλύθη-τε	λυθ-ῇτε	λυθ-εῖτε	λύθη-τε
3	ἐλύθη-σαν	λυθ-ῶσι(ν)	λυθ-εῖεν	λύθη-ντων

Infinitive λυθῆ-ναι Participle λυθ-είς, λυθ-εῖς, λυθ-έν

Appendix 2

Conjugation of contracted verbs (present and imperfect)

τιμάω *honour*

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
		Indicative			
s.	1	τιμῶ	ἐτίμων	τιμῶμαι	ἐτιμώμην
	2	τιμᾷς	ἐτίμας	τιμᾷ	ἐτιμῶ
	3	τιμᾷ	ἐτίμα	τιμάται	ἐτιμάτο
pl.	1	τιμῶμεν	ἐτιμώμεν	τιμώμεθα	ἐτιμώμεθα
	2	τιμάτε	ἐτίματε	τιμάσθε	ἐτιμάσθε
	3	τιμῶσι(ν)	ἐτίμων	τιμώνται	ἐτιμώντο
		Subjunctive			
s.	1	τιμῶ		τιμῶμαι	
	2	τιμᾷς		τιμᾷ	
	3	τιμᾷ		τιμάται	
pl.	1	τιμώμεν		τιμώμεθα	
	2	τιμάτε		τιμάσθε	
	3	τιμῶσι(ν)		τιμώνται	
		Optative			
s.	1	τιμῶην		τιμῶμην	
	2	τιμῶης		τιμῶο	
	3	τιμῶη		τιμῶτο	
pl.	1	τιμώμεν		τιμώμεθα	
	2	τιμῶτε		τιμῶσθε	
	3	τιμῶεν		τιμῶντο	
		Imperative			
s.	2	τιμά		τιμῶ	
	3	τιμάτω		τιμάσθω	
pl.	2	τιμάτε		τιμάσθε	
	3	τιμώντων		τιμάσθων	
		Infinitive			
		τιμᾶν		τιμάσθαι	
		Participle			
		τιμών, τιμῶσα, τιμών		τιμώμεν-ος, -η, -ον	

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
Indicative					
s.	1	ποιῶ	ἐποίουν	ποιούμαι	ἐποιούμην
	2	ποιεῖς	ἐποιεῖς	ποιῇ (-εἶ)	ἐποιού
	3	ποιεῖ	ἐποiei	ποιεῖται	ἐποιεῖτο
pl.	1	ποιούμεν	ἐποιούμεν	ποιούμεθα	ἐποιούμεθα
	2	ποιεῖτε	ἐποieiτε	ποιεῖσθε	ἐποieiσθε
	3	ποιούσι(v)	ἐποίουν	ποιούνται	ἐποιούντο
Subjunctive					
s.	1	ποιῶ		ποιῶμαι	
	2	ποιῇς		ποιῇ	
	3	ποιῇ		ποιῇται	
pl.	1	ποιῶμεν		ποιώμεθα	
	2	ποιῇτε		ποιῇσθε	
	3	ποιῶσι(v)		ποιῶνται	
Optative					
s.	1	ποιοίην		ποιοίμην	
	2	ποιοίης		ποιοίῃ	
	3	ποιοίῃ		ποιοίτο	
pl.	1	ποιοίμεν		ποιοίμεθα	
	2	ποιοίτε		ποιοίσθε	
	3	ποιοίεν		ποιοίντο	
Imperative					
s.	2	ποιεῖ		ποιού	
	3	ποιεῖτω		ποιεῖσθω	
pl.	2	ποιεῖτε		ποιεῖσθε	
	3	ποιούντων		ποιεῖσθων	
Infinitive					
		ποιεῖν		ποιεῖσθαι	
Participle					
		ποιῶν, ποιοῦσα, ποιοῦν		ποιούμεν-ος, -η, -ον	

δηλώω *make clear, show*

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
Indicative					
s.	1	δηλῶ	ἐδήλουν	δηλοῦμαι	ἐδηλούμην
	2	δηλοῖς	ἐδήλους	δηλοῖ	ἐδηλοῦ
	3	δηλοῖ	ἐδήλου	δηλοῦται	ἐδηλοῦτο
pl.	1	δηλοῦμεν	ἐδηλοῦμεν	δηλούμεθα	ἐδηλούμεθα
	2	δηλοῦτε	ἐδηλοῦτε	δηλοῦσθε	ἐδηλοῦσθε
	3	δηλοῦσι(v)	ἐδήλουν	δηλοῦνται	ἐδηλοῦντο
Subjunctive					
s.	1	δηλῶ		δηλώμαι	
	2	δηλοῖς		δηλοῖ	
	3	δηλοῖ		δηλώται	
pl.	1	δηλώμεν		δηλώμεθα	
	2	δηλώτε		δηλώσθε	
	3	δηλώσι(v)		δηλώνται	
Optative					
s.	1	δηλοίην		δηλοίμην	
	2	δηλοίης		δηλοῖο	
	3	δηλοίη		δηλοίτο	
pl.	1	δηλοίμεν		δηλούμεθα	
	2	δηλοίτε		δηλοῖσθε	
	3	δηλοίεν		δηλοῖντο	
Imperative					
s.	2	δήλου		δηλοῦ	
	3	δηλύντω		δηλύνεθω	
pl.	2	δηλοῦτε		δηλοῦσθε	
	3	δηλύντων		δηλύνεσθων	
Infinitive					
		δηλοῦν		δηλοῦσθαι	
Participle					
		δηλῶν, δηλοῦσα, δηλῶν		δηλούμεν-ος, -η, -ον	

Appendix 3

Conjugation of εἰμί *be*, ἔρχομαι (and εἶμι) *come/go*, φημί *say*, οἶδα *know*

(the last is perfect in form but present in meaning; it has been classified below according to its meaning)

	εἰμί <i>be</i>	ἔρχομαι <i>come/go</i> (18.1/3)	φημί <i>say</i>	οἶδα <i>know</i> (19.1/3a)
Present indicative				
s. 1	εἰμί	ἔρχομαι	φημί	οἶδα
2	εἶ	ἔρχῃ (-ει)	φῆς	οἶσθα
3	ἐστί(v)	ἔρχεται	φησί(v)	οἶδε(v)
pl. 1	ἐσμεν	ἐρχομεθα	φαιμεν	ἴσμεν
2	ἐστε	ἐρχεσθε	φατε	ἴτε
3	εἰσὶ(v)	ἐρχονται	φασὶ(v)	ἴδασι(v)
Present subjunctive				
s. 1	ᾧ	ἴω	φῶ	εἰδῶ
2	ῆς	ἴῃς	φῆς	εἰδῆς
3	ῆ	ἴῃ	φῇ	εἰδῇ
pl. 1	ᾧμεν	ἴωμεν	φῶμεν	εἰδῶμεν
2	ῆτε	ἴητε	φῆτε	εἰδῆτε
3	ᾧσι(v)	ἴωσι(v)	φῶσι(v)	εἰδῶσι(v)
Present optative				
s. 1	εἴην	ἴοιμι	φαίην	εἰδείην
2	εἴης	ἴοις	φαίης	εἰδείης
3	εἴη	ἴοι	φαίη	εἰδείη
pl. 1	εἴμεν	ἴοιμεν	φαίμεν	εἰδείμεν
2	εἴτε	ἴοιτε	φαίτε	εἰδείτε
3	εἴεν	ἴοιεν	φαίεν	εἰδείεν
Present imperative				
s. 2	ἴσθι	ἴθι	φάθι	ἴσθι
3	ἔστω	ἴτω	φάτω	ἴτω
pl. 2	ἔστε	ἴτε	φάτε	ἴτε
3	ἔστων or ὄντων	ἴόντων	φάντων	ἴτων
Present infinitive				
	εἶναι	ἰέναι	φάναι	εἰδέναι
Present participle				
	ὢν, οὖσα, ὄν	ἰών, ἰούσα, ἰόν	# φᾶς, φᾶσα, φάν	εἰδώς, εἰδυῖα, εἰδός

Imperfect indicative

s.	1	ἦ or ἦν	ἦα	ἔφην	ἦδη
	2	ἦσθα	ἦειςθα	ἔφηςθα or ἔφης	ἦδηςθα
	3	ἦν	ἦει(v)	ἔφη	ἦδει(v)
pl.	1	ἦμεν	ἦμεν	ἔφαμεν	ἦμεν
	2	ἦτε	ἦτε	ἔφατε	ἦτε
	3	ἦσαν	ἦσαν or ἦσαν	ἔφασαν	ἦδσαν or ἦσαν

Future indicative

s.	1	ἔσομαι	εἶμι	φήσω	εἶσομαι
	2	ἔσῃ (-εἰ)	εἶ	φήσεις	εἶσῃ (-εἰ)
	3	ἔσται	εἶσι(v)	φήσει	εἶσεται
pl.	1	ἐσόμεθα	ἴμεν	φήσομεν	εἰσόμεθα
	2	ἐσεσθε	ἴτε	φήσετε	εἴσεσθε
	3	ἔσονται	ἴσσι(v)	φήσουσι(v)	εἴσονται

The other parts of the future are regular. εἶμι, φημί and οἶδα do not exist in other tenses. For the other parts of ἔρχομαι see **Principal parts of verbs**. The optative, infinitive and participle of εἶμι may also have a future meaning (18.1/3).

Appendix 4

Root aorists (11.1/1)

ἐβην (βαίνω) and ἔγνων (γινώσκω) are conjugated:

	Ind.	Subj.	Opt.	Imp.	
s. 1	ἔβην	βῶ	βαίην		Infinitive βῆναι
2	ἐβῃς	βῇς	βαίης	βῆθι	
3	ἔβη	βῇ	βαίη	βήτω	
pl. 1	ἐβημεν	βῶμεν	βαῖμεν		Participle βᾶς, βᾶσα,
2	ἐβητε	βῆτε	βαῖτε	βήτε	
βάν					
3	ἔβησαν	βῶσι(v)	βαῖεν	βάντων	
s. 1	ἔγνων	γνῶ	γνοίην		Infinitive γνῶναι
2	ἐγnows	γνῶς	γνοίης	γνώθι	
3	ἔγνω	γνῶ	γνοίη	γνώτω	
pl. 1	ἐγνώμεν	γνῶμεν	γνοῖμεν		Participle γνούς,
2	ἐγnowτε	γνῶτε	γνοῖτε	γνώτε	
3	ἐγnowσαν	γνῶσι(v)	γνοῖεν	γνόντων	

Appendix 5

Conjugation of δίδωμι *give*, τίθημι *put, place*, ἵημι *let go, send forth*, ἵστημι *make stand*

(for full details of which tenses of ἵστημι are transitive and which are intransitive see 19.1/1). Many of the forms of ἵημι occur only in compounds.

δίδωμι τίθημι ἵημι ἵστημι

ACTIVE

Present indicative

s.	1	δίδωμι	τίθημι	ἵημι	ἵστημι
	2	δίδως	τίθης	ἵης	ἵστης
	3	δίδωσι(v)	τίθεισι(v)	ἵησι(v)	ἵσταισι(v)
pl.	1	δίδομεν	τίθεμεν	ἵεμεν	ἵσταμεν
	2	δίδοτε	τίθετε	ἵετε	ἵστατε
	3	διδόσκει(v)	πιθεσκει(v)	ἱάσκει(v)	ἱστάσκει(v)

Present subjunctive

s.	1	διδῶ	πιθῶ	ἱῶ	ἱστώ
	2	διδῶς	πιθῆς	ἱῆς	ἱστώς
	3	διδῶι	πιθῇ	ἱῇ	ἱστώι
pl.	1	διδώμεν	πιθώμεν	ἱώμεν	ἱστώμεν
	2	διδώτε	πιθήτε	ἱήτε	ἱστήτε
	3	διδώσκει(v)	πιθώσκει(v)	ἱώσκει(v)	ἱστώσκει(v)

Present optative

s.	1	διδοίην	πιθείην	ἱείην	ἱσταίην
	2	διδοίης	πιθείης	ἱείης	ἱσταίης
	3	διδοίη	πιθείη	ἱείη	ἱσταίη
pl.	1	διδοίμεν	πιθείμεν	ἱείμεν	ἱσταίμεν
	2	διδοίτε	πιθείτε	ἱείτε	ἱσταίτε
	3	διδοίεν	πιθείεν	ἱείεν	ἱσταίεν

Present imperative

s.	2	δίδου	τίθει	ἱεῖ	ἵστη
	3	διδότω	πιθετω	ἱέτω	ἵστατω
pl.	2	δίδοτε	τίθετε	ἱετε	ἵστατε
	3	διδόντων	πιθέντων	ἱέντων	ἵσταντων

Present infinitive

διδόναι τιθέναι ἱέναι ἵσταναι

Present participle

διδούς τιθείς ἱείς ἱστάς
 διδούσα τιθείσα ἱεῖσα ἱστάσα
 διδόν τιθὲν ἱέν ἵσταν

Imperfect indicative

s.	1	ἐδίδουν	ἐτίθην	ἴην	ἔτιην
	2	ἐδίδουc	ἐτίθειc	ἴειc	ἔτειc
	3	ἐδίδου	ἐτίθει	ἴει	ἔτει
pl.	1	ἐδίδομεν	ἐτίθεμεν	ἴμεν	ἔταμεν
	2	ἐδίδοτε	ἐτίθετε	ἴτε	ἔτατε
	3	ἐδίδοσαν	ἐτίθεσαν	ἔσαν	ἔτασαν

Future indicative

s.	1	δώω etc.	θήω etc.	ἥω etc.	στήω etc.
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The other parts of the future active are formed regularly with the same stems (δώω-, θήω-, ἥω-, στήω-).

Aorist indicative

			<i>Transitive</i>	<i>Intransitive</i>		
<i>s.</i>	1	ἔδωκα	ἔθηκα	ἦκα	ἔστηκα	ἔστην
	2	ἔδωκας	ἔθηκας	ἦκας	ἔστηκας	ἔστης
	3	ἔδωκε(v)	ἔθηκε(v)	ἦκε(v)	ἔστηκε(v)	ἔστη
<i>pl.</i>	1	ἔδομεν	ἔθεμεν	ἔμεν	ἔστηκαμεν	ἔστημεν
	2	ἔδοτε	ἔθετε	ἔτε	ἔστηκατε	ἔστητε
	3	ἔδοσαν	ἔθεσαν	ἔσαν	ἔστησαν	ἔστησαν

On the alternative forms for the plural of ἔδωκα and ἔθηκα see 18.1/2 note 3.

Aorist subjunctive

s.	1	δῶ	θῶ	ῶ	στήω	εἶω
	2	δῶc	θῆc	ῆc	στήηc	εἵηc
	3	δῶ	θῆ	ῆ	στήη	εἵη
pl.	1	δῶμεν	θῶμεν	ῶμεν	στήωμεν	εἵωμεν
	2	δῶτε	θῆτε	ῆτε	στήητε	εἵητε
	3	δῶσι(v)	θῶσι(v)	ῶσι(v)	στήωσι(v)	εἵωσι(v)

Aorist optative

s.	1	δοίην	θείην	εἴην	στήμαιμ	εἵην
	2	δοίηc	θείηc	εἴηc	στήμειας (-αιc)	εἵηc
	3	δοίη	θείη	εἴη	στήμειε(v) (-αι)	εἵη
pl.	1	δοίμεν	θείμεν	εἴμεν	στήμαιμεν	εἵμεν
	2	δοίτε	θείτε	εἴτε	στήμαιτε	εἵτε
	3	δοίεν	θείεν	εἴεν	στήμαιαν (-αιεν)	εἵεν

Aorist imperative

s.	2	δός	θέc	ἔc	στήcον	εἵθι
	3	δότω	θέτω	ἔτω	στήcάτω	εἵτω
pl.	2	δοτε	θετε	ἔτε	στήκατε	εἵτε
	3	δόντων	θέντων	έντων	στήcαντων	εἵαντων

Aorist infinitive

δοῦναι	θεῖναι	εῖναι	στήcαι	εἵναι
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Aorist participle

δουσ	θείc	εἵc	στήcᾱc	εἵcᾱc
δούcα	θεῖcα	εἵcα	στήcᾱcα	εἵcᾱcα
δόν	θέν	έν	στήcαν	εἵαν

Perfect and pluperfect

The perfect and pluperfect active of δίδωμι, τίθημι, ἵημι are formed regularly from the stems δεδωκ-, τεθηκ-, εἶκ-.

The perfect and pluperfect active of ἵστημι (which are intransitive — see 19.1/1) are conjugated as follows:

		Perfect			
		Indicative	Subjunctive	Optative	Imperative
s.	1	ἔστηκα	ἔστω	ἑσταίην	
	2	ἔστηκας	ἑστήῃς	ἑσταίῃς	ἑσταθι
	3	ἔστηκε(ν)	ἑστήῃ	ἑσταίῃ	ἑστάτω
pl.	1	ἑσταμεν	ἑστώμεν	ἑσταίμεν	
	2	ἑστατε	ἑστήτε	ἑσταῖτε	ἑστατε
	3	ἑστάσι(ν)	ἑστώσι(ν)	ἑσταῖεν	ἑστάντων

Infinitive ἑστάναι Participle ἑστώς, ἑστῶσα, ἐστός

On alternatives for forms in ἑστηκ- see 19.1/1

Pluperfect s. εἰστήκη (*I stood*), εἰστήκης, εἰστήκει, pl. ἑσταμεν, ἑστατε, ἑστασαν.

MIDDLE**Present indicative**

s.	1	δίδωμαι	τίθημαι	ἵημαι	ἵσταμαι
	2	δίδοσαι	τίθεσαι	ἵεσαι	ἵστασαι
	3	δίδοται	τίθεται	ἵεται	ἵσταται
pl.	1	διδόμεθα	τιθέμεθα	ἵεμεθα	ἵστάμεθα
	2	διδόσθε	τιθέσθε	ἵεσθε	ἵστασθε
	3	δίδονται	τίθενται	ἵενται	ἵστανται

Present subjunctive

s.	1	διδῶμαι	πιθῶμαι	ἱῶμαι	ἱσῶμαι
	2	διδῷ	πιθῇ	ἱῇ	ἱσῇ
	3	διδῶται	πιθῇται	ἱῇται	ἱσῇται
pl.	1	διδώμεθα	πιθώμεθα	ἱώμεθα	ἱσώμεθα
	2	διδώσθε	πιθήσθε	ἱήσθε	ἱστήσθε
	3	διδῶνται	πιθῶνται	ἱῶνται	ἱσῶνται

Present optative

s.	1	διδοίμην	πιθείμην	ἱείμην	ἱσταίμην
	2	διδοῖο	πιθείο	ἱείο	ἱσταῖο
	3	διδοῖτο	πιθείτο	ἱείτο	ἱσταῖτο
pl.	1	διδοίμεθα	πιθείμεθα	ἱείμεθα	ἱσταίμεθα
	2	διδοίσθε	πιθείσθε	ἱείσθε	ἱσταίσθε
	3	διδοῖντο	πιθείντο	ἱεῖντο	ἱσταῖντο

Present imperative

s.	2	δίδοσο	τίθεσο	ἵεσο	ἵτασο
	3	διδόσθω	πιθέσθω	ἱέσθω	ἱτάσθω
pl.	2	διδόσθε	πιθέσθε	ἱέσθε	ἱτασθε
	3	διδόσθων	πιθέσθων	ἱέσθων	ἱτάσθων

Present infinitive

διδόσθαι

τίθεσθαι

ἵεσθαι

ἵστασθαι

Present participle

διδόμεν-ος, -η, -ον τιθέμεν-ος, -η, -ον ἵμεν-ος, -η, -ον ἵστάμεν-ος, -η, -ον

Imperfect indicative

s.	1	ἐδιδόμην	ἐτίθην	ἵμην	ἵτάμην
	2	ἐδίδοδο	ἐτίθεο	ἵεο	ἵτατο
	3	ἐδίδοτο	ἐτίθετο	ἵετο	ἵτατο
pl.	1	ἐδιδόμεθα	ἐπιθέμεθα	ἵεμεθα	ἵταμεθα
	2	ἐδίδοσθε	ἐτίθεσθε	ἵεσθε	ἵτασθε
	3	ἐδίδοντο	ἐτίθεντο	ἵεντο	ἵταντο

Future indicative

s.	1	δώσομαι etc.	θήσομαι etc.	ἵσομαι etc.	στήσομαι etc.
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The other parts of the future middle are formed regularly with the same stems (δωσ-, θησ-, ἱσ-, στήσ-).

Aorist

The only aorist middle of ἵστημι is weak (and transitive), ἔστηράμην, conjugated in exactly the same way as ἐλδράμην (see Appendix 1). The aorist middle of the other verbs are conjugated as follows:

Aorist indicative

s.	1	ἔδομην	ἔθην	εἶμην
	2	ἔδου	ἔθου	εἶο
	3	ἔδοτο	ἔθετο	εἶτο
pl.	1	ἔδόμεθα	ἔθεμεθα	εἶμεθα
	2	ἔδοσθε	ἔθεσθε	εἶσθε
	3	ἔδοντο	ἔθεντο	εἶντο

Aorist subjunctive

s.	1	δάμαι	θῶμαι	ῶμαι
	2	δάω	θῆ	ῆ
	3	δάται	θήται	ῆται
pl.	1	δάμεθα	θώμεθα	ώμεθα
	2	δάσθε	θήσθε	ῆσθε
	3	δάνται	θώνται	ώνται

Aorist optative

s.	1	δοίμην	θείμην	εἶμην
	2	δοῖο	θεῖο	εἶο
	3	δοῖτο	θεῖτο	εἶτο
pl.	1	δοίμεθα	θείμεθα	εἶμεθα
	2	δοῖσθε	θεῖσθε	εἶσθε
	3	δοῖντο	θεῖντο	εἶντο

Aorist imperative

s.	2	δοῦ	θοῦ	οῦ
	3	δόσθω	θέσθω	ἔσθω
pl.	2	δόσθε	θέσθε	ἔσθε
	3	δόσθων	θέσθων	ἔσθων

Aorist infinitive

δοῦσθαι

θέεσθαι

ἔεσθαι

Aorist participle

δόμεν-ος, -η, -ον

θέμεν-ος, -η, -ον

ἔμεν-ος, -η, -ον

Perfect and pluperfect

The perfect and pluperfect middle/passive of δίδωμι and ἵημι are formed regularly from the stems δεδο- and εἰ- (e.g. perfect middle/passive indicative δεδομαι, δεδομαι etc., εἶμαι, εἶμαι etc). Similar forms exist for τίθημι (τεθειμαι, τεθειμαι etc.) but on the perfect passive of this verb see 18.1/2 note 4. The perfect middle/passive forms of ἵστημι are rare.

PASSIVE

As with other verbs, the forms for the present, imperfect, perfect and pluperfect are the same as for the middle. The future and aorist passive follow λῶω (see Appendix 1):

Future indicative

δοθήσομαι

τεθήσομαι

έθήσομαι

εταθήσομαι

Aorist indicative

ἐδόθην

ἐτέθην

εἵθην

ἐετάθην

Appendix 6

Conjugation of δείκνυμι (present and imperfect)

For the other tenses of δείκνυμι see 20.1/1.

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
Indicative					
s.	1	δείκνυμι	ἐδείκνυν	δείκνυμαι	ἐδείκνυμην
	2	δείκνυς	ἐδείκνυς	δείκνυσαι	ἐδείκνυσο
	3	δείκνυσι(ν)	ἐδείκνυ	δείκνυται	ἐδείκνυτο
pl.	1	δείκνυμεν	ἐδείκνυμεν	δείκνυμεθα	ἐδείκνυμεθα
	2	δείκνυτε	ἐδείκνυτε	δείκνυσθε	ἐδείκνυσθε
	3	δείκνυσι(ν)	ἐδείκνυαν	δείκνυνται	ἐδείκνυντο
Subjunctive					
s.	1	δείκνῶ		δείκνύμαι	
	2	δείκνῃς		δείκνῃ	
	3	δείκνῃ		δείκνυηται	
pl.	1	δείκνῶμεν		δείκνῶμεθα	
	2	δείκνῃτε		δείκνυησθε	
	3	δείκνῶσι(ν)		δείκνῶνται	
Optative					
s.	1	δείκνύοιμι		δείκνύοιμην	
	2	δείκνύοις		δείκνύοιο	
	3	δείκνύοι		δείκνύοιτο	
pl.	1	δείκνύοιμεν		δείκνύοιμεθα	
	2	δείκνύοιτε		δείκνύοισθε	
	3	δείκνύοιεν		δείκνύοιντο	
Imperative					
s.	2	δείκνῃ		δείκνυσο	
	3	δείκνύτω		δείκνύσθω	
pl.	2	δείκνυτε		δείκνυσθε	
	3	δείκνύντων		δείκνύσθων	
Infinitive					
		δείκνύναι		δείκνυσθαι	
Participle					
		δείκνυς, δεικνῦσα, δεικνύν		δεικνύμεν-ος, -η, -ον	

Appendix 7

Numerals

Cardinals

For the declension of εἷς, δύο, τρεῖς, τέτταρες see 7.1/5a. διακόσιοι, τριακόσιοι etc. follow the plural of καλός (3.1/3).

1	εἷς	20	εἴκοσι(ν)
2	δύο	30	τριᾶκοντα
3	τρεῖς	40	τετταράκοντα
4	τέτταρες	50	πεντηκοντα
5	πέντε	60	ἐξήκοντα
6	ἕξ	70	ἐβδομήκοντα
7	ἐπτά	80	ογδοήκοντα
8	ὀκτώ	90	ἐνενήκοντα
9	ἐννέα	100	ἑκατόν
10	δέκα	200	διακόσιοι
11	ἐνδεκα	300	τριακόσιοι
12	δώδεκα	400	τετρακόσιοι
13	τρεῖς καὶ δέκα	500	πεντακόσιοι
14	τέτταρες καὶ δέκα	600	ἑξακόσιοι
15	πεντεκαίδεκα	700	ἑπτακόσιοι
16	ἑκκαίδεκα	800	ὀκτακόσιοι
17	ἐπτακαίδεκα	900	ἐνακόσιοι
18	ὀκτωκαίδεκα	1,000	χίλιοι
19	ἐννεακαίδεκα	10,000	μύριοι

The cardinals *two thousand*, *three thousand* etc. are compounds of the appropriate numeral adverbs and χίλιοι, e.g. δισχίλιοι, τρισχίλιοι etc.; likewise we have δισμύριοι *twenty thousand*, τρισμύριοι *thirty thousand* etc.

Ordinals

1	πρῶτος
2	δεύτερος
3	τρίτος
4	τέταρτος
5	πέμπτος
6	ἕκτος
7	ἐβδομος
8	ὀγδοος
9	ἐνατος
10	δέκατος

Adverbs

ἅπαξ
δίς
τρίς
τετρακίς
πεντάκις
ἑξάκις
ἑπτακίς
ὀκτάκις
ἐνάκις
δεκάκις

The ordinals are normal first and second declension adjectives (3.1/3), except that the feminine of ὀγδοος is ὀγδή (not -α).

Appendix 8

Accentuation

The basic features of Greek accentuation are described at 1.1/2, and information given there is not repeated below.

The following terms are used to describe words according to their accent:

Oxytone - a word with an acute on its final syllable, e.g. ποταμός.

Paroxytone - a word with an acute on its penultimate (i.e. last syllable but one), e.g. λόγος.

Proparoxytone - a word with an acute on its last syllable but two, e.g. ἄνθρωπος.

Perispomenon - a word with a circumflex on its final syllable, e.g. ποταμοῦ.

Properispomenon - a word with a circumflex on its penultimate, e.g. δῶρον.

Barytone - a word with a grave on its final syllable, e.g. ποταμὸν εἶδον *I saw a river*.

These are the only places in which each accent can occur (we cannot, for example, have an acute on the last syllable but three, or a circumflex on the last syllable but two).

For purposes of accentuation a syllable is long if it contains a long vowel or diphthong (1.1/1*b,c*), and short if it contains a short vowel, except that all endings in **-αι** and **-οι**, apart from those of the optative, are counted as short.¹

The length of the final syllable of a word and, to a lesser extent, of its penultimate is important for accentuation because:

- a word can only be proparoxytone if its final syllable is short, e.g. ἄνθρωπος.
- a word can only be properispomenon if its final syllable is short; as a circumflex must in any case stand on a long vowel or diphthong, a word so accented must end in **-ῶ**, or be a disyllable consisting of **-ῶ**, e.g. πολῖται, γλῶττα. Conversely, if such a word is accented on its penultimate, the accent must be a circumflex, and this is why we get the change of accent from πολίτης to πολῖται (the reverse in γλῶττα/γλώττης).

For purposes of accentuation words are divided into five categories:

(a) *Nouns, adjectives and pronouns*

There are no overall rules about the position of the accent in the nominative singular of nouns or in the nominative masculine

¹ The rules in verse are different: see Appendix 9

singular of adjectives and pronouns, and we must simply learn that ποταμός is oxytone but λόγος is paroxytone. There are some rules for certain small groups which can be learnt by observation, e.g. nouns in -εύς are always oxytone (as βασιλεύς); the accent of comparative and superlative adjectives is always as far from the end of the word as possible (κοφός but κοφώτερος, κοφώτατος).

Once, however, we know where a noun, adjective or pronoun is accented in the nominative (masculine) singular, it is easy to deduce how its other forms will be accented because the accent stays on the same syllable as far as this is allowed by the rules given above for proparoxytones and perispomenons. In λόγος, for example, the accent remains unchanged (λόγε, λόγον, λόγου, λόγῳ, λόγοι, λόγους, λόγων, λόγοις), but in ἄνθρωπος the accent must become paroxytone when the ending is long; ἄνθρωπε, ἄνθρωπον, ἀνθρώπου, ἀνθρώπῳ, ἄνθρωποι, ἀνθρώπους, ἀνθρώπων, ἀνθρώποις (ἄνθρωποι because -οι does not count as long—see above).

In many third declension nouns the genitive singular is a syllable longer than the nominative singular, e.g. κόμα (properispomenon, not paroxytone, because it is a disyllable of the form - ~ ; see above): κόματος, κόματι, κόματα (the accent must change to an acute because the added short syllable makes all three forms proparoxytone), κομάτων (the added syllable is long and therefore the accent must become paroxytone), κόμασι.

We must, however, note:

- (i) Where a first or second declension word has an acute on its final syllable in the nominative singular, this becomes a circumflex in the genitive and dative (in both singular and plural, cf. 2.1/2 note 3), e.g. from ποταμός we have ποταμέ, ποταμόν, ποταμοῦ, ποταμῷ, ποταμοί, ποταμούς, ποταμῶν, ποταμοῖς.¹ For an example of an adjective so accented see καλός (3.1/3).
- (ii) All first declension nouns are perispomenon in the genitive plural (2.1/2 note 4), e.g. χωρῶν (< χώρα), νεανῶν (< νεανῖς). This does not apply to the gen. f. pl. of adjectives when this form would not otherwise differ from the masculine, e.g. μέγνων is both gen. m. pl. and gen. f. pl. of μέγας. Where, however, the masculine and feminine forms differ, the rule holds, e.g. χαρίεις, gen. m. pl. χαριέντων, gen. f. pl. χαριεσσῶν.
- (iii) In the third declension, monosyllabic nouns are accented on the final syllable of the genitive and dative, in both singular and plural, e.g. αἶξ, αἶγα, αἰγός, αἰγί, αἶγες, αἶγας, αἰγῶν, αἰζί. An exception is the gen. pl. of παῖς (παίδων). Of

¹ The Attic declension (13.1/1a) is an exception.

polysyllabic nouns γυνή also follows this pattern (γυνή, γύναι (5.1/1 note 1), γυναῖκα, γυναικός, γυναικί, γυναῖκες, γυναικάς, γυναικῶν, γυναιξί), and ἀνὴρ, μήτηρ and πατήρ follow it in the gen. s., dat. s., and gen. pl. (6.1/1*b*). For the accentuation of πῦρ see 10.1/3*b*.

- (iv) The accent in the genitive (s. and pl.) of third declension nouns with stems in ι and of some with stems in υ (8.1/4) is quite irregular: πόλεως, πόλεων (< πόλις); πῆχews, πῆχεων (< πῆχυς).
- (v) Contracted nouns and adjectives (6.1/2) follow the same rules as for contracted verbs (below *b*(i)).

(*b*) Verbs

With verbs the accent falls as far from the end of a word as possible (here too final -αι and -οι count as short, except in optative endings). In forms such as ἀκούετε, ἀκούουσι, κελεύεσθαι, ἐκέλευσαν the final short syllable shows that they must be proparoxytone: ἀκούετε, ἀκούουσι, κελύεσθαι, ἐκέλευσαν (in disyllabic forms such as ἔλε and λῦε the accent goes back to the penultimate but becomes properispomenon in λῦε because of its long υ: ἔλε but λῦε). In κέλευω, προφέρει, ἐλύθην, where the final syllable is long, the accent is paroxytone: κελύω, προφέρει, ἐλύθην.

We must, however, note:

- (i) In the forms of contracted verbs where contraction occurs, the accent follows that of the original uncontracted form according to the following rules:
- If the accent is on neither of the syllables to be contracted it remains unchanged, e.g. ἐποίει (< ἐποίη-ε).
 - If the accent is on the first of the two syllables to be contracted it becomes a circumflex on the contracted syllable, e.g. ποιεῖ (< ποιέ-ει); νῆκῶμεν (< νῆκά-ομεν).
 - If the accent is on the second of the two syllables to be contracted it stays as an acute on the contracted syllable, e.g. ἐπιμῶμεθα (< ἐπιμα-όμεθα); τιμῶν (< τιμα-οῖν).
- (ii) Certain forms of uncontracted -ω verbs and of -μι verbs are in origin contracted and for this reason the first syllable of their endings is always accented. These are:
- the aorist subjunctive passive of all verbs, e.g. λυθῶ, λυθῆς, λυθῇ, λυθῶμεν, λυθῆτε, λυθῶσι.
 - the subjunctive and optative of both present (act., mid./pass.) and aorist (act., mid.) of δίδωμι, τίθημι, ἵημι and their compounds, e.g. διδῶ, διδοῖμεν, ἀποδῶ, ἀποδοῖμεν.

- (iii) In all strong aorists the first syllable of the ending always carries the accent in the active participle (e.g. λαβών, λαβοῦσα, λαβόν), the active and middle infinitives (λαβεῖν, λαβέσθαι), and the 2nd s. imperative middle (λαβοῦ).
- (iv) The first syllable of the ending also carries the accent in participles in -εῖς, -ους and -ως, e.g. λυθείς, λυθεῖσα, λυθέν; τιθείς, τιθεῖσα, τιθέν; διδούς, διδοῦσα, διδόν; λελυκώς, λελυκυῖα, λελυκός.
- (v) In certain participles and infinitives the accent is always either paroxytone or properispomenon, depending on whether it stands on a short or long syllable. These are:
 - infinitives in -σαι (weak aorist active), e.g. λῦσαι, νῆκῃσαι, αἰνέσαι.
 - infinitives in -ναι (perf. act., aor. pass., root aor. act., and certain active infinitives of -μι verbs), e.g. λελυκέναι, λυθῆναι, γῶναι, διδόναι.
 - the infinitive and participle of the perf. mid./pass., e.g. νενῆκῃσθαι, λελυμενος.
- (vi) In compound verbs the accent cannot fall further back than the augment, e.g. ἀπῆγον (< ἀπάγω), παρέσχον (< παρέχω), or the last vowel of a prepositional prefix, e.g. παράδοξ (< παραδίδωμι).

(c) Adverbs, conjunctions, interjections, particles, prepositions

These have only one form and therefore their accent does not vary, e.g. σοφῶς *wisely*, ὅταν *whenever*, εὖ *well*, except for oxytones becoming barytones (1.1/2). A few words which would otherwise be included here are enclitic or atonic and so come under categories (d) or (e).

(d) Enclitics

An enclitic combines with the preceding word for pronunciation, and can affect its accentuation. When quoted by themselves (in paradigms, dictionaries, etc.) monosyllabic enclitics are written with no accent (e.g. γε), disyllabics as oxytone (e.g. ποτέ), except for τινῶν.

The total number of enclitics is small and consists of:

- (i) The present indicative of εἰμί *I am* and φημί *say*, with the exception in both cases of the 2nd singular.
- (ii) The unemphatic forms of the personal pronouns, viz με, μου, μοι; σε, σου, σοι; ἐ, οὐ, οἱ.
- (iii) All forms of the indefinite τις (10.1/1).
- (iv) The indefinite adverbs ποτέ, πού, πῶ, πῶς.
- (v) The particles γε, νυν, περ, τε.

The rules for enclitics are:

- (vi) An enclitic has no accent when it follows a word accented on its final syllable, e.g. ποταμῶν τινῶν. If this word has a final acute (i.e. is oxytone), this accent is kept, e.g. ποταμός τις.
- (vii) If the preceding word is paroxytone a monosyllabic enclitic has no accent but a disyllabic enclitic keeps the accent on its final syllable, e.g. ἵππος τις, ἵπποι τινές.
- (viii) If the preceding word is proparoxytone or properispomenon, an enclitic, whether monosyllabic or disyllabic, has the effect of adding an acute to the final syllable, e.g. ἀνθρώπος τις, ἀνθρώποι τινες, δῶρόν τι, δῶρά τινα.
- (ix) In groups of two or more enclitics all are accented except the last, e.g. ἡμεῖς γέ ποτέ πού τι εἶδομεν *we at any rate once saw something somewhere*.
- (x) ἐκτί is accented on its first syllable (ἐκτι) when:
 - it denotes existence, e.g. Ἰππόλυτος οὐκέτ' ἐκτιν *Hippolytus is no longer alive*.
 - it stands for ἐξέκτι (21.1/4 note 1)
 - it follows ἀλλά, εἰ, καί, οὐκ, μή, τοῦτο, ὥς
 - it begins a clause.

(e) Atonics

Atonics are monosyllables which have no accent unless followed by an enclitic. These are:

- the nom. m. and f. (s. and pl.) of the article (ὁ, ἡ, οἱ, αἱ), εἰ, οὐ, ὥς
- the prepositions εἰς, ἐκ, ἐν.

Of these, however, οὐ is accented if it occurs as last word of a clause (ex. at 5.2.21 l.1), and ὥς if it occurs after word it qualifies or is used in the sense of *thus* (exx. at 25.2.1 ll.4, 24)

Notes

- 1 A few words which we would expect to be properispomenon are in fact paroxytone: οὔτε, μήτε, εἴθε, ὥτε and compound demonstratives and relatives whose second element is -δε, -περ and -τις (οἶδε, αἵπερ, ἥτις etc.).
- 2 τις and τί never become barytone (10.1/1).
- 3 Certain disyllabic prepositions throw their accent back on to their first syllable when they follow the noun they govern (example at 11.2.4 l. 1).

Appendix 9

Greek verse

(a) *The nature of Greek verse, long and short syllables*

Greek poetry was composed on an entirely different principle from that employed in English. It was not constructed by arranging stressed syllables in patterns, nor with a system of rhymes. Greek poets employed a number of different metres, all of which consist of certain fixed arrangements of **long and short syllables**. In English verse, whether rhymed or not, the length and rhythm of a line is determined by the number and arrangement of its stressed syllables:

They tóld me, Heraclítus, they tóld me yóu were déad;
 They broug^ht me bitter néws to heár and bitter teárs to shéd.
 I wépt, as I remémbered how óften yóu and I
 Had tíred the sún with tálkⁱng and sént him down the ský.
 And nów that thou art líng, my deár old Cárián guést,
 A hándful of gréy áshes, long lóng ago at rést,
 Stíll are thy pleásant voíces, thy níghtingales, awáke,
 For déath he taketh áll away, but thém he cánn^ot táke.

In this translation of a poem of Callimachus (12.3.9) the poet, William Johnston Cary, has changed the position of stressed syllables in some lines for purposes of rhythm and emphasis. No comparable variation is possible in Greek poetry because its structure is much more formal. Every line of verse consists of a succession of long and short syllables whose number and order are prescribed by the metre used; word accent, which in any case is different from that of English (1.1/2), plays no part. To scan a line (i.e. indicate its metre) syllables are marked with a macron (¯) when long and a micron (˘) when short (to avoid a confusion, accents and breathings are omitted and capitals are not used for vowels when marking long and short syllables):

εἴτε τις ἥρακλειτε τῶν μῶρον ἐκ δε με δᾶκρυ (first line of 12.3.9)

The rules for determining the length of syllables are:

- (i) Vowels are classified as short (α, ε, ι, ο, υ) or long (ᾱ, η, τ, υ, ω). For metrical purposes all diphthongs are long (this is not true for accentuation – see Appendix 8).
- (ii) A short syllable must contain a short vowel followed by either a single consonant or no consonant at all.
- (iii) A syllable is long if it contains:
 either a long vowel or diphthong. When, however, either occurs at the end of a word and the following word does

not begin with a consonant, the long vowel or diphthong is shortened, $\mu\omicron\upsilon \epsilon\nu\epsilon\pi\epsilon$.¹

or a short vowel followed by two consonants (ζ, ξ, ψ count as double consonants but θ, ϕ, χ do not; breathings have no metrical value). When a short vowel occurs before certain combinations of two consonants where the second is λ, μ, ν, ρ , the syllable may be long or short.

- (iv) In counting consonants after a final short vowel of a word no account is taken of word division, hence $\tau\epsilon\delta\nu \mu\omicron\rho\omicron\nu$, $\tau\delta \epsilon\chi\eta\mu\alpha$.

(b) Metrical feet, the hexameter, pentameter and iambic trimeter

A metrical foot is made up of certain combinations of long and short syllables. Of the numerous possibilities only the following need concern us:

Dactyl	— ∪ ∪	Iamb	∪ —
Spondee	— —	Trochee	— ∪

The metre used for epic and pastoral was the hexameter; the combination of one hexameter and one pentameter forms an elegiac couplet (see below).

The **hexameter** (< ἑξ + μέτρον) consists of six feet. The first four can be either dactyls or spondees, the fifth is almost always a dactyl and the sixth can be either a spondee or trochee. This can be represented as follows:

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ — | — ∪

The upright lines show the syllable division between one foot and the next. They do not necessarily coincide with word division. The first two lines of the *Odyssey* (25.2.3) are scanned:

$\alpha\upsilon\text{-}\delta\rho\alpha \mu\omicron\tau \mid \epsilon\nu\text{-}\nu\epsilon\text{-}\pi\epsilon \mid \text{Mo}\upsilon\text{-}\epsilon\alpha \parallel \pi\delta\text{-} \mid \lambda\upsilon\tau\text{-}\rho\delta\text{-}\pi\delta\nu \mid \delta\epsilon \mu\alpha\text{-}\lambda\alpha \mid \pi\delta\lambda\text{-}\lambda\alpha$
 $\pi\lambda\alpha\gamma\text{-}\chi\theta\eta \epsilon\text{-} \mid \pi\epsilon\tau \text{ Tro}\tau\text{-} \mid \eta\epsilon \parallel \tau\text{-}\epsilon\text{-} \mid \rho\delta\nu \pi\tau\delta\text{-}\lambda\alpha\text{-} \mid \epsilon\theta\text{-}\rho\delta\nu \epsilon\text{-} \mid \pi\epsilon\rho\text{-}\epsilon\epsilon$.

It was felt that the rhythm of a hexameter would be impaired if there were a break between words at the end of the third foot as a line so composed would fall into two equal halves. To avoid this, there is always a break between words (*caesura cut* or *break*) either (a) after the first syllable of the third foot (as in the second line above), or (b) after the second syllable of the third foot when a dactyl (as in the first line above), or (c) after the first syllable of the fourth foot. The caesura is marked by two vertical lines, as in the above examples.

¹ Epic correction (i.e. shortening). It occurs in hexameters and pentameters but is completely avoided in iambic trimeters (on these terms see below).

A pentameter following a hexameter makes up an **elegiac couplet**, and is by convention indented (e.g. 12.3). It does not occur by itself. The elegiac couplet was the metre of elegiac poetry, a broad literary genre which included epigram and certain narrative, didactic, and occasional poetry. The pentameter consists of two halves of two and a half feet each; the division between the two is marked by a break between words (here called **diaeresis**, not **caesura**, because it occurs at the end, not in the middle of a metrical unit; it also is marked by two vertical lines). The metrical pattern of the **pentameter** is:

— ◡ — | — ◡ — | — || — ◡ ◡ | — ◡ ◡ | ◡

Examples (from 12.3.1 and 3) are:

ὄν λχ-πεν | οὐχ εὐ- | ρῶν || ῥ-ψεν ὄν | εὐ-ρε βρσ- | χῶν
 εἶτε ἀ-γα- | ῥῶ Κτ-ντ- | ρῥ || κατ Κτ-ντ- | ρῥ δε Κτ- | λτξ

The **iambic trimeter** is the chief metre used for dialogue and speeches in drama because it was considered the metre which came closest to the rhythm of normal speech. It consists of three pairs of iambs but more variation was allowed than in the hexameter or pentameter. Its basic form is:

◡ — ◡ — | ◡ — ◡ — | ◡ — ◡ —

A caesura occurs after either the fifth or seventh syllables. Examples of iambic trimeters (from 15.2.4) are:

ἀ-πᾶν-τῆς ἔc- | μὲν || εἶτε τῷ νοτ- | θῆ-τεῖν cσ-φοτ
 αὐ-τοτ δ ἀ-μᾶρ- | τᾶ-νδν- τῆς || οὐ γτγ-νῶc- κῶ-μὲν

Included in the reading are poems in some of the many other metres used by Greek poets (an example occurs at 12.2.18, which is written in anapaests).

Explanations and more literal interpretations are given in round brackets. Some words which have no specific equivalent in the Greek original but which must be supplied in English are enclosed in square brackets. Translations from Greek authors are generally as literal as possible and should not be taken as reflecting the style of the original.

When *God* is written with an initial capital letter, the Judeo-Christian deity should only be understood in passages from the Bible. Elsewhere the Greek original (θεός) does not indicate what particular divinity is meant.

References are given for longer prose passages, for whole poems and for extracts from verse of more than two lines. In these references Roman numerals refer to books (e.g. of Thucydides), Arabic to chapters in prose works but in poetry to lines. Fragments of the Greek tragedians are given the number assigned to them in Nauck's edition (*Fragmenta Tragicorum Graecorum*). A.P. is the abbreviation of *Anthologia Palatina*, an enormous collection of shorter Greek poems whose present form dates from Byzantine times; it has a supplement entitled *App(endix) Plan(udea)*. In both the latter works the reference is first to book (Roman), then to poem number (Arabic).

1.2

1 Aristotelēs (Aristotle), Aristophanēs, Dēmōsthenēs, Hērōdotos (Herodotus), Theokritos (Theocritus), Kallimachos (Callimachus), Pindaros (Pindar), Platōn (Plato).

2 akmē, anathema, analūsis, antithesis, asbestos, automaton, aphasiā, bathos, genesis, diagnōsis, dogma, drāma, zōnē, ēthos, ēchō, ideā, kinēma, klimax, kosmos, krisis, kōlon, metron, miasma, nektar, nemesi, orchēstrā, pathos, skēnē, stigma, hubris, hupōthesis, chaos, charaktēr, psūchē.

3 (a) Agamemnōn, Achilleus (Achilles), Hektōr (Hector), Helenē (Helen), Odusseus (Odysseus), Patroklos (Patroclus), Pēnelopeia (Penelope) (*all are characters in Homer*).

(b) Athēnai (Athens), Argos, Thēbai (Thebes), Korinthos (Corinth), Spartē (Sparta), Krētē (Crete), Rhodos (Rhodes), Samos (*all are places in Greece*).

2.2

(1) Odysseus has come from Troy, but Poseidon destroys his ship on (or at) Scheria. (2) Odysseus flees out of (or from) the sea and hides himself beneath [an] olive-tree near the shore. (3) In a dream Athena says to (or tells) the princess Nausicaa that she must (it is necessary [for her] to) wash the clothes on the shore. (4) At daybreak (or dawn) Nausicaa brings the clothes in [a] wagon from her house to the sea. (5) In the wagon there is also food for Nausicaa and her companions. (6) The girls quickly wash the clothes near the olive-tree where Odysseus is sleeping. (7) Then (or next) the girls throw the clothes on to the shore. (8) They wash themselves and eat the food which they have in the wagon. (9) While they are playing on the shore, Nausicaa throws [a] ball but the ball falls into [a] whirlpool. (10) The girls' shouts (the shouts of the girls) awaken Odysseus and frighten him. (11) Odysseus wonders where in the world he has come to, and suddenly creeps from the olive-tree. (12) He frightens Nausicaa and her companions. (13) But Nausicaa stays on the shore because Athena puts courage into her heart. (14) Odysseus says to (or tells) Nausicaa that he has come from Ogygia. (15) Nausicaa says to (or tells) her companions that they must (it is necessary [for them] to) provide Odysseus with food and clothes (provide food and clothes to Odysseus). (16) She wishes (or is willing) to bring Odysseus to her father's house (the house of her father) but she fears (or is afraid of) the citizens' blame (the blame of the citizens) if they see her with Odysseus. (17) So Nausicaa and the girls bring the clothes back to the house in the wagon, but Odysseus waits outside.

In 2, 4 and 9 the indefinite article, which does not exist in Greek, has to be supplied in the English.

Analysis of sentence 13 (according to the steps given in 2.2)

ἀλλ' ἡ Ναυκικάᾱ ἐν τῇ ἀκτῇ ἀναμένει διότι ἡ Ἀθηναίη τὴν ἀνδρείαν εἰς τὴν καρδίαν εἰσβάλλει.

(a) ἀλλ' (= ἄλλά) conjunction *but*; ἡ feminine nominative singular of the definite article (2.1/2); Ναυκικάᾱ can be either nominative or vocative singular but, as ἡ precedes, it must be the former (the voc. would normally be preceded by ὦ (2.1/3), never by the article) – note that the article **must** agree in number, gender and case with the noun it qualifies (2.1/2 note 1; cf. τῇ ἀκτῇ, ἡ Ἀθηναίη, τὴν ἀνδρείαν, τὴν καρδίαν); ἐν preposition governing the dative *in, on, among*, and we would expect the following words to be in this case, which they are: τῇ ἀκτῇ dative singular of ἡ ἀκτὴ *the shore*; ἀναμένει 3rd person singular present indicative active of ἀναμένω *wait, stay* (the corresponding form of λῦω would be λῦει); διότι conjunction *because*; ἡ Ἀθηναίη nominative singular (the same reasoning applies as for ἡ Ναυκικάᾱ); τὴν ἀνδρείαν accusative singular of ἡ ἀνδρεία *lit. the courage*; εἰς preposition governing the accusative *to, into*, and we would expect the following words to be in this case, which they are: τὴν καρδίαν accusative singular of ἡ καρδία *the heart*; εἰσβάλλει 3rd person present indicative active of εἰσβάλλω *throw into, invade*.

(b) There are two finite verbs, ἀναμένει and εἰσβάλλει; therefore we have two clauses.

(c) Because ἀλλ' (ά) stands as first word it must link this sentence with the previous one. As we have two clauses and διότι comes after the first finite verb, this conjunction must introduce the second clause.

(d) In the first clause ἡ Ναυκικάᾱ is nominative and therefore must be the subject of ἀναμένει (we note that the verb agrees with ἡ Ναυκικάᾱ in the

way prescribed at the beginning of 2.1/4). ἐν τῇ ἀκτῇ *on the shore* (on seems more appropriate with *shore* than *in* or *among*) must be an adverbial phrase qualifying the verb. The clause therefore means *but Nausicaa* (the definite article can be used with proper names in Greek (2.1/2 note 1(iii)), but is never so employed in English) *stays* (or *waits*) *on the shore*. In the second clause ἡ Ἀθηνᾶ, which is nominative, must be the subject of εἰσβάλλει (note the agreement as in the previous clause). τὴν ἀνδρείαν is accusative and is **not** preceded by a preposition; therefore it must be the object of the verb as it can have no other grammatical function in the clause. We may translate *because Athena throws courage* (the definite article is not to be translated – 2.1/2 note 1(i)) *into*; the other meaning of εἰσβάλλω, *invade*, makes no sense in this context. εἰς τὴν καρδίαν *into the heart* must be an adverbial phrase qualifying the verb but we have one too many *into* – the problem is solved by reference to the note on (7) and we can translate *because Athena throws courage into the heart* (to, the other meaning of εἰς, does not seem appropriate here).

(e) The conjunction διότι shows that the second clause gives the reason for the first and we can put both together as *but Nausicaa stays on the shore because Athena throws courage into the heart*. English idiom requires that we specify whose heart is involved (obviously Nausicaa's, as otherwise the reason introduced by διότι would have no point – on this use of the Greek definite article see note on (1)). Also *put* seems more in accordance with English idiom than *throw* (all possible translations of some words cannot be given in either vocabularies or dictionaries). We now have: *But Nausicaa stays on the shore because Athena puts courage into her heart*.

3.2

(1) Millionaires (the very rich) are not good. (2) A large city is [a] large desert (or wilderness). (3) Poverty stimulates skills (i.e. necessity is the mother of invention). (4) [A] corpse does not bite (i.e. dead men tell no tales). (5) (i) Many [are] friends of [the] table, not of truth. (ii) Good fortune has many friends ([is] many-friended). (iii) Man [is] [a] political animal. (iv) Death [is] immortal (or deathless). (v) Slaves have no leisure ([there is] not leisure to/for slaves). (vi) Without health life [is] no life (or unlivable). (vii) Flattery [is a] disease of friendship. (viii) [A] wicked man [is] long-lived. (6) Fortune's great gifts involve (have) fear. (7) Wicked friends bear wicked fruit. (8) The sowing (procreation) of children is a self-inflicted (self-chosen) grief. (9) Gifts persuade [the] gods. (10) Neither [a] drinking-party without company nor wealth without virtue is pleasurable (lit. has pleasure). (11) For [a] human being the unexamined life [is] not worth living. (12) (i) A large number of (lit. many) frogs send messengers to the son of Cronos (i.e. Zeus) because they desire [a] monarch. (ii) The messengers say to the son of Cronos on behalf of the frogs, "Just son of Cronos, you are master of the gods. Are you willing to provide the frogs with [a] master?" (lit. provide [a] master to the frogs). (iii) The son of Cronos is very surprised and hurls [a] large log into the frogs' marsh. (iv) The log frightens the frogs and they quickly run away, but they begin to be suspicious, since the log does not move (lit. is motionless). (v) Later they step on to the log without fear and say "Stranger, are you [a] god or [a] human being or [an] animal?" (vi) Since it says nothing at all, they consider that it is despicable that they have such a master and they send messengers again to the son of Cronos about [a] new monarch. (vii) The messengers say to the son of Cronos, "Master, you must (it is necessary [for you] to) send

the frogs (to the frogs) another monarch since the first is motionless and idle. (viii) The master of the gods is angry with the frogs and sends [a] great hydra. (ix) The hydra is pitiless and eats the frogs. (x) The fable makes [it] clear that one (or we) must (it is necessary [for one/us] to) bear (i.e. put up with) idle masters since active masters often bear (i.e. bring) hardships.

Analysis of sentence 10 (according to the steps given in 2.2)

οὕτε συμπόσιον χωρίς ὁμῳίας οὕτε πλοῦτος χωρίς ἀρετῆς ἡδονὴν ἔχει.

(a) οὕτε ... οὕτε conjunctions *neither ... nor*; συμπόσιον, which is neuter, could be either nominative or accusative singular (the vocative is virtually ruled out by the meaning of the word, *drinking-party*); χωρίς preposition governing the genitive *without*; ὁμῳίας could be either genitive singular or accusative plural of ὁμῳία *company, companionship*, but as it is preceded by a preposition governing the genitive it must be the former; πλοῦτος nominative singular *wealth*; χωρίς as before; ἀρετῆς genitive singular of ἀρετή *courage, excellence, virtue*; ἡδονὴν accusative singular of ἡδονή *pleasure*; ἔχει 3rd person singular present indicative active of ἔχω *have*.

(b) and (c) The one finite verb, ἔχει, indicates that we have only one clause.

(d) and (e) οὕτε ... οὕτε (like *neither ... nor* in English) join elements of equal grammatical weight. Therefore, since πλοῦτος is nominative, συμπόσιον is also nominative, and both are the subject of ἔχει (the verb is singular just as it would be in a similar construction in English, e.g. *neither my wife nor my dog was waiting for me*). As the accusative ἡδονὴν is not preceded by a preposition it must be the object of ἔχει. We may now translate: *neither drinking-party without company nor wealth without virtue has pleasure* (of the possible meanings of ἀρετή *courage and excellence* are not appropriate as a combination of either with wealth would hardly seem to produce pleasure). English, however, would normally put the indefinite article (which does not exist in Greek) before *drinking-party*. Also, *is pleasurable* or *is enjoyable* would be more idiomatic than *has pleasure*. Our final version then could be: *neither a drinking-party without company nor wealth without virtue is pleasurable*.

4.2

(1) Pleasures [are] mortal, virtues immortal. (2) The beggar did not have bread, and was buying cheese. (3) Praise [is the] reward of virtue, and (or but) censure of wickedness. (4) [The] Egyptians [are] clever at contriving ways and means. (5) Necessity [is] law for slaves, but law [is] necessity for free men. (6) Once long ago [the] Milesians were brave. (7) [An] eagle does not hunt flies. (8) (i) You are spitting into [the] sky. (ii) You are plaiting [a] rope out of sand. (iii) You are sowing [the] sea. (iv) You are teaching [a] horse to run on to [a] plain. (v) You have come after [the] feast. (vi) You are whipping [a] corpse. (vii) You are shearing [an] ass. (viii) You are singing the victory-song before the victory. (ix) You are kicking against [the] pricks (i.e. of a goad). (x) You are bringing the war-engines after the war. (9) Croesus, the Lydian king (king of the Lydians), wanted to destroy the Persian empire (empire of the Persians). For, according to the Delphic oracle (*lit.* oracle at Delphi), he was destined to put an end to a mighty empire. But finally he put an end to his own empire, but not that (*lit.* the [empire]) of the Persians. After the Persians' victory Cyrus, the Persian king (*lit.* king of the Persians), made Croesus go up on to [a] great pyre, and Croesus began to consider the words of Solon the Athenian: no-one of men [is, i.e. can be considered] happy before his death. So he quietly awaited his

death. But because Croesus was both pious and good, Cyrus ordered his soldiers to bring him down from the pyre and spoke as follows, "Croesus, who among (*lit. of*) men persuaded you to make an expedition [as an] enemy instead of [as a] friend against my land?" But Croesus said, "Cyrus, I (*lit. I on the one hand*) made an expedition against you, but the god (*lit. but on the other hand the god*) at Delphi persuaded me to make the expedition. For I am not foolish nor do I wish to have war instead of peace. For in peace-time the young men bury the old, but in war-time the old [bury] the young. But this was the god's pleasure (*lit. this thing was dear to the gods*)." So Cyrus set him free and made [him] sit nearby. And Croesus spoke once more, "Cyrus, what are your soldiers doing?" "They are plundering your city," said Cyrus, "and carrying off your wealth." "They are not plundering my city," said Croesus, "nor my wealth. For I have nothing (*lit. nothing is to me*). [It is] you [whom] they are plundering." After this he (i.e. Croesus) was dear to him; for Cyrus respected his wisdom. (Based on Herodotus i. 86-88.)

Analysis of sentence 5 (according to the steps given in 2.2)

τοῖς μὲν δούλοις ἡ ἀνάγκη νόμος, τοῖς δὲ ἐλευθέροις ἀνθρώποις ὁ νόμος ἀνάγκη.

(a) μὲν ... δέ *on the one hand ... and/but on the other hand* indicate that we have two balanced grammatical elements (4.1/3); τοῖς ... δούλοις dative plural *to/for the slaves* (on the meaning of the dative with living things see 2.1/3e); ἡ ἀνάγκη nominative singular *the necessity* but to be translated *necessity* in view of 2.1/2 note 1(i); νόμος nominative singular *law*; τοῖς ... ἐλευθέροις ἀνθρώποις dative plural *to/for the free men*; ὁ νόμος nominative singular *the law*; ἀνάγκη nominative singular *necessity*.

(b) There are no finite verbs! However, even without the hint given in the note on (1), we learn from 3.1/3b and 3.1/6 that εἰμι is often omitted in clauses where something is predicated of something else. The fact that in each half of the sentence we have two nominatives suggests that this is what we have here. Since we have two balanced elements the appropriate part of εἰμι (viz ἐστί) is to be supplied in each. Therefore we have two clauses.

(c) The comma after νόμος shows the division between clauses.

(d) In τοῖς ... νόμος the definite article with ἀνάγκη shows that this is the subject; the absence of the definite article with νόμος shows that it is the predicate. The basic meaning (leaving aside μὲν) is therefore *for the slaves* (the other meaning of the dative, *to*, is not appropriate) *necessity is law*. In τοῖς ... ἀνάγκη we realize that ὁ νόμος must be translated by *law* and not *the law* because it is parallel with ἀνάγκη and must mean the abstract concept of law, not a particular law. We then have *for the free men law is necessity*.

(e) We can translate μὲν ... δέ by *but* with the second clause. However, when we put both halves together we realize that we are dealing with a proverb and that the general class of slaves and the general class of free men are meant. We must, therefore, omit the definite article with each in English (2.1/2 note 1(ii)), and we have: *Necessity is law for slaves, but law is necessity for free men*.

5.2

(1) Time educates the wise. (2) Silence has many fine [points] (i.e. silence is golden). (3) Human beings have many troubles, strangers (*lit. there are many troubles to human beings*). (4) [One] must not (it is not necessary to)

keep former evils in mind (*lit.* bear ... in memory), (5) (i) Quietness (*or* peace and quiet) [is] a fine [thing]. (ii) Fine [things] [are] difficult. (iii) Moderation [is] best. (iv) [A] big book [is] [a] big evil. (v) The property (*lit.* the [things]) of friends [is] shared. (vi) Hermes [is] shared. (vii) [A] small evil [is] [a] big blessing. (viii) Different [things] [are] beautiful to different [people] (*i.e.* some people like one thing, others another). (ix) The tongue [is] [the] cause of (*or* responsible for) many troubles. (x) Doing [is] difficult, giving the order (*sc.* to do it) [is] easy. (xi) Getting drunk (*or* drunkenness) [is] [a] bad remedy for (*i.e.* way to get rid of) woe. (xii) One learns by experience (*lit.* sufferings [are] lessons). (xiii) [A] bad egg comes from (*lit.* [is] of) [a] bad crow. (xiv) Trust the land, mistrust the sea (*lit.* [the] land [is] [a] trustworthy [thing], [the] sea [an] untrustworthy [thing]). (xv) Even an ant can get angry (*lit.* [there is] bile (anger) even in [an] ant). 6 (i) One must find a wife amongst one's own class (*lit.* it is necessary [*sc.* for a person] to marry from among those who are similar. (ii) [A] fool speaks foolish [things]. (iii) You have your feet out of trouble (*lit.* foot outside mud). (iv) [The] pot boils, friendship lives. (v) You are shaving (*or* bearding) [a] lion. (vi) You are weeping on [your] step-mother's tomb (*i.e.* being hypocritical). (7) Alas, alas, greatness (*lit.* great things) also suffers great evils. (8) [The] roughness of [the] road tests [the] serviceability of [the] ass. (9) Man is only (*or* nothing but) breath and shadow. (10) Fortune guides art, not art fortune. (11) Money [is] responsible for many evils for men. (12) Woman, silence is becoming (*lit.* brings decoration) for women. (13) Even for [an] old man, [it is] [a] fine [thing] to learn wisdom (*lit.* wise things). (14) The Athenians sent Thucydides the [son] of Olorus to the general of those in Thrace. (15) One should seek neither companionship (*or* company) from [a] corpse nor [a] favour from [a] miser. (16) Victory is sufficient for the free. (17) Even among rustics there is love of culture. (18) The wolf changes his coat (*lit.* hair), not his mind. (19) Money finds friends for men. (20) [A] mob [is] [a] poor judge of [a] fine matter. (21) To some of the Egyptians, therefore, crocodiles are sacred, to others [they are] not, but they treat [them] as enemies. Those around Thebes and [those around] the swamp of Moeris strongly believe that they are (*lit.* them to be) sacred. Both groups keep (*or* rear) one crocodile and train [it], and put rings made of glass in its ears and anklets round its front feet, and provide special food and offerings. So while the crocodiles are alive, they are treated very well, and after their death the Egyptians embalm them and bury them in sacred tombs. But those around the city [of] Elephantine actually eat them; for they do not consider [them] to be sacred. (Adapted from Herodotus ii.69)

6.2

From this point on the definite and indefinite articles which must be supplied for translation are no longer bracketed.

(1) (i) The guards guarded the Persians (φυλάττω). (ii) Did you hide the golden horse? (κρύπτω). (iii) The Athenians and the Spartans joined in an expedition (εκστρατεύω). (iv) He wrote many things on the rock (εγγράφω). (v) The gods will do many great things (πράττω). (vi) Socrates taught us (διδάσκω). (vii) They damaged the house of Pericles (βλάπτω). (viii) We fought a sea-battle in the harbour (ναυμαχέω). (2) Bronze is the mirror of form (*i.e.* of the body), wine of the mind. (3) Hand washes hand, fingers [wash] fingers. (4) Speech is silver, silence is golden. (5) O God, how mortals have no escape from evils [which are] innate (*or* and) sent by the

gods! (*lit.* how there is not to mortals [an] escape...). (6) (i) You are writing on (*lit.* into) water. (ii) You are building on (*lit.* into) sand. (iii) [You are bringing] an owl to Athens (*cf.* coals to Newcastle). (iv) You are measuring the waves. (v) You are looking for bird's milk. (vi) You are teaching iron to float (*lit.* sail). (vii) You are lending light to the sun. (viii) You are pouring wine for frogs. (ix) You are beating the air. (x) He is making an elephant out of a fly (*i.e.* a mountain out of a molehill). (7) (i) The mind is a great check (*lit.* bit) of the soul. (ii) The Greeks [are] always children, an old Greek does not exist. (iii) For a mother (*or* for mothers) children are the anchors of [her] life. (iv) Lions at home, but foxes (*i.e.* cowards) in battle. (v) The mind sees and the mind hears. (vi) The arms (*lit.* hands) of tyrants [are] long. (vii) Ares (War) [is] a friend of falsehood (*lit.* friendly to false things). (viii) Athens [is] the Greece of Greece. (ix) You are comparing a bee with a cicada. (x) A daughter [is] a difficult possession. (8) The wind [kindles] fire, intimacy kindles love. (9) According to Socrates no-one errs willingly. (10) The wise man should not think after (*i.e.* repent) but before (*lit.* it is necessary for the wise man not to...). (11) The Athenian ambassadors withdrew to the army, but the generals built a wall around the Melians. Later, a small garrison of the allies remained there and continued to besiege (*lit.* was besieging) the place, while the rest of the soldiers withdrew by land and by sea. Afterwards the Melians pulled down the Athenians' blockading wall, since not many of the guards were present. But later the Athenians sent out another army from Athens, and they now vigorously prosecuted the siege. There was treachery (*or* treachery broke out) among the Melians, and they capitulated to the Athenians. And they (*i.e.* the Athenians) killed the men among (*lit.* of) the Melians, and enslaved the women and children. And later they sent out many settlers and colonised the place. (Adapted from Thucydides v.114-116.)

7.2

(1) The proverb bids us not to move the immovable (*lit.* unmovable [things]). (2) [It is] altogether not easy to find what is right (*or* justice). (3) Ischomachus said, "Socrates, in winter a house should be well exposed to the sun, but in summer well-shaded." (4) We do not have either weapons or horses (*or* we have neither weapons nor horses). (5) No falsehood spreads for long (a length of time). (6) So for one day the Athenians encamped there. But on the following day Alcibiades called an assembly and ordered them to fight both at sea, on land and against the fortifications. "For," he said, "we have no money, whereas the enemy have plenty." (7) All human beings die (*lit.* no-one of human beings does not die). (8) (i) One swallow does not make a spring. (ii) Old men [are] children for a second time. (iii) You see three things in two. (iv) One man [is] no man. (v) One day does not make (a man) wise. (vi) The tongue leads many [people] to destruction. (vii) In war it is not possible to make a mistake twice. (viii) It is possible to recognize a lion from his claw-marks (*i.e.* to judge a person from a characteristic mark). (9) Cyrus marched forth three stages (*or* days' marches) through Lydia, [a distance of] twenty-two parasangs, to the river Maeander. Its breadth was two plethra. (10) The world [is] a stage, life an entrance: you come, you see, you depart. (11) Someone said to Socrates, "Megacles speaks ill of you." And he replied, "Yes, for he does not know how (*lit.* has not learnt) to speak well." (12) Callicratidas held the right wing of the Peloponnesians. His steersman, Hermon, said, "It is a good

[idea] to retreat (*lit.* sail away); for the Athenian triremes are very strong.” But Callicratidas said, “It is shameful to flee.” The triremes fought [for] a long time, at first in close order, and then scattered. When Callicratidas fell overboard into the sea and was killed and Protomachus the Athenian and his men (*lit.* those with him) defeated the left wing with [their] right wing, thereupon the Peloponnesians fled (*lit.* there was a flight of...) to Chios and Phocaea, while the Athenians sailed back to Arginousae. And so of the Athenians the Spartans sank 25 triremes, whereas of the Peloponnesians the Athenians [sank] nine Laconian [triremes], and of their allies as well about 60. (Adapted from Xenophon *Hellenica* i. 6. 32.) (13) For, when Simon came to my house at night, he forced (*lit.* knocked out) the doors and entered the women’s apartments, where my sister and nieces were. At first the men in the house ordered him to go away, but he refused. Then they forcibly pushed him out. But he discovered where we were dining and did a thing most extraordinary and incredible. He called me out from inside, and as soon as I had come out, he immediately attempted to strike me; and when I pushed him away, he began to pelt me with stones (*or* throw stones at me). Although he missed me, he hit Aristocritus with a stone and gashed his forehead. (Adapted from Lysias *Against Simon* 6-8.)

8.2

(1) God and Nature do nothing without reason. (2) [It is] not easy to change a wicked nature. (3) Wicked slander wipes out whole cities. (4) Jesus Christ, son of God, Saviour (*the symbol is the fish, ἰχθὺς being an acronym of the phrase*). (5) Gold does not tarnish (*lit.* is not stained). (6) Do you think that others will save Greece, but you will run away? (7) As a result of looking at [someone] people fall in love. (8) The possession of virtue alone is secure. (9) Alas, alas, how true the old saying is: we old men are nothing but (no other thing except) noise and [outward] appearance; we creep along [as] copies of dreams; there is no sense in [us] but we think we are sane. (Euripides, fragment 25.) (10) An elephant does not bite a mouse. (11) For most people the search for truth [is pursued] without taking pains, and they turn rather to what is ready to hand. (12) The Lacedaemonians sent a herald and carried across the corpses (*or* had the corpses carried across). (13) It was wonder which made men begin to pursue philosophy both now and originally (*lit.* because of the fact of wondering men both now and at first began...). (14) The mountain laboured, and then gave birth to a mouse. (15) Hunger is (*lit.* becomes) the teacher of many [things]. (16) The Scythians do not wash with (*or* in) water. (17) (i) In the beginning God made the heaven and the earth. And the earth was invisible and unformed, and darkness [was] upon the abyss, and the spirit of God moved upon the water. And God said, “Let there be (*lit.* be born) light. And there was light (*lit.* light came into being). And God saw that the light was beautiful. And God made a division between the light and the darkness. And God called the light day and the darkness he called night. (*Genesis* 1.1-5.) (ii) I turned about and I saw beneath the sun that the race [is] not to the nimble, nor war to the strong, nor bread to the wise, nor wealth to the intelligent. (*Ecclesiastes* 9.11.) (18) Zenothemis contrived a wicked crime in collaboration with Hegestratus. They went around borrowing (*lit.* were borrowing) money in Syracuse. When they got the money, they used to send it home to Marseilles, and they loaded (*lit.* brought into) nothing on board (*lit.* into) the ship. Since the contract stipulated repayment of (*lit.* was to

repay) the money after the arrival in port of the ship, they plotted to sink the ship; for they wished to defraud their creditors. Accordingly, when they were two or three days out from land (*lit.* had sailed away a voyage of ... days), Hegestratus began to cut through the bottom of the ship during the night, while Zenothemis passed the time on deck (*lit.* above) with the other passengers. But when a noise was heard (*lit.* happened), those on the ship perceived that some mischief was taking place down below, and went to the rescue. As Hegestratus was being caught and assumed that he would be badly treated, he took to his heels (*lit.* fled) and jumped into the sea. In this way then, as he deserved, a bad man, he came to a bad end (*lit.* he died badly). ([? Demosthenes] *Against Zenothemis* 4-6, slightly adapted.)

9.2

(1) Death [is] beautiful [for those] to whom life brings humiliation. (2) The wise man carries round his substance within (*lit.* in) himself. (3) Mighty in war [was] Timocritus, whose tomb this [is]; Ares spares not the brave, but the cowardly. (A.P. vii. 269). (4) Cleon said that not he himself but that man was general. (5) The same [people] [say] the same [remarks] about the same [subjects] to the same [people]. (6) You are telling me my [own] dream (*i.e.* nothing I don't already know). (7) Then that man said, "Well, if there is need of anything else (*lit.* another thing) in addition to what (*lit.* these things which) Xenophon says, it will be possible to do it immediately." After this Xenophon spoke as follows: "[It is] clear that we must march where we will have supplies; and I hear that there are fine villages which are twenty stades away." (Xenophon *Anabasis* iii. 2. 33-34.) (8) A friend is another self (*or* alter ego). (9) Pythagoras was the first to name philosophy and himself a philosopher. (10) [We] must compare them with each other; for thus we will consider if they will differ from each other. (11) The Greeks mistrust each other (*lit.* are mistrustful towards themselves). (12) After dinner Cyrus asked, "Tigranes, where then is that man who used to hunt with us? You seemed to me to admire him very much." "My father here put him to death," he said. "For he said that he was corrupting me. And yet, Cyrus, he was a fine man, for even when he was about to die, he summoned me and said, 'Tigranes, you must not be angry because your father is putting me to death; for he does this not because of malice, but because of ignorance. And what (*lit.* which things) men do wrong through ignorance, I believe [they do] this against their will'." (Xenophon *Cyropaedia*, iii.1.38, adapted.) (13) Demosthenes, who saw that the Lacedaemonians intended to attack by land and by sea (*lit.* both with ships and with infantry), began to make his own preparations (*lit.* make preparations himself also), and hauled up under the fortification the triremes which remained to him, and armed the sailors from them with shields of poor quality and mostly made of osier; for it was impossible to procure arms in [this] deserted place, and even these (*sc.* which they had) they got from a thirty-oared pirate-ship and a pinnace belonging to (*lit.* of) [some] Messenians, who were there. Of these Messenians there were about forty hoplites. Accordingly, he posted the majority of his own men at the strong points of the place facing the mainland, while (*lit.* and) he himself picked out sixty hoplites and a few archers and began to go outside the wall (*sc.* of the fortification) towards the sea, [to the point] where he particularly expected the enemy (*lit.* those men) would attempt to land. So he posted his hoplites at this point right beside the sea (*lit.* towards the sea itself). (Thucydides iv. 9, adapted.)

10.2

(1) A fat belly does not generate a fine mind. (2) How sweet [it is] to look at the sea from the land. (3) Time will explain everything to posterity (*lit.* those [who come] later). (4) Happiness is an activity of the soul. (5) O Menander and life, which one of you then imitated which? (6) Who knows if life is death, and [if] down below death is considered life? (7) Life [is] short, art long (*i.e.* the art of medicine is extensive and requires a long time to master), opportunity fleeting (*lit.* swift), experiment perilous, and judgement difficult. (8) Wickedness [is] quick, virtue slow. (9) Where a man fares well, there [is his] native-land. (10) Whoever of mortals wishes to arrive at (*lit.* go/come into) hateful old age, does not reckon well; for a long life begets countless woes. (11) How sweet [it is] for slaves to get decent masters and for masters [to get] a well-disposed slave in [their] house. (12) Everything [is] burdensome except to rule over the gods. For no-one is free except Zeus. (13) Ignorant [people] are carried along in life as if on the high sea and in darkness. (14) The woman said, "My husband's virtue is sufficient adornment for me." (15) Where a man has a pain, there he applies (*lit.* has) his mind too. (16) (i) I hate a drinking-companion who remembers (*lit.* a mindful drinking-companion). (ii) Hostile [is] the eye of neighbours. (iii) Even a sheep bites an unlucky man. (iv) An unskilled man is a slave of (*lit.* to) everyone. (v) War [is] sweet to the inexperienced. (vi) Time decides everything (*lit.* everything is decided by time). (vii) Bright in darkness, but useless in daylight. (viii) Hands wash each other. (ix) Under every stone sleeps a scorpion. (x) Everything [is] easy for God (or a god). (xi) Every hedgehog [is] prickly. (xii) The whole of time cannot whiten the man (*lit.* this [man]) whom Fate paints (*lit.* will paint) black. (17) (i) Diogenes was once begging [alms] from a statue. [When he was] asked why he was doing this, he said, "I am practising failure (*lit.* to fail to obtain)." (ii) [When he was] asked what kind of wine he liked to drink (*lit.* drank gladly), he said, "Someone else's". (iii) He was begging [alms] from a miser. When he hesitated (*lit.* was slow), Diogenes said, "Fellow, I'm begging [alms] from you for food, not for burial." (iv) [When he was] asked where he was from, he said, "[I am] a citizen of the world". (v) When someone said that life was bad, he said, "Not life, but a bad life".

10.3

For, gentlemen of Athens, I have this reputation for no other reason (*lit.* on account of nothing else) than a certain wisdom. What sort of wisdom [do I say] this [is]? [Just that] which is perhaps human wisdom. For in reality I am likely to be (or I am probably) wise in this wisdom. But these men, whom I was just now mentioning, are wise in a sort of superhuman wisdom, which I am unable to describe. For I, at any rate, do not understand it, and (*lit.* but) whoever says [that I do], is lying and speaking to arouse prejudice against me. I hope, men of Athens, that you will not interrupt me, even if I seem to you to be saying something extravagant (*lit.* big). For the story which I will tell is not mine, but I will refer [you] to someone who is worthy of credit. For I shall furnish you with the god of (*lit.* at) Delphi [as] witness of my [wisdom], [as to] whether it is actually some sort of wisdom and of what sort it is. Chaerephon was familiar to you, I think. He was a comrade of mine from youth and a partisan of the democracy. And it is well-known to you what sort [of a person]

Chaerephon was, how impetuous in all respects. As a matter of fact, he actually went to Delphi once and dared to ask the oracle if anyone was wiser than I. The Pythian [priestess] answered that no-one was wiser. (Plato *Apology* 20d-21a, slightly adapted.)

11.2

From this point on the relevant part of the verb to be which must be supplied for translation is not normally bracketed.

(1) Tyranny is the mother of injustice. (2) The dice of Zeus always fall luckily (*lit.* well). (3) There is some degree (*lit.* measure) of pleasure even in troubles. (4) And the story is not mine, but [comes] from my mother, that heaven and earth were one shape; but when they were separated apart from each other, they brought forth everything and sent up to the light trees, winged creatures, wild beasts and [the creatures] which the sea nourishes and the race of men. (Euripides, fragment 484.) (5) Concealment (*lit.* the act of hiding) is wicked and not the mark of a well-born man. (6) Someone said to Socrates, "The Athenians condemned you to the death," and he said, "And Nature [is condemning] them [to death]." (7) The wagon pulls the ox. (8) (i) An old woman is dancing. (ii) You are graciously giving a mirror to a blind man. (iii) You are hunting the wind with a net. (iv) You are throwing stones at the sun (*lit.* pelting the sun with stones). (v) The/a tortoise is calling the oxen slow-footed. (vi) You are striking a peg with a sponge. (vii) You knocked out a peg with a peg (*i.e.* in solving one problem you created another). (viii) You are blocking up (*i.e.* repairing) the chamber-pot with a sandal. (ix) You are driving out wine with wine. (x) You yourself are striking your own door with a stone. (9) For, for all mankind, not only for us, either straightaway or in [the course of] time, God trips up [one's] life, and no-one is happy throughout (*or* forever). (Euripides, fragment 273.) (10) For none of these things will distress me. But if you do not do this (*lit.* these things), you will inflict (*lit.* throw) grief upon all the Argives (*i.e.* Greeks). For if we do not get this man's bow (*lit.* this man's bow will not be taken), it is not possible for you to ravage the land of Dardanus. (Sophocles *Philoctetes* 66-69.) (11) Thus the venture (*lit.* things) of the Greeks came to naught (*lit.* was destroyed). And out of many a few made their way through Libya to Cyrene and were saved, but most were killed. Egypt again came (*lit.* became) under the control of the King [of Persia], except Amyrtaeus, the king in the marshes. They (*i.e.* the Persians) were unable to capture him both because of the extent of the marsh and at the same time [because] the marsh-people are particularly warlike. Inaros the Libyan king (*lit.* king of the Libyans), who had conducted (*lit.* done) the whole Egyptian venture (*lit.* everything with respect to Egypt), was captured by treachery and impaled. Fifty triremes from Athens and the rest of the confederacy sailed [as a] relieving [force] to Egypt and put in at the Mendesian arm [of the Nile]. But foot-soldiers attacked them from the land and a fleet of Phoenicians from the sea and destroyed most of the ships. So ended the great expedition (*lit.* the [things] with respect to the great expedition) of the Athenians and their allies against (*lit.* into) Egypt. (Thucydides i.110, adapted.) (12) When we had transferred to the other ship, we began to drink. It is clear that Herodes disembarked from the ship and did not re-embark (*lit.* go on board again). I did not disembark at all from the ship that night. On the following day, when the man was not to be seen, he was looked for in no way more [vigorously] by the others than

by me (*i.e.* I looked for him as vigorously as anyone); and if it (his disappearance) seemed serious to any of the others, [it did so] equally to me (*i.e.* if anyone considered it a serious matter, I did). Not only (*lit.* both.) was I responsible for a messenger being sent to Mytilene, but (*lit.* and), since no-one else was willing to go, either of those on (*lit.* from) the ship or of the companions of Herodes himself, I was prepared to send my own servant. But when the man did not appear either in Mytilene or anywhere else, and the wind was fair (*lit.* sailing [time] was coming into being) for us and all the other ships were putting out to sea, I too departed. (Antiphon *Murder of Herodes* 23-24, slightly adapted.)

12.2

Where participial phrases have been expanded into subordinate clauses (*e.g.* in 1-5; see 12.1/2a) the words added in English have not been enclosed in square brackets.

(1) The man who runs away will also fight again (*or* lives to fight another day). (2) When a bear is present (*or* around) one need not look for tracks. (3) If you love yourself too much you will not have a friend. (4) Although he does not feed himself, he feeds his dogs. (5) The person who does not marry has no troubles. (6) In trying to flee (*lit.* fleeing) the smoke you fell into the fire. (7) A man who is running away does not wait for the sound of the lyre. (8) It is said that dogs burnt just once are afraid of fire (*lit.* dogs ... are said to fear ...). (9) For I have come to bury Caesar, not to praise [him]. (10) No-one who is hungry sings sweet songs (*lit.* beautiful things). (11) Am I a bumpkin (*lit.* boorish) if I call a trough a trough? (12) The man who has been bitten by a serpent fears even a little rope. (13) The man who is illiterate (*lit.* inexperienced in letters) sees nothing although he has sight (*lit.* does not see [although] seeing). (14) It is difficult to speak to [one's] belly, since it does not have ears. (15) Prometheus: "You behold [this] spectacle, [me] this friend of Zeus, with what woes I am bent by him." Ocean: "I see, Prometheus, and I wish to give you the best advice (*lit.* advise the best things to you), subtle (*or* ingenious) as you are (*lit.* though being)." (Aeschylus *Prometheus Bound* 304ff.) (16) From there Cyrus marched out though Lycaonia five stages, [a distance of] thirty parasangs, and he allowed the Greeks to plunder this country on the grounds that it was hostile. (17) Once when turning a book of Hesiod beneath my hands I suddenly saw Pyrrha approaching; and throwing the book to the ground with my hand I shouted this, "Why do you give me trouble, old Hesiod?" (A.P. ix.161.) (18) Child of Phoenician-born Europa and great Zeus, ruling over Crete of a hundred cities, I have come leaving sacred (*lit.* very holy) temples ... And we have led a chaste life since I became a mystic of Idaean Zeus, and, having conducted feasts of raw flesh as a herdsman of night-roaming Zagreus and held up torches for the mountain-wandering mother with the Curetes, I was sanctified and called an initiate of Bacchus. (Euripides, fragment 472.)

12.3

(1) A man, finding [some] gold, left a noose; but the man who did not find the gold which he had left, fastened the noose (*i.e.* to hang himself) which he had found. (A.P. ix.44.) (2) The Cyprian, seeing [the statue of] the

Cyprian (*i.e.* of herself) in Cnidos, said, "Alas, alas, where did Praxiteles see me naked?" (*App. Plan.* 162.) (3) All Cilicians are bad men; but among the Cilicians [there is] one good man, [viz] Cinyres, but even Cinyres is Cilician. (*A.P.* xi. 236.) (4) Once Antiochus laid eyes on (*lit.* looked at) Lysimachus' cushion, and Lysimachus never again (*lit.* no longer) laid eyes on his cushion. (*A.P.* xi. 315.) (5) Although he produced twenty sons, Eurychus the painter has no likeness even among (*lit.* from) his children (*i.e.* he has as little success in producing lifelike paintings as in fathering children from a faithless wife). (*A.P.* xi. 215.) (6) You [with] the roses, you have a rosy charm. But what are you selling, yourself, or the roses, or both together? (*A.P.* v. 81.) (7) As I was kissing Agathon, I checked my soul at [my] lips; for it had come, poor wretch, with the idea of crossing over. (*A.P.* v. 78.) (8) I who laughed haughtily at Greece, I, Laïs, who kept the swarm of young lovers in [my] porch, [dedicate] [my] mirror to the Paphian; since such [as I am now] I do not wish to see myself, and such as I was formerly I am unable [to see myself]. (*A.P.* vi. 1.) (9) Someone told [me], Heraclitus, of your death, and brought tears (*lit.* a tear) to me, and I remembered how often both of us laid the sun to rest in conversation. But you, I suppose, my friend from Halicarnassus, are ashes long, long ago. But your nightingales (*i.e.* poems) live on, upon which Hades, the ravisher of all things, shall not lay his hand. (Callimachus epigram 2.)

13.2

(1) [It] is a fine [thing] indeed to be master of one's belly and one's desire[s]. (2) Both common-sense and proper deliberation (*lit.* deliberating on what it is necessary [to do]) are accustomed to accompany old age. (3) This is bravery (*lit.* the brave thing), [that is to say] forethought. (4) Everywhere the land which feeds [you is your] native-land. (5) Old age, you know, has a certain wisdom (*lit.* something wise) indeed with respect to deliberation (or planning), since indeed it has seen and experienced much (*lit.* as having seen and experienced many things). (6) O unfortunate virtue, you were [a mere] word then; yet I practised you as something real (*lit.* a fact, *i.e.* as though you really existed). But you were a slave to chance after all. (7) Oedipus, the son of Laius, is my father (*lit.* father for us), and Iocaste, the daughter of Menoeceus, bore me; and the Theban people call me Polyneices. (Euripides *Phoenissae* 288-290.) (8) There is no temple of Persuasion other than speech, and her altar is in the nature of man. (9) He who chases two hares catches neither. (10) Cyrus, inasmuch as he was a child and liked elegance and distinction, was pleased with his clothes. (11) Not even the gods fight against necessity. (12) Obedience to one's stomach is a necessary evil. (13) In escaping Charybdis you have fallen into (*lit.* in with) Scylla. (14) A hungry ass pays no heed to the cudgel. (15) No-one desires life as much as the man who is growing old. (16) Death alone of the gods does not desire gifts. (17) The man who does no wrong needs no law (*sc.* to protect him). (18) Sailors (or those who sail) are [only] four fingers away from death. (19) You have a need of spring since you have an old cloak (*i.e.* spring [and not winter] is the right season for the threadbare cloak you are wearing). (20) The Spartan [woman] Gorgo, asked by an Attic (*i.e.* Athenian) [woman], "Why do you Spartan [women] alone rule your men (or husbands)?" said, "Because we alone also give birth to [real] men". (21) In reply to a certain lad who was intending to attend his classes and enquired what he needed (*lit.* of what things there is a need to him), Antisthenes the philosopher said, "A new book and a new pencil and a new

writing-tablet", stressing the nous. (*The pun on καινοῦ and καί-νοῦ is virtually untranslatable, although in American pronunciation it comes across in 'new' and 'nous'.*) (22) The black earth drinks, and the trees drink it (*i.e.* from it); the sea drinks the streams, the sun the sea, and the moon the sun. Why do you fight with me [my] friends (*or comrades*), when I myself also wish to drink? (Anacreontea 19)

13.3

(i) I was making my way from the Academy straight to the Lyceum along the [road] outside the wall, close under the wall (*lit.* beneath the wall) itself. When I came to (*lit.* was in the region of) the postern gate where the spring of Panops is, there I fell in with Hippothales, the [son] of Hieronymus, and Ctesippus of Paiania, and [some] other young men [who were] with them. Seeing me approach, Hippothales said, "Socrates, where are you going and where [have you come] from?" "From the Academy," I said, "on my way (*lit.* I'm making my way) straight to the Lyceum." "[Come] over here", he said, "straight to us. Aren't you going to come over (*lit.* do you not come near)? Yet it's worthwhile." "Where do you mean," I said, "and who are you to whom [I am to come]?" "Over here," he said, showing me right opposite (*lit.* in the [spot] right opposite) the wall a sort of enclosure and door. "We spend our time here," he said, "both we ourselves and a lot of other fine [fellows]." "And what is this [place] then, and how do you spend your time (*lit.* what is [your] manner of spending time)?" "A new wrestling-school," he said. "And we usually spend our time in discussions, in which we wish you to share." "That's very kind of you (*lit.* doing well indeed)," I said. "And who teaches here?" "Your own friend," he said, "and admirer, Miccus." "My goodness (*lit.* by Zeus)," I said, "he's not unimportant (*lit.* the man [is] not insignificant), he's a competent teacher." "Well then, do you want to follow [me]," he said, "and to see those who are here?" (Plato *Lysis* 203a-204a.)

(ii) *Euclides*. Just [in] from the country, Terpsion, or [did you arrive] some time ago? *Terpsion*. Quite some time ago. I was looking for you in (*lit.* throughout) the agora and was surprised that I could not find [you]. *E*. [No you couldn't], for I was not in the city. *T*. Where [were you] then? *E*. As I was going down to [the] harbour I met Theaetetus being carried to Athens from the camp at (*lit.* from) Corinth. *T*. Alive or dead? *E*. Alive, but only just (*lit.* and very hardly). For he's in a bad way actually because of some wounds, but more [than that] the disease which [has broken out] in the army is afflicting him. *T*. You don't mean dysentery, do you? *E*. Yes, I do. *T*. What a man [this is who] you say is in danger. *E*. A real gentleman (*lit.* fine and good), Terpsion, and (*lit.* since), you know, just now I was listening to some [people] singing his praises (*lit.* praising him very much) in connection with the battle. *T*. And [that's] not at all strange. But how [is it that] he did not stay (*or* lodge) here in Megara? *E*. He was hurrying [to get] home. I asked him and advised him [*sc.* to stay], but he refused. In fact, as I escorted [him home] I recalled with admiration how prophetically Socrates had spoken in particular about him (*lit.* I recalled and marvelled at Socrates how prophetically he had spoken both other things indeed and about this man). For I think that (*lit.* he seems to me to...), a little before his death, he (Socrates) met him when he was a lad, and after being with

[him] and conversing [with him], greatly admired his character. (Plato *Theaetetus* 142a-c.)

14.2

The abbreviations P.S. (*Primary sequence*) and H.S. (*Historic sequence*) are used in defining the uses of the subjunctive/optative here.

(1) For there is a certain pleasure even in words, if (*lit. whenever*) they create a forgetfulness of [one's] existing troubles (*indefinite, P.S.*). (2) How then am I, a [mere] mortal (*lit. being mortal*), to fight against divine fortune (or fortune sent by the gods)? (*deliberative subjunctive*). (3) [It is] the mind [that one] must look at, the mind; what advantage [is there] in (*lit. of*) bodily beauty, if (*lit. whenever*) a person does not have a beautiful (*i.e. noble*) mind? (*indefinite, P.S.*). (4) Whoever is shipwrecked twice, blames Poseidon without reason (*i.e. he should have taken Poseidon's hint the first time*) (*indefinite, P.S.*). (5) Socrates said that most men live in order that they may eat, whereas he himself ate in order that he might live (*purpose, subjunctive retained in H.S.*). (6) Let us eat and drink; for tomorrow we die (*jussive subjunctive*). (7) God plants (*lit. produces*) a fault (*lit. blame*) in mortals whenever he wishes to ruin a family completely (*indefinite, P.S.*). (8) What a charming creature (*lit. how charming*) is a man when (*lit. whenever*) he is a [real] man (*indefinite, P.S.*). (9) A. Who is this man? B. A doctor. A. What a bad state every doctor is in if (*lit. if ever*) no-one [else] is in a bad state! (*indefinite, P.S.*). (10) Our life is very like wine: whenever what remains (or the remains) is small, it becomes vinegar (*indefinite, P.S.*). (11) Those who are afraid that they may go into exile from their native-land and those who, being about to fight, are afraid that they may be defeated are not able to take (*lit. get*) either food or sleep because of their fear; but those who are already in exile or (*lit. and*) already defeated can eat and sleep even more (or better) than those blessed with good fortune (*fear for the future, P.S.*). (12) A monkey is a monkey even if it has golden sandals (*indefinite, P.S.*). (13) The Greeks were afraid that the Persians might advance against the wing and, outflanking them on both sides, might cut them to pieces (*fear for the future, H.S.*). (14) When the man whom they had seized was asked from what country he came (*lit. was; indirect question, H.S.*), he said that he was a Persian, and that he was proceeding from Tiribazos' army in order that he might get provisions (*purpose clause, H.S.*). (15) When Diogenes saw an archer with no natural skill, he sat down beside the target saying, "In order that I may not be hit" (*purpose clause in direct quotation, hence not H.S.*). (16) Through inexperience of death every man is afraid to leave the light of this sun (*lit. this light of the sun*). (17) A man was running so as not to get wet, and was drowned in a hole (*purpose clause, H.S.*). (18) When the generals assembled at daybreak, they were surprised that Cyrus neither sent someone else to tell [them] what to do (*lit. it is necessary to do*) nor appeared himself (*indirect statement, H.S.*). So they decided to pack up what they had and put on their full (ἐξ-) armour and move forwards. When they were already on the point of starting, at sunrise there came Procles, the ruler of Teuthrania, and Glus, the [son] of Tamos. They reported that Cyrus had been killed, but that Ariaeus was at the halting place with the rest of the barbarians and was saying that they would wait for them throughout this day (*indirect statement, H.S.*).

(Xenophon *Anabasis* ii. 1. 2-3, slightly adapted.) (19) If ever he saw the soldiers going in good order, he praised [them] (*indefinite, H.S.*). (20) If you fear the law (*lit. fearing the law*) you will not be troubled by the law.

15.2

(1) [While] avoiding [the] ashes I have fallen into [the] fire (*i.e. out of the frying-pan into the fire*). (2) No-one does wicked [deeds] without the gods' knowing (*lit. no-one escapes the notice of the gods doing wicked things*). (3) A crab has not learned (*i.e. does not know how*) to walk straight. (4) We are all wise in giving warnings (*lit. with respect to warning*), but we do not realize when we ourselves make mistakes. (5) The trap has caught the mouse. (6) For the man who takes pleasure in constantly speaking does not realise (*lit. escaped his own notice*) that he is wearisome to his companions (*lit. those who are with [him]*). (7) He has eaten scorpions. (8) Whoever devises treachery (*lit. crafty things*) against another is doing this against himself unawares (*lit. escapes [his own] notice doing this himself against himself*). (9) The hoplites happened to be sleeping in the agora. (10) It was clear that Menon desired (*lit. Menon was obvious desiring*) to be exceedingly rich. (11) So they took Jesus; and carrying his own cross (*lit. the cross for himself*) he went forth to the so-called Place of a Skull, which in Hebrew is called Golgotha, where they crucified him, and with him two others one on each side (*lit. from this side and from this side*), and Jesus in the middle. Pilate also wrote a title (*or inscription*) and placed [it] on the cross, JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews read this title, because the place where Jesus was crucified was near the city. Accordingly, the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews', but 'He claimed to be the King of the Jews'" (*lit. but that, "he said, 'I am the King ...'"*). Pilate replied, "What I have written, I have written." (John 19.16-22.) (12) For all seven days during which they were marching through [the territory of] the Kurds they continued to fight. (13) When Clearetus had encouraged his soldiers, he began to lead them against the place, but day broke while he was still marching (*lit. day happening anticipated him marching*). (14) When Archimedes was washing himself, so the story goes (*lit. as they say*), he discovered from the overflow (*sc. of the water-level in his bath*) how to measure (*lit. the measuring of*) the crown, and as if possessed or inspired (*lit. just as from some possession or inspiration*), he jumped out shouting, "I've found [it]," and went about saying this over and over again (*lit. often*). But we have heard neither of any glutton shouting so passionately. "I have eaten," nor of any lover [shouting] "I have kissed," though countless sensualists existed in the past and [still] exist [now]. (Plutarch *Moralia* 1094C.) (15) A. He is married, I believe. B. What are you saying? Is he really married, [the man] whom I left alive and on his feet (*lit. living and walking about*)? (16) They stopped building the large wall because they feared (*lit. fearing*) that it would not be sufficient to hold out. (17) I see that for the majority of people former prosperity gives birth to insolence.

15.3

Might. We have come to [this] distant region of the earth, to [this] Scythian tract, to [this] wilderness where no men live. Hephaestus, you must concern

yourself with the commands (*lit.* it is necessary that the commands be of concern to you) which the Father (*i.e.* Zeus) enjoined on you, to bind fast this wrong-doer on [these] rocks with lofty cliffs in unbreakable fetters of adamantine bonds. For [it was] your glory, the flame of fire on which all arts depend, [which] he stole and bestowed on mortals. [It is] for such a wrong, you know, [that] he must pay the penalty to the gods, in order that he may be taught (*or* learn) to accept the sovereignty of Zeus, and cease from his man-loving ways. *Hephaestus*. Might and Violence, for you two the command of Zeus has indeed fulfilment (*or* has been fulfilled) and nothing is still in [your] way, but I lack the heart to bind by force to [this] stormy ravine a god [who is my] kinsman. Yet for all that, I must (*lit.* there is necessity for me to) get the heart for this; for [it is] a grievous [matter] to disregard the words of the Father. O lofty-minded son of straight-counselling Themis, against your will and mine (*lit.* you being unwilling I being unwilling) will I fasten you in (*or* with) inextricable brazen bonds to this rock far from men, where you will perceive (*lit.* see) neither the voice nor the shape of anyone of mortals, but grilled by the sun's radiant flame you will alter the bloom of your skin; and you will be glad when (*lit.* to you being glad) night with her embroidered cloak will hide the light and [when] the sun will scatter the morning frost again; the burden of your present suffering (*lit.* the present trouble) will continually distress you; for the one who will relieve [it *or* you] is not yet born. (Aeschylus *Prometheus Bound* 1-27)

16.2

(1) When they had come to their tents, the rest (*sc.* of the soldiers) were busy about the provisions, while generals and captains met together. And at this point there was much despondency. For on one side there lay (*lit.* were) very high mountains, and on the other side the river was so deep (*lit.* of such a size) that not even their spears were above [the water] when they tested the depth. (2) When Diogenes was asked why athletes were stupid, he said, "Because they have been built up with pork and beef." (3) One must marry [only] after making a [proper] choice. (4) We are involved in constant (*lit.* we continue being in) dangers throughout all our life, so that those who talk about security do not realize (*lit.* have escaped their own notice) that they are preparing for war for the whole of time. (5) You are flogging a flayed bitch (*i.e.* you are flogging a dead horse). (6) The Potideans, waiting for the Athenians, were camped on the isthmus on the side towards Olynthus, and they had established a market outside the city. And the allies had chosen Aristeus [as] general of the whole infantry and Perdiccas of the cavalry. (7) When the barbarians had left their land, the Athenians began to make preparations to rebuild their city. For of the houses most had collapsed, although a few survived, in which the chief men of the Persians had themselves lodged. (8) The goat has come to knives [already] sharpened (*i.e.* one is asking for trouble). (9) They passed the night there. But when day began to break, they proceeded to march in silence against the enemy, drawn up in battle-order; for a mist had also appeared, so that they came up close without being seen (*lit.* escaped notice approaching near). (10) Then an agreement was made (*lit.* comes into being (*vivid pres.*)) with respect to all those with Demosthenes as well, on condition that no-one would die either through violence (*lit.* violently) or imprisonment (*lit.* bonds) or lack of food. (11) Tiribazus said that he wished to make a treaty

on condition that neither he himself would harm the Greeks nor would they burn the houses but (*lit.* and) would take the provisions that they needed. These [terms] were accepted by (*lit.* seemed good to) the generals and they made a treaty on these terms. (12) Nor is it still the time, Socrates, to be deliberating but to have finished deliberating. There is [only] one plan: all this must be completed (*or* over and done with) within this night. (13) So boldness and courage are not the same thing. Consequently the result is (*lit.* it results) that the courageous are bold but not that the bold are courageous, for boldness, like strength, comes to men from art and from anger and from madness but courage from nature and proper nurture of the soul (*lit.* souls). (14) The Spartans considered that the Athenians were first in violation of (*lit.* to be in a state of having broken) the treaty. (15) The goat has not yet given birth (*i.e.* don't count your chickens before they're hatched.) (16) Philip, the father of Alexander the Great, wanted (*lit.* wanting) to capture a strong fort. When his scouts reported that it was difficult in all respects and impregnable, he asked if it was so difficult that not even an ass carrying gold could approach [it].

16.3

I am alive and I behold what I ought to, the sky, the earth and these shafts of sun[light]. But what a terrible turmoil (*lit.* wave, surf) and confusion of mind I have fallen into (*lit.* in) and what warm breath I breathe, shallow, not steady from my lungs. Look, why am I sitting anchored like a ship with bonds on (*lit.* with respect to) my sturdy chest and arms to this stone-carved pillar (*lit.* chiselled work made of stone) broken in half, sitting next to corpses (*lit.* having a seat neighbouring corpses)? My winged weapons and bow lie scattered on the ground, which formerly shielded my arms and protected my flanks and were protected by me. Surely I have not descended back to [the house] of Hades again, having [just] completed (*lit.* having gone) the double course from Hades set by Eurystheus? But neither do I see the stone of Sisyphus or Pluto nor yet the sceptre of Demeter's daughter. I am indeed bewildered. Wherever am I in my helplessness? Help, who is there of my friends near or far who will cure my bewilderment? (Euripides *Heracles* 1089-1107.)

17.2

(1) (i) If (*or* when) you are wronged (*lit.* being wronged), settle your differences. (ii) Keep away from other people's property. (iii) Don't hurry when you undertake something (*lit.* undertake slowly). (iv) Don't rush into marriage (*lit.* delay getting married). (v) Know yourself (*i.e.* your human limitations). (vi) Respect your parents. (vii) Think [only] mortal thoughts (*lit.* mortal things). (viii) Don't laugh over a corpse. (ix) Know the right moment. (x) Nothing in excess. (xi) When you drink, don't talk too much (*lit.* prattle many things). (xii) Use your wealth fairly (*lit.* be wealthy justly). (xiii) Believe in fortune. (xiv) If (*or* when) you are insulted, avenge yourself. (xv) Don't curse your sons. (2) Train your children; for you will not train [them when they are] men. (3) An army of deer led by a lion is more frightening than an army of lions led by a deer. (4) Fear old age; for it does

not come alone. (5) Choose a good reputation rather than wealth (*lit.* wish to be well spoken of rather than to be rich). (6) When you have passed a rose do not seek it any longer again. (7) We have two ears but one mouth, in order that we may hear more but speak less. (8) (i) Neighbours have sharper eyes (*lit.* see more sharply) than foxes. (ii) When you are walking on foot do not fear the waves. (iii) Let a lion eat me, not a fox (*i.e.* if I come to grief may it be at the hands of a worthy opponent). (iv) Be both a lion where it is required (*lit.* necessary) and a monkey in turn (*i.e.* be prepared to assume a role suited to a particular situation). (v) What[ever] bread a man has kneaded, let him eat it as well. (vi) When the general is present, let all the officers stop (*sc.* giving orders). (vii) The man who desires more is also deprived of what he has (*lit.* the things which are present). (viii) Don't throw food into a chamberpot. (ix) When you are a foreigner follow the local customs. (x) Don't speak ill of your friend or well of your enemy. (xi) If (or when) you are prosperous, don't despise the poor. (xii) Judge not, that you be not judged. (xiii) Second thoughts are somehow wiser. (xiv) Most people are rogues. (xv) Things last year were always better. (9) One of the Saii exults in my shield, which I left unwillingly, a blameless weapon, by a thicket. But I myself escaped the doom of death; to hell with that shield; I'll get another just as good (*lit.* once more I shall obtain [one] not worse). (Archilochus 6.) (10) The royal cubit is three fingers greater (or longer) than the standard cubit. (11) (i) When Eudamidas saw Xenocrates, who was now rather old, studying philosophy in the Academy with his students and ascertained that he was searching for virtue, he said, "So when will he [be able to] use it?" (ii) When a certain Argive was saying that the Spartans became worse when they were abroad (*lit.* during their absences from home), he (*i.e.* Eudamidas) said, "But you, when you come to Sparta, do not become worse but better." (iii) To a wretch who was asking [him] who the best Spartan was Agis said, "The one who is most unlike you." (iv) When a teacher was about to read out an encomium of Heracles, Antalcidas said, "Well, who's criticizing him?" (v) When Thearidas was sharpening a sword he was asked if it was sharp, and he said, "Sharper than slander." (vi) When a garrulous barber asked Archelaus, "How would you like it, your Majesty (*lit.* how am I to cut your hair, O King)?" Archelaus said, "In silence (*lit.* keeping quiet)." (12) When Aristotle heard that he was being abused by someone, he said, "Let him also whip me when I'm not there (*lit.* being absent)." (13) Although they are wise in other respects, the sophists do something extraordinary *viz* (*lit.* do an extraordinary thing [viz] this) they claim to be teachers of virtue, yet they often accuse their students of wronging them (*lit.* that they wrong them), by withholding their fees, although they have been well-treated by them (*i.e.* if the sophists had really been able to teach their students virtue, the latter would not have failed to pay their fees). (14) Much enmity and mutual hatred is innate in our citizens, on account of which I am always fearful that some disaster too great to bear may fall upon the city. (15) The Lacedaemonians kept sending embassies to the Athenians to make complaints, in order that they might have (*lit.* there might be to them) as great a pretext as possible for going to war, in case they (the Athenians) did not pay any attention. (16) Cleander was tyrant of Gela for seven years, but he was killed by Sabyllus, a man from Gela. (17) Hope and you, Luck, a long farewell; I have found the harbour. There's nothing [more] between you and me. Have your fun with those [who come] after me

17.3

Hermes. You there, the clever one, bitterly bitter to the extreme, you who offended against the gods by giving honours to mortals, you the thief of fire I mean; the Father orders you to tell [him] of the marriage of which you boast and by which he is [to be] cast out of his power. And what is more, do not [tell] it (*lit.* these things) in riddling fashion, but explain each detail as it is, and do not inflict a double journey on me, Prometheus. You see that Zeus is not softened by such behaviour. *Prometheus*. Haughty and full of arrogance is your talk, for a lackey of the gods. New you are and new your power (*lit.* you [being] new wield new power), and you think indeed that you dwell in citadels free from woe. [Yet] have I not seen two rulers cast out from them? And as the third I shall behold the present lord (*sc.* cast out) most shamefully and most speedily. You don't imagine, do you, (*lit.* surely I do not seem to you in some respect) that I am terrified and cower before these new gods? I'm far removed, indeed completely removed, from that. Hasten back along the road you came; for you will find out none of the things which you question me about. (Aeschylus *Prometheus Bound* 944-963.)

18.2

(1) A man from Cyme was selling honey. When someone tasted it and said, "It's very nice," he said, "[Yes,] for if a mouse had not fallen into it, I would not be selling it." (2) A Spartan woman, in answer to her son who was saying that the sword which he had was short, said, "Add a step" (*i.e.* take a step closer to your enemy to make up for the shortness of your sword). (3) (i) If the lion-skin does not suffice, put on the fox-skin (*i.e.* if behaving like a lion doesn't help, behave like a fox). (ii) You are giving a dog bran, and an ass bones (*i.e.* you are doing things the wrong way). (iii) You keep your love on the tip of your tongue. (iv) If we hate our friends, what shall we do to those who hate [us]? (v) If I had cheese, I would not want a cooked meal (*i.e.* the small luxury of cheese would be enough—spoken of those who did not indulge themselves overmuch). (vi) [When] a friend [is] in trouble do not betray [him] because of anger. (vii) Gain is sweet, even if it comes from lies. (viii) Give something and take something. (ix) Wandering makes life more reasonable (*i.e.* travel broadens the mind). (x) [It is] disgraceful to betray one's benefactors. (xi) If we have money, we will have friends. (xii) Let matters proceed as God wills (*lit.* as is dear to the god). (4) A man came asking the seer Olympicus whether he should sail to Rhodes and how he would sail in safety; and the seer replied, "First, have a new ship, and put out to sea not in winter but in summer; for if you do this, you will go both there and [back] here, unless a pirate captures you at sea." (A.P. xi. 162.) (5) Once an old man had cut some wood and was walking a long road carrying it. Because of fatigue he laid aside the load and called upon Death. When Death appeared and asked for what reason he was calling upon him, the old man said, "So that you may lift up this load and put it on me." (6) Every gift which is given, even if it is small, is very great, if it is given with goodwill. (7) If a snake does not eat a snake, it will not become a dragon (*i.e.* to rise in the world one must be ruthless). (8) Naked I set foot upon the earth, and naked I shall go away below the earth; and why do I vainly toil when I see the end naked? (9) (i) When someone was surprised at [the number of] the dedications in Samothrace,

he said, "There would be far more if those who were not saved had also made dedications." (ii) When he came to Myndus and observed that the gates were big whereas the city was small, "Men of Myndus," he said, "Shut the gates lest your city gets out (or escapes)." (iii) He was asking a bad-tempered man [for alms]. When [the latter] said, "[Yes,] if you persuade me", [Diogenes] replied, "If I were able to persuade you, I would have persuaded you to hang yourself." (iv) Lighting (*lit.* having lit) a lamp in broad daylight, he used to go about saying, "I'm looking for a [genuine] human being." (10) The Syracusan generals trusted the fellow much too incautiously and immediately agreed upon a day on which they would be present and sent him back, while (*lit.* and) they themselves gave warning to the Syracusans beforehand that they would all go out in full force. When their preparations were complete and the days were at hand on which they had agreed to come, proceeding in the direction of Catana they encamped at the river Symaethus. When the Athenians perceived that they were approaching, they took all their own army and, putting it on board the ships and boats, sailed under cover of night against Syracuse. (Thucydides vi. 65, slightly adapted.)

18.3

They arrived at the mountain on the fifth day; the name of (*lit.* to) the mountain was Theches. When the vanguard got on to [the summit of] the mountain and looked down at the sea, much shouting arose. Hearing [this], Xenophon and the rearguard thought that other enemy forces were attacking up in front. But when (or since) the shouting was becoming greater and closer and those who kept coming up in succession were running quickly towards those who were continually shouting and the shouting became much louder in proportion as the numbers increased (*lit.* they were becoming more), it seemed to Xenophon to be something more serious. He mounted his horse and taking the cavalry set off to the rescue. And very soon they heard the soldiers shouting, "The sea, the sea!" and passing the word along. Thereupon all the rearguard also began to run, and the draught animals and the horses were driven along. When they had all arrived at the summit, they then began to embrace each other in tears, including generals and captains. (Xenophon *Anabasis* iv. 7. 21-25, slightly adapted.)

19.2

(1) Heraclitus says somewhere that everything is in motion (or flux) and nothing stays still, and likening existing things (*lit.* the being [things]) to the stream of a river he says that you could not (or cannot) step twice into the same river. (2) Keep sober and remember to distrust; these (*i.e.* sobriety and distrust) are the limbs of the mind. (3) Pyrrho said that there was no difference between life and death (*lit.* being alive or being dead differed in no way). And when someone said, "Why then do you not die?", he said, "Because it makes no difference." (4) Do you think that crimes (or sins) leap up with wings to the gods, and then someone writes them on the leaves of Zeus' tablet, and Zeus looks at them and gives judgements for mortals? The whole of heaven would not suffice if Zeus were writing [down] the sins of mortals nor would he (*i.e.* Zeus) examining [them] [suffice] to send a

penalty to each man. No (*lit.* but), Justice is here somewhere near, if you wish to see. (Euripides, fragment 506.) (5) (i) If you are able to travel (*sc.* by land), do not go by sea (*lit.* sail). (ii) You were caught by your own feathers (*i.e.* hoist with your own petard). (iii) A [statue of] Hermes cannot (*lit.* could not) be made out of every (*or* any) log. (*i.e.* you can't make a silk purse out of a sow's ear). (iv) If you drink water you will (*lit.* would) produce nothing wise. (v) The man who knows what is useful (*lit.* useful things), not the man who knows much (*lit.* many things), is wise. (vi) If God gives [it], you cannot (*lit.* could not) escape evil (*lit.* evil things). (vii) All men naturally (*or* by nature) strive after knowledge (Aristotle). (viii) Whenever you are having a fine voyage, be especially mindful of squalls (*lit.* a squall). (ix) Give me somewhere to stand (*lit.* where I am to stand) and I shall move the earth (Archimedes). (x) Much learning does not teach [one] to have wisdom; for (*sc.* otherwise) it would have taught Hesiod and Pythagoras (Heraclitus). (xi) That which exists naturally does not change. (xii) [One] must bear lightly [one's] present (*lit.* standing beside) fortunes. (xiii) Despondent men never yet (*lit.* not yet) set up a trophy. (*cf.* faint heart never won fair lady.) (xiv) Remember that you are a human being. (xv) If you set a trap, you will be caught in a trap. (xvi) Although he stands far off God sees from near at hand. (xvii) He stands on the razor[']s edge] (*i.e.* he is in a difficult situation). (6) How sweet [it is] for those in distress to forget their present troubles even for a short time. (7) (i) To a man who said, "Except for the fact that you are King you are in no way different from us," Leonidas said, "But I wouldn't be King if I were not better than you." (ii) When he arrived at Thermopylae, to a man who said, "Because of the barbarians' arrows it is not even possible to see the sun," he said, "So [it will be] nice, if we fight (*lit.* will fight) them beneath the shade." (iii) When Xerxes wrote to him, "It is possible for you by not fighting against God but by ranging yourself with me, to be sole ruler of Greece," he wrote in reply, "If you knew (*i.e.* understood) the fine things of life, you would have refrained from the desire for other people's possessions; for me death on behalf of Greece is better than being sole ruler over my own race (*lit.* those of the same stock)." (iv) When Xerxes wrote again, "Send (*i.e.* surrender) your arms," he wrote in reply, "Come and get them!" (v) Stranger, tell the Spartans that we lie here, in obedience to (*lit.* obeying) their commands (*lit.* words). (8) I shall not revolt from the people of Athens (*lit.* of the Athenians) either in any way or means or in word or deed, nor shall I obey anyone who revolts (*lit.* the revolting man), and if anyone tries to stir up revolt, I shall denounce [him] to the Athenians; and I shall pay to the Athenians whatever tribute I persuade the Athenians [is appropriate]; and I shall be as excellent and just an ally as I am able (*lit.* I shall be an ally of whatever sort I may be able best and most just), and I shall come to the help of the people of Athens and I shall ward off anyone who (*lit.* if anyone) does wrong to the people of Athens, and I will obey the people of Athens. (*Inscriptiones Graecae* i³ 40.21-32.)

20.2

(1) Once a young man fell sick and said to his doctor that he was in such pain that he was unable either to sit or lie [down] or stand; the doctor said, "My friend, you have no alternative but (*lit.* there is no other thing left to you than) to hang". (2) Who knows if what is called death [is] life, and life is death? Except, however, [that] those of mortals who are alive (*lit.* see [*sc.* the light of day]) fall sick, whereas those who are dead never (*lit.* not at all)

fall sick nor suffer ill (*lit.* possess troubles). (Euripides, fragment 833.) (3) (i) He started to play the flute for a drachma, and stops (*sc.* playing it) for four. (ii) The camel who conceived a desire for horns lost his ears too. (iii) There is no man who is fortunate in all respects. (iv) Many generals lost Caria (*cf.* too many cooks spoil the broth). (v) Do not let go what is visible and choose what is invisible. (vi) Time alone shows a just man. (vii) You are in no way different from an elephant. (viii) God does not stand aloof from a just deceit. (ix) A visit from (*lit.* entrance of) many doctors destroyed me. (x) Your appearance is like a lion's but your life is like an ass's (*lit.* you are a lion as regards your hair, but an ass as regards your life). (4) I see the nose of hook-nosed Nico, Menippus; however, he himself seems to be still far off; but he'll come, let's wait after all. For if [he is] far [away], he is not, I suppose, five stades from (*i.e.* behind) his nose. But, as you see, it precedes [him] itself. If we stand on (*lit.* on to) a high mound, we'll see him too. (A.P. xi. 406.) (5) When he was dyeing his head (*i.e.* his hair) a man lost his hair itself, and although he was very hairy he has completely become an egg. (6) Thereupon, Cleanor stood up and spoke as follows: "Come, gentlemen, you see the perjury and impiety of the King, and you see the faithlessness of Tissaphernes, since, although he used to say that he was a neighbour of Greece and that he would consider it most important to save us, and although he himself swore an oath to us to confirm this (*lit.* upon these things) and himself gave pledges, he himself deceived and seized our generals, and he did not even respect Zeus God of Hospitality, but after actually sitting at the same table as Clearchus deceived him by these very means and has [now] destroyed the men." (Xenophon *Anabasis* iii. 2.4.) (7) Well, Socrates, obey the laws and regard (*lit.* obeying the laws, regard) neither children nor life nor anything else more highly than justice, in order that, when you go [down] to [the house] of Hades you may be able to plead all this in your defence to those who rule there. (8) Socrates manifestly longed not for those who were naturally sound in body with respect to beauty but for those who were naturally sound in soul with respect to virtue. (9) The daughter of a grammarian, after making love (*lit.* having mingled in sexual intercourse), produced a masculine child, a feminine [child], [and] a neuter [child]. (10) For Zeus gives thought to the greatest [affairs] of mortals, but leaves unimportant [matters] to other gods and lets them be. (11) While it was summer, the soldiers who were in Chios with Eteonicus supported themselves both from [the produce of] the season and by working for hire around the countryside. But when winter came on, and they had no sustenance and they were badly clothed and without shoes, they began to conspire amongst themselves (*lit.* with each other) to attack Chios. (12) *Polymnestor.* Alas, what will you say? Is she really somewhere nearby? Show [me], tell [me] where she is, in order that I may seize [her] with my hands and tear [her] apart and bloody [her] flesh. *Agamemnon.* What's this, what's wrong with you? *Po.* In the name of the gods I beseech you, let me lay my raging hand[s] on her. *Ag.* Stop; cast [this] savagery from [your] heart and speak, so that, when I have heard both you and her in turn, I may fairly decide for what reason (*lit.* in return for what thing) you are treated thus (*lit.* suffer these things). (Euripides *Hecuba* 1124-1131.)

21.2

(1) When a certain Spartan came to Athens and saw men sitting on stools in a [public] toilet, he said, "May it not happen to me to sit in a place from which (*lit.* there from where) it is not possible to rise up for (*i.e.* to give my

seat to) an older man. (2) (i) You are stirring the brine before you catch the fish (*cf.* first catch your hare, then cook it). (ii) A tortoise is not concerned about flies. (iii) May such enemies always pursue me. (iv) One should (*lit.* it is fitting to) scold children indoors. (v) One's speech reflects one's way of life (*lit.* of what sort [is one's] way of life, of such a sort [is one's] speech). (vi) Count no man fortunate (*lit.* consider no-one to be fortunate) until he dies. (vii) Dogs resemble their mistresses (*lit.* of what sort the mistress, of such a sort also the bitch). (viii) It is fitting for a child to be silent rather than to chatter. (ix) Oh, what a head, and it does not have a brain! (x) Slaves share their masters' sickness. (xi) May I not have (*lit.* may there not be to me) what I want but what it is advantageous (*sc.* for me to have). (xii) May you fall into (*lit.* in with) Hades' anus! (*i.e.* may you die!) (xiii) Would that (*or* I wish that) the offspring of wretched men were dumb. (3) Whoever of mortals fears death too much, is by nature stupid; [for] this (*lit.* these things) is the concern of Chance. But whenever the moment of death chances to come, he could not escape [it] even if he went to the halls of Zeus. (Sophocles, fragment 865.) (4) All who marry above themselves (*lit.* as many as marry marriages better in race) do not know [how] to marry. (5) A man's character is of necessity affected by the sort of people with whom he spends most of his time (*lit.* with what sort of [a person] a man associates for the greatest part of the day, of such a sort as regards to character it is necessary for him too to become). (6) Next stood up Thorax the Boeotian, who was struggling with Xenophon about the generalship, and said that, if they got out of the Black Sea, they would have (*lit.* there would be to them) the Chersonnese, a beautiful and blessed country, so that it was possible for anyone who [so] wished to dwell there, and anyone who did not to go off home. It was ridiculous, when there was much bountiful land in Greece, to be searching for [it] in the [country] of the barbarians. "And until you get (*lit.* become) there, I too promise you pay." (Xenophon *Anabasis* v.6.25-26.) (7) Once when Diogenes saw [some] women hanging by nooses from an olive-tree, he said, "I wish that all trees had borne such a fruit." (8) Whoever does (*or* tries to do) many things if it is possible not to do [them], [is] foolish, if it is possible to live a quiet (*lit.* free from business) life pleasantly. (9) In deliberation (*lit.* deliberating) the soldiers decided to reply as follows (*lit.* the following things) and Cheirisophus was their spokesman (*lit.* spoke): "We are resolved, if we are allowed (*lit.* someone allows us) to go off home, to proceed through the country doing the least possible harm; but if anyone [tries to] hinder us from the journey, to fight it out with him as vigorously as possible." (10) Indeed [it is] with difficulty [that] you would bear my ordeals, to whom it is not fated to die (*or* since it is not fated for me to die); for this (*i.e.* death) would be a deliverance from [my] woes; but as it is, there is no end of toils appointed for me until Zeus is cast out from [his] sovereignty. (Aeschylus *Prometheus Bound* 752-756.) (11) When Cyrus had listened to such words from Gobryas he spoke to him as follows. (12) Well, what will you do, [my] heart? Consider well before you err and make most hateful what is [now] most dear (*lit.* the dearest things). Wherever did you rush forth, you wretch? Check [your] arrogance and strength hated of the gods. And why (*lit.* with a view to what) do I lament like this (*lit.* these things), seeing my life desolate and abandoned by those who should least (*sc.* have abandoned me)? Do we then become cowards when we suffer such evils? Do not betray yourself, [my] heart, in [the midst of] troubles. Alas, it is decided; children go away from [my] sight (*lit.* eyes); for already a new frenzy has entered my bloody heart; O [my] hands, [my] hands, for what a [terrible] task we are

preparing ourselves; alas, wretched [that I am] because of [my] daring, [I] who go to destroy in a brief moment the [product of] my great labour. (Neophron, fragment 2.) (13) When a man came to Lacedaemon and beheld the respect shown by (*lit.* of) the young towards the old, he said, "In Sparta alone it is profitable to grow old." (14) We should meet together and (*lit.* making a meeting) lament over a new-born baby (*lit.* the one [just] born) for all the troubles it is coming to, and in turn farewell with sounds of triumph the man who has died and is freed from troubles as we send him forth from his house (*lit.* farewelling [and] shouting in triumph send forth). (Euripides, fragment 449.)

21.3

(1) What life [can there be], what joy without golden Aphrodite? May I die, when these things are no longer my concern (*lit.* a care to me), [viz] secret love and gentle gifts and bed (*or* sex), the sorts of things which are the attractive flowers of youth for men and women. But when distressing old age comes on, [old age] which makes a man both ugly and base, evil cares always distress him in his heart (*or* mind), nor is he glad when he looks upon the rays of the sun, but [he is] hateful to boys and dishonoured by women. So painful did God make old age. (Mimnermus 1.) (2) You, [who are] my star, gaze at the stars. Would I might become the sky, in order that I might see you with many eyes. (3) Formerly you shone among the living [like] the Morning Star; but now you have died you shine [like] the Evening Star among the dead. (4) I am sending you sweet perfume, [thus] doing a favour to the perfume, not to you; for you yourself are able to give fragrance even to perfume. (5) Hail, Messenger of Dawn, Bringer of Light, and may you come [back] quickly [as the] Evening Star, bringing secretly back again [the girl] whom you are [now] leading away.

22.2

You, Love, ruler of gods and men, either do not teach beauty to appear beautiful or assist lovers (*lit.* those who are in love) with good fortune, as they suffer the pains of which you are the author. (Euripides, fragment 136.) (2) For it was evening, and someone had come to the prytaneis with the report (*lit.* announcing) that Elatea had been captured. After this some of them got up immediately in the middle of dinner, cleared out the people in the stalls throughout the market-place, and set fire to the wicker-work, while others sent for the generals and summoned the trumpeter. The city was filled with commotion. On the following day at dawn the prytaneis called the councillors (*lit.* the council) into the Council-chamber, while you proceeded to the Assembly, and before they dealt with the matter and framed a draft resolution the whole people was seated on the hill (*i.e.* the Pnyx; *lit.* above). After this, when the Council had arrived and the prytaneis had announced what had been reported to them and had introduced the messenger (*lit.* the one who had come) and he had spoken, the herald put the question, "Who wishes to speak?" And no-one came forward. (Demosthenes *On the Crown* 169-170.) (3) (i) Ask even statues for [your] daily bread (*double acc.*) (*i.e.* you're not getting anything from me!). (ii) There is a certain Socrates, a wise man, who speculates on (*lit.* a deep

thinker about) the heavens above (*lit.* things high in the air; *accusative of respect*) and has investigated everything beneath the earth (*direct object*). (iii) He has come to take from us even the property of [our] grandfather (*double acc.*). (iv) He came to the ancient tomb of [his] father (*acc. of motion towards*). (v) [My] long life teaches me many things (*double acc.*). (vi) Meletus brought this indictment against me (*direct object; cognate acc.*). (vii) Cyrus was very handsome in appearance and very humane in spirit (*acc. of respect*). (viii) [No], by Zeus (*acc. in oath*), I did not see a woodcutter (*direct obj.*) better than myself. (ix) They made a treaty and alliance for a hundred years (*acc. to express time how long*). (x) I swear by the holy sky, the dwelling of Zeus (*acc. in oath*). (4) (i) How sweet [a thing] [is] solitude to the man who hates common people (*exclamatory adv.*). (ii) Hide nothing, for all-seeing (*lit.* seeing everything) time unfolds everything (*causal conjunction*). (iii) We bear children for this reason [*viz.*] that we may protect the altars of the gods and [our] native land (*conjunction introducing purpose clause*). (iv) He seized the acropolis to gain sole power (*lit.* as for tyranny; *adv. introducing prepositional phrase*). (v) [We/one] must try to bear the constraints (*lit.* the necessary things) of life as lightly (*lit.* easily) as possible (*ὥc + suppl.*). (vi) Effort, as/so they say, is the father of fame (*conjunction introducing a parenthetical clause*, 22.1/1b(v)). (vii) Alas, alas, how fine a privilege is a just victory (*lit.* to win just things), but how absolutely evil is an unjust victory (*lit.* [to win] unjust things) (*exclamatory adv.*). (viii) How sweet is life, if a man does not understand it (*exclamatory adv.*). (ix) Give to the poor, in order that you find good a giver (*conjunction introducing purpose clause*). (x) Time judges friends as fire [judges] gold (*conjunction introducing a clause of manner*). (xi) When you are young remember that one day you will be old (*ὥc = ὅτi, indirect statement*). (xii) Do we not live as pleasantly as possible if we do not grieve? (*ὥc + suppl.*). (xiii) They sailed away from the Hellespont separately according to their cities (22.1/1(v)). (xiv) Really wise men (*ὥc with positive adv.*). (5) At first Oedipus was a fortunate man, [but] then he became the most wretched of mortals. (6) Well, as you know, I have wept for many sufferings, but now I shall speak of one [suffering] such as [I have] not yet [wept for] before. When [my] lord Heracles was setting out on his last journey from home, at that time he left in the house an ancient tablet inscribed with signs, which he had never brought himself to explain to me like this before, when he went forth on [his] many exploits, but he used to go as one who was about to do something [notable] and not as one about to die. (Sophocles *Trachiniae* 153-160.) (7) I made war first against the Thracians, driving them from the Hellespont as they wanted to take the country from the Greeks. (8) O old age, what hope of pleasure you have, and every single man wishes to live through (*lit.* come) to you. But when he has made trial [of you], he regrets (*sc.* that he has; *lit.* takes regret) because there is no worse evil among the mortal race. (Euripides, fragment 1080.) (9) For I, Cebes, when young, had an enormous desire (*lit.* desired enormously) for this wisdom which they call the investigation into (*lit.* of) nature.

22.3

(i) We congratulate you, grasshopper, when on the tops of the trees you sing like a king, after drinking a little dew; for yours are all those things which you see in the fields, [all those things] which the woods nourish. You [are] held in honour among mortals, sweet harbinger of summer. The Muses love

you, and Phoebus himself loves [you], and gave [you] a shrill power of song. Old age does not distress you, o skilful, earth-born lover of song, and since you know not suffering (*lit.* [being] unsuffering), o [creature of] bloodless flesh, you are nearly equal to the gods. (Anacreontea 34.) (ii) My (*lit.* to us) temples [are] now grey, and my head white, and no longer is graceful youth at hand, and my teeth are aged. No longer is there left much time of sweet life; for this reason (*lit.* on account of these things) I weep often in fear of Tartarus. For terrible is the inner chamber of Hades, and painful the path down to him; and further [it is] fixed for the man who has gone down not to come up [again]. (Anacreon 50.)

23.2

(1) (i) O sweet charm of sleep (*gen. of explanation*), ally against sickness (*objective gen.*). (ii) He wanted to be [one] of those who remained (*partitive gen.*). (iii) O Poseidon, what skill! (*gen. of exclamation*). (iv) To bear poverty is not [the nature] of everyone, but of a wise man (*gen. of characteristic*). (v) Pay close attention (*lit.* apply the mind very much) to this man (*dat. of indirect object*), I beg you (*ethic dat.*). (vi) Many treatments have been found by doctors (*dat. of agent*). (vii) Sleep is naturally a safeguard of the body (*lit.* of bodies; *objective gen.*). (viii) [It is the mark] of a wicked man to praise and blame the same person (*gen. of characteristic*). (ix) Such is tyranny for you, Lacedaemonians (*dat. of reference or ethic dat.*). (x) Olympian Zeus, dwelling in the sky (*dat. of place where*), knows this. (xi) They accuse him of theft (*verb of accusing, gen. of charge*). (xii) Men lie because of their own (*subjective/possessive gen.*) fear of death (*objective gen.*). (xiii) They were afraid that the Athenians might attack with a greater force (*military dat.*). (xiv) They will approach with much shouting (*dat. of manner*). (xv) The boy's name (*lit.* the name to the boy; *dat. of possession*) was Plato. (xvi) Art is weaker by far (*dat. of measure of difference*) than necessity (*gen. of comparison*). (xvii) I admire you for [your] intelligence, but I loathe [you] for [your] cowardice (*both gen. of cause*). (xviii) I tried to steal [some] of the meat (*partitive gen.*). (xix) In your eyes (*dat. of reference*) did this man do these things justly? or Did this man do these things justly for you? (*dat. of advantage*). (xx) They did these things for the gods (*dat. of advantage*). (xxi) He was loathsome and rough in his voice (*dat. of respect*). (xxii) The army arrived at Oenoe in Attica (*chorographic gen.*). (xxiii) You see the king's perjury (*subjective/possessive gen.*). (xxiv) I am not disheartened by what has happened (*gen. of cause*). (2) Diogenes went up to Anaximenes the orator who was fat and said, "Give [some] of your belly to us the poor too; for you will both be lightened yourself and will help us." (3) There was a saying that wiles are the concern of women, whereas men are of surer aim with the spear. For if the prize of victory were [won] by guiles, we would have sovereignty over men. (Euripides, fragment 321.) (4) And now I advise all younger [men] not to produce children tardily, making delays up to old age (or until they are old). For [this] (*i.e.* producing children in old age) is no pleasure, and an old man is a hateful thing to (or for) a woman. But [do it] as quickly as possible. For rearing [children] is beautiful and a boy sharing his youth with a youthful father is a pleasant [thing]. (Euripides, fragment 317.) (5) Meletus. This [is what] I say, that not at all do you believe in the gods. Socrates. You really amaze me in speaking like this, Meletus (*lit.* o amazing Meletus, why do you say this?). Do I not even believe then that the sun or the moon are gods, as the rest of mankind [do]? Me. [No], by Zeus,

gentlemen of the jury, since he says that the sun is a stone and the moon earth. So. Do you think that you are accusing Anaxagoras, my dear Meletus? And do you so despise these men and think that they are [so] illiterate (*lit.* inexperienced in letters) that they do not know that the books of Anaxagoras of Clazomenae are full of such statements? And moreover the youth learn these [doctrines], do they, from me, which they can buy for a drachma in (*lit.* from) the orchestra and [then] laugh at Socrates if he claims they are his own, especially since they are so absurd? Well, for heaven's sake (*lit.* O by Zeus), is this what you think of me (*lit.* do I seem thus to you)? Do I not believe in any god? Me. No indeed, by Zeus, not in the very least. So. You are not to be believed, Meletus, and that too, as it seems (*lit.* you seem) to me, [even] by yourself. For this man appears to me, men of Athens, to be very violent and unrestrained, and simply to have brought this indictment through (or because of) violence and lack of restraint and youthful folly. For he seems like a man making trial [of me] [by] composing a riddle: "Will Socrates the wise recognize that I am joking and contradicting myself, or shall I deceive him and the rest of those who are listening [to me]?" For he appears to me to contradict himself in the indictment, as if he were to say, "Socrates is a wrong-doer [by] not believing in the gods, but by believing in the gods." And yet this is the [mark or conduct] of a joker (*lit.* of [someone] joking). (Plato *Apology* 26c-27a.)

23.3

(1) I am the tomb of a ship-wrecked [sailor]; and the one opposite [is the tomb] of a farmer; for Hades lies beneath, common to [both] sea and land. (2) Here Saon, the [son] of Dico, of Acanthus, slumbers in holy sleep (*lit.* sleeps a holy sleep); do not say that the good die. (3) Philip, his father, laid (or buried) here his twelve-year-old son, his great hope, Nicoteles. (4) These men, having invested (*lit.* placed round) their dear native-land with imperishable glory, put on the dark cloud of death; but they are not dead in death (*lit.* having died), since from above their valour glorifies them and raises them from the house of Hades. (Simonides 121 D.). (5) This monument hides Aeschylus, son of Euphorion, the Athenian, who died in wheat-bearing Gela; but of his famous valour the grove of Marathon could tell, and the long-haired Mede who knew it. (6) Tears I give to you, Heliadora, even below through the earth, a remnant of love [sent] to Hades, tears sorely wept; and on [your] much-lamented tomb I pour the stream of [my] longing, the memorial of [my] affection. Piteously, piteously I Meleager lament you, my dear (*lit.* dear you), even among the dead, an empty favour to (or for) Acheron. Alas, where is my flower (*lit.* shoot or sprout) [sorely] missed? Hades snatched [her], snatched [her], and the dust marred the flower of her youth (*lit.* the blooming flower). But I implore you, all-nurturing Earth, gently clasp her, all-lamented (*lit.* the all-lamented [girl]), to your bosom, O Mother. (Meleager A.P. vii.476.).

24.2

(1) Where a negative is involved, the relevant subsection of 24.1/2 is given after the appropriate explanatory term. (i) The man who knows nothing (generic (f)) makes no mistakes (statement (a)). (ii) Consider no-one a friend (prohibition/negative command (a)) until you examine how he has treated

his previous friends. (iii) They do everything so as not to be punished (*infinitive (e)*). (iv) Nothing (*statement (a)*) was done because of the fact that the archon was not present (*infinitive (e)*). (v) I do not know (*statement (a)*) whether to travel (*lit. I am to travel*) or not (*deliberative question (a)*). (vi) I am afraid that I do not have (*noun clause (d)*) sufficient [people] to whom I am to give the gold. (vii) Take courage, Cyrus, I shall not hide (*strong denial (h)*) from you [the person] to whom I wish to go (*lit. arrive*). (viii) And they said that they would give back the corpses on condition that [they] did not burn (*infinitive (e)*) the villages. (ix) The deed which is not just (*generic (f)*) does not escape (*statement (a)*) the notice of the gods. (x) What is to prevent them from dying? (*verb of preventing is virtually negative because the answer nothing is expected (24.1/7)*). (xi) He wanted to be a friend of (*lit. friendly to*) those who were most powerful in order that, when he did wrong, he might not be punished (*purpose clause (b)*). (xii) If you don't check (*conditional clause (b)*) your tongue, you will have troubles (*lit. troubles will be to you*). (xiii) You cannot (*lit. could not*) be prosperous if you do not toil (*participle used conditionally (f)*). (xiv) You shall not be hostile to your friends (*strong prohibition (g)*). (xv) If you say what you want (*sc. to say*), [then] hear in turn what you don't want (*sc. to hear*) (*general adjectival clause (c)*). (xvi) [We]one must either eat tortoise meat or not eat [at all] (*infinitive (e)*). (xvii) Can you tell me whether virtue can be taught (*lit. is a teachable [thing]*) or not? (*alternative question (i) – μὴ is also possible*). (xviii) No-one will deny that he knows what is just (*lit. just things*) (*negated verb of denying (24.1/7)*). (xix) He was afraid that he would not be able to go out of the country (*noun clause (d)*). (xx) Do not go away until you hear (*prohibition/negative command (a)*). (2) We must worship the gods, benefit our friends, help the city, try to do good to Greece, cultivate the land, look after the cattle, [and] learn the arts of war. (3) When anyone is brought to (*lit. into*) a hostile (*lit. opposing*) trial and is about to speak about bloodshed, fear brings the mouth of men to consternation and hinders the mind from saying what it wishes. (Euripides, fragment 67.) (4) You must beware not to be obviously doing publicly any of things which you would privately guard against. (5) All these laws have been in existence (*lit. made*) for a long time now, gentlemen of the jury, and no-one ever yet denied that they would be good. (6) Take care not to reveal your low birth (*lit. lest you may appear being born lowly*). (7) So I greeted the two of them, since I had not seen them for some time (*lit. as having seen [them] after a time*); and after this I said to Cleinias, "Cleinias, these two men, you know, Euthydemus and Dionysodorus, are skilled not in trivialities (*lit. little things*) but in important matters. For they know all about (*lit. the things about*) war." They despised me for saying this (*lit. when I said this I was despised by them*); so they both laughed, looking at each other, and Euthydemus said, "We do not, Socrates, concern ourselves with these things any longer, but deal with them [as] subordinate issues." And I said admiringly, "Your business must be a fine one, if such important matters happen to be subordinate for you; in the name of the gods, tell me what this [fine] business is." "Virtue," he said, "Socrates, [is what] we think we are able to deliver as excellently and speedily as is humanly possible." "Zeus," I said, "what a [splendid] affair. Where (*lit. from where*) did you find this treasure. I was still thinking about you, as I said just now, as for the most part being clever at this, [i.e.] fighting under arms, and this [is what] I was saying about you; for when you visited [us] before, I remember that this [is what] the pair of you professed." (Plato *Euthydemus* 273c-e.) (8) After him (*lit. this man*) Xenophon said, "And I am of the following opinion (*lit. think thus*). If it is necessary [for us] to fight, we

must make preparations to fight as vigorously as possible; but if we wish to cross as easily as possible, I think we should consider how we may receive as few wounds as possible and lose as few lives as possible." (9) We must consider whether it is right or not (*lit.* just ... or not just) for me to try to leave from here without the permission of the Athenians (*lit.* the Athenians not letting [me] go). (10) A. Tell me, do you have a field? B. No, I don't. (11) And further if we submit and come into the power of the king, what do you think we shall suffer? He cut off the head and hand of even his brother by the same mother and [that too] when already dead, and impaled them. As for us, who have no protector and [who] made an expedition against him with the intention of making him a slave instead of a king and of killing him if we could, what do you think we would suffer? Surely he would go to any lengths so that, by inflicting the worst outrages on us, he might instill in all men fear of ever campaigning against him? But everything must be done so that we do not come into his power. (Xenophon *Anabasis* iii. 1.17f.)

24.3

Strepsiades. In the name of the gods, what is this (*lit.* these things)? Tell me. *Student*. This is astronomy. *Str.* And what's this? *St.* Geometry. *Str.* So what's it (*lit.* this thing) useful for? *St.* To measure out land. *Str.* [Do you mean land] for cleruchies? *St.* No, [land] as a whole. *Str.* What you say is attractive (*lit.* you say an attractive [thing]). For the device is democratic (*or* popular) and useful. *St.* And this, notice, is a map of the whole world. Do you see? Here is Athens. *Str.* What do you mean? I don't believe [you], for I cannot (*lit.* do not) see [any] jurymen sitting [there]. *St.* [I assure you] that this area is truly Attic (*or* Attica). *Str.* Come now, who's this man in the basket? *St.* The master. *Str.* Who's the master? *St.* Socrates. *Str.* Ah, [it's] Socrates. You there, go [and] call him loudly for me. *St.* No, you call [him] yourself. I don't have the time. *Str.* Socrates! Dear little Socrates! *Socrates*. Why do you call me, creature of a day? *Str.* In the first place, tell me, I pray, what you are doing. *So.* I tread the air and my thoughts centre round the sun (*lit.* I think about the sun). *Str.* Then you're looking down on the gods from [your] mat, and (*lit.* but) not from the earth, if [indeed that's what you're doing]. *So.* [Yes] for I would never have correctly discovered heavenly phenomena, except by suspending [my] perception and thought. (Aristophanes *Clouds* 200-209, 218-229.)

25.2

(1) Again mighty Hector of the gleaming helmet addressed her: "Indeed all this is my concern, [my] wife; but I am terribly afraid of the Trojans and the Trojan women with their trailing robes, if, like a coward, I shrink away far from the fighting. Nor does my spirit [so] order me, since I have learned always to be brave and to fight among the foremost [ranks of the] Trojans, winning great glory both for my father and for myself. For I know this well in my heart and in my soul: there will come (*lit.* be) a day when holy Ilium will be destroyed, and Priam and the people of Priam of the fine ash-spear. But [it is] not so much grief for the Trojans hereafter [which] troubles me, neither for Hecuba herself nor for lord Priam nor for [my] brothers, who, many and brave, may fall in the dust at the hands of the enemy (*lit.* hostile

men), as [grief] for you, when one of the bronze-clad Achaeans will lead you away in tears, taking away [your] day of liberty; and living (*lit.* being) in Argos you will weave a web at the command of another [woman] (*i.e.* a mistress), and carry water from [the spring] Messeis or Hypereia, much unwilling, but strong necessity will be upon [you]. And one day a man seeing you shedding tears will say: "This is the wife of Hector, who was the best of the horse-taming Trojans at fighting [at the time] when they (*i.e.* the Greeks) besieged Ilium." Thus one day will someone speak; and for you it will be a fresh grief because of the lack of such a husband to ward off the day of slavery. But may earth heaped up cover me in death before I hear your scream when you are taken away by force (*lit.* both your scream and your being carried off)." (*Iliad* vi. 440-465.) (2) All night long they sat with high thoughts (*lit.* thinking big) along the embankments of war, and their fires blazed in great numbers (*lit.* many). Just as when in the sky the stars are seen conspicuous[ly] around the bright moon, when the air becomes windless; and there appear all the lookout-places and the tops of the headlands and the glens; and from heaven the boundless air is rent beneath, and all the stars are seen, and the shepherd rejoices in his heart. So many shone the fires as the Trojans lit [them] in front of Ilium, between the ships and the streams of Xanthus. A thousand fires then were blazing in the plain, and beside each one sat fifty [men] in the gleam of the blazing fire. And the horses, feeding on white barley and wheat, stood beside the chariots and waited for fair-throned Dawn. (*Iliad* viii. 553-565.) (3) Tell me, Muse, of the man of many wiles, who wandered far and wide (*lit.* very much), after he had sacked the holy citadel of Troy. He saw the cities of many men and came to know [their] minds, and on the sea he suffered many griefs in his heart, striving to win his own life and the home-coming of [his] companions. But not even so did he save [his] companions, strive as he might, for they perished by their own presumptuousness, fools, who devoured the cattle of Hyperion the Sun [God]; and he took from them the day of [their] homecoming. (*Odyssey* i.1-9.) (4) From there I was carried along for nine days by baneful winds over the sea full of fish; but on the tenth [day] we stepped on to the land of the Lotus-Eaters, who feed on [that] flowery food. There we set foot on the mainland and drew water, and [my] companions quickly took their meal beside the swift ships. But when we had partaken of food and drink, then I sent ahead [some of my] companions to go and find out what sort of men were living (*lit.* eating food) in [this] land, choosing two men and sending a third with [them] as herald. They went off and quickly fell in with the Lotus-Eaters (*lit.* the Lotus-eating men). Nor did the Lotus-Eaters plot destruction for our companions, but gave them [some] lotus to taste. Whoever of them ate the honey-sweet fruit of the lotus was no longer willing to report back [to us] or return, but wished to remain there with the Lotus-Eaters, feeding on lotus, and to forget [his] home-coming. Forcibly I brought them [back] in tears to the ships, and I dragged [them] and bound [them] under the benches in the hollowed ships. Then I ordered the rest of my trusty companions to embark with haste (*lit.* hurrying) on the swift ships, lest any of them might somehow eat of the lotus and forget their home-coming. They went quickly on board and sat down at the benches, and sitting in order they smote the grey sea with the oars. (*Odyssey* ix. 82-104.)

principal parts of verbs

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
αγγέλλω <i>announce</i>	ἀγγελῶ	ἤγγειλα	ἤγγελκα	ἤγγελμαι	ἤγγέλθην
αἶγω <i>lead</i> (εἶπ-) αἰνέω <i>praise</i>	ᾄξω	ἤγαγον	ἤχα	ἤγμαι	ἤχθην
αἰρέω <i>take; mid. choose</i>	αἰνέσομαι (αἰνέσω)	ἤνεκα	ἤνεκα	ἤντημαι	ἤνέθην
αἶρω <i>raise</i>	αἰρήσω	εἶλον	ἤρηκα	ἤρημαι	ἤρέθην
αἰσθάνομαι <i>perceive</i>	ἄρῶ	ἦρα	ἦρκα	ἦρμαι	ἦρθην
αἰσχύνω <i>dishonour</i>	αἰσθάνομαι	ἦσθόμην		ἦσθημαι	
ἀκούω <i>hear</i>	αἰσχύνω	ἦσχυνα			ἦσχύνθην
ἀλίσκομαι <i>be captured</i>	ἀκούομαι	ἦκουσα	ἀκήκοα		ἦκούσθην
ἀμαρτάνω <i>err</i>	ἀλώομαι	ἐάλων	ἐάλωκα		
ἀμύνω <i>ward off</i>	ἀμαρτάνομαι	ἦμαρτον	ἦμάρτηκα	ἦμάρτημαι	ἦμαρτήθην
ἀνᾷσκω <i>spend</i>	ἀμυνῶ	ἦμυνα			
ἀνοίγνυμι <i>open</i>	ἀνᾷσκω	ἀνήλωσα	ἀνήλωκα	ἀνήλωμαι	ἀνηλώθην
ἀποκρίνομαι <i>answer</i>	ἀνοίξω	ἀνέφξα	ἀνέφχα	ἀνέφγμαι	ἀνεφάχθην
ἄρχω <i>begin, rule</i>	ἀποκρίνομαι	ἀπεκρίναμην		ἀποκέκριμαι	
ἀφικνέομαι <i>arrive</i>	ἄρξω	ἦρξα		ἦρχμαι	ἦρχθην
βαίνω <i>go</i>	ἀφίξομαι	ἀφικόμην		ἀφίγμαι	
βάλλω <i>throw</i>	βῆσομαι	ἔβην	βέβηκα		
βλάπτω <i>hurt, injure</i>	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην
βοᾶω <i>shout</i>	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάφθην ἐβλάβην
βούλομαι <i>wish</i>	βοήσομαι	ἐβόησα			
γαμέω <i>marry</i> (with man as subject)	βουλήσομαι			βεβούλημαι	ἐβουλήθην
γαμέομαι <i>marry</i> (with woman as subject)	γαμῶ	ἔγημα	γεγάμηκα		
γελάω <i>laugh</i>	γαμοῦμαι	ἐγμήομην		γέγαμημαι	
	γελάσομαι	ἐγέλασα			ἐγελάσθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
γίγνομαι <i>become</i>	γενήσομαι	ἐγενόμην	γέγονα	γεγέννημαι	
γινώσκω <i>know</i>	γνώσομαι	ἔγνω	ἔγνωκα	ἔγνωμαι	ἐγνώσθην
γράφω <i>write</i>	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφη
δάκνω <i>bite</i>	δήξομαι	ἔδακον		δέδηγμαι	ἐδήχθην
δεῖ <i>impers. it is necessary</i>	δεήσεται	ἐδέησε			
δεικνύμι <i>show</i>	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
δέομαι <i>need, ask</i>	δεήσομαι			δεδέημαι	ἐδέηθην
δεχομαι <i>receive, await</i>	δεξομαι	ἐδεξάμην		δέδεγμαι	ἐδέχθην
δεω (A) <i>want, lack</i>	δεήσω	ἐδέησα			
δεω (B) <i>bind</i>	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἐδέθην
διαλέγομαι <i>converse</i>	διαλέξομαι			διείλεγμαι	διελέχθην
διδάσκω <i>teach</i>	διδάξω	ἐδίδαξα	δεδίδαχα	δεδίδαγμαι	ἐδίδαχθην
δίδωμι <i>give</i>	δώσω	ἔδωκα	δεδωκα	δέδομαι	ἐδόθην
διώκω <i>pursue</i>	διώξομαι	ἐδίωξα	δεδίωχα		ἐδίωχθην
δοκέω <i>seem, think</i>	δόξω	ἔδοξα		δέδογμαι	
δύναμαι <i>be able, can</i>	δυνήσομαι			δεδύνημαι	ἐδυνήθην
εἰώω <i>allow, let alone</i>	εἰάσω	εἶσα	εἶδα	εἶσμαι	εἶσθην
ἐγείρω <i>arouse</i>	ἐγερῶ	ἤγειρα	ἐγρήγορα (intr.) <i>I am awake</i>		
ἐθέλω <i>wish, be willing</i>	ἐθελήσω	ἠθέλησα	ἠθέληκα		
εἰργω <i>imprison, prevent</i>	εἰρξω	εἶρξα		εἶργμαι	εἶρχθην
ἐλαύνω <i>drive</i>	ἐλώ (= αώ)	ἤλασα	ἐλήλακα	ἐλήλαμαι	ἤλασθην
ἐλέγχω <i>examine, confute</i>	ἐλέγξω	ἤλεγξα		ἐλήλεγμαι	ἤλέγχθην
ἔλκω <i>drag, draw</i>	ἔλξω	εἴλκυσα	εἴλκυκα	εἴλκυμαι	εἴλκυσθην
ἐπίσταμαι <i>understand</i>	ἐπιστήσομαι				ἠπιστήθην
ἔπομαι <i>follow</i>	ἔψομαι	ἐσπόμην			

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
ἐργάζομαι <i>work</i>	ἐργάσομαι	ἔργασάμην		ἐίργασμαι	ἠργάσθην
έρχομαι <i>come, go</i>	εἶμι	ἦλθον	ἐλήλυθα		
ἐρωτάω <i>ask a question</i>	ἐρωτήσω	(ἠρώτησα)	ἠρώτηκα	ἠρώτημαι	ἠρωτήθην
ἐσθίω <i>eat</i>	ἐρῃσομαι	ἔφαγον	ἐδήδοκα	ἐδήδεσμαι	
εὐρίσκω <i>find</i>	εὕρησω	ἤυρον	ἤυρηκα	ἤυρημαι	ἠύρεθην
ἔχω <i>have</i>	ἔξω εχῆσω	ἔσχον	ἔσχηκα	ἔσχημαι	
ζάω <i>live</i>	ζήσω/ζήσομαι βιώσομαι	ἐβίω	βεβίωκα		
ἡδομαι <i>be pleased</i>	ἡσθήσομαι				ἡσθην
θάπτω <i>bury</i>	θάψω	ἔθαψα		τέθαμμαι	ἐτάφην
θαυμάζω <i>wonder</i>	θαυμάσομαι	ἐθαύμασα	τεθαύμακα	τεθαύμασμαι	ἐθαυμάσθην
(ἀπο-)θνήσκω <i>die</i>	θανοῦμαι	ἔθανον	τέθνηκα		
θύω <i>sacrifice</i>	θύσω	ἔθυσα	τέθυκα	τέθυμαι	έτύθην
ἔημι <i>send</i>	ἥσω	ἦκα	εἶκα	εἶμαι	εἶθην
ἵστημι <i>place, make stand</i>	στήσω	ἔστησα (tr.) ἔστην (intr.)	ἔστηκα (intr.)	ἔσταμαι	ἐστάθην
καίω <i>burn</i>	καύσω	ἔκαυσα	κέκαυκα	κέκαυμαι	ἐκαύθην
καλέω <i>call</i>	καλώ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
κελεύω <i>order, bid</i>	κελεύσω	ἐκέλευσα	κεκέλευκα	κεκέλευσμαι	ἐκελεύσθην
κλαίω <i>weep</i>	κλαύσομαι	ἔκλαυσα		κέκλαυμαι	
κλέπτω <i>steal</i>	κλέψω	ἔκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπην
κομίζω <i>convey, bring</i>	κομιῶ	ἐκόμισα	κεκόμικα	κεκόμισμαι	ἐκομίσθην
κρίνω <i>judge</i>	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
κταομαι <i>acquire</i>	κτήσομαι	ἐκτησάμην		κέκτημαι	ἐκτήθην
(ἀπο-)κτείνω <i>kill</i>	κτενῶ	ἔκτεινα	ἔκτονα	ἔκτειμαι	

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
λαγχάνω <i>obtain by lot</i>	λήξομαι	έλαχον	είληχα	είληγμαι	έλήχθην
λαμβάνω <i>take</i>	λήψομαι	έλαβον	είληφα	είλημμαι	έλήφθην
λανθάνω <i>escape the notice of, lie hidden</i> (έπι-)	λήσω	έλαθον	λέληθα		
λανθάνομαι <i>forget</i>	λήσομαι	έλαθόμην		λέλησμαι	
λέγω (Α) <i>say</i>	λέξω	έλεξα		λέλεγμαι	έλέχθην
λέγω (Β) <i>pick up, gather</i>	έρῶ	είπον	είρηκα	είρημαι	έρρήθην
λείπω <i>leave</i>	λείψω	έλιπον	είλοχα	είλεγμαι (λέλεγμαι)	έλεγην
			έλειπα	έλειμμαι	έλείφθην
μανθάνω <i>learn</i>	μαθήσομαι	έμαθον	μεμάθηκα		
μάχομαι <i>fight</i>	μαχοῦμαι	έμαχεσάμην		μεμάχημαι	
μέλει <i>impers. it is a care</i> (έπι-)	μαχήσομαι	έμέλησε	μεμέληκε		
μελέομαι <i>care for</i>	μελήσομαι			μεμέλημαι	έμελήθην
μέλλω <i>intend</i>	μελλήσω	έμέλληκα			
μένω <i>remain</i> (άνα-)	μενῶ	έμεινα	μεμένηκα		
μιμνήσκω <i>remind</i> <i>remembered</i>	μνήσω	έμνησα		μέμνημαι <i>remember</i>	έμνήσθην
νέω <i>swim</i>	νεύσομαι	ένευσα	νένευκα		
νομίζω <i>think</i>	νομιῶ	ένόμιτα	νενόμικα	νενόμικμαι	ένομίσθην
οίδα <i>know</i>	είσομαι	ήδη (19.1/3)			
οίομαι (also οἶμαι) <i>think</i> (άπ-) ὀλλῶμι <i>destroy, lose</i> (άπ-) ὀλλυμαι <i>be lost, perish</i>	οιήσομαι				ὤήθην
ὀμνῶμι <i>swear</i>	ὀμοῦμαι	ᾠεσα	ὀλώλεκα (τρ.) ὀλωλα (intr. <i>I am ruined</i>)		
ὀράω <i>see</i>	ὀψομαι	είδον	ὀρώμωκα	ὀρώμο(ς)μαι	ὠμό(ς)θην
ὀργίζομαι <i>become angry</i>	ὀργισομαι	είδον	ἐώρακα ἐώρακα	ἐώραμαι ᾠμαι	ὠφθην ὠργίσθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
ὀφείλω <i>owe</i>	ὀφείλησθω	ὠφείληκα ὠφελον (21.1/1)	ὠφείληκα		
πάσχω <i>suffer</i>	πείσομαι	ἔπαθον	πέπονθα		
πειθω <i>persuade</i>	πείσω	ἔπεικα	πέπεικα (tr.) πέποιθα (intr. <i>trust</i>)	πέπεισμαι	ἐπείσθην
πέμπω <i>send</i>	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
πυμπλημι <i>fill</i>	πλήσω	ἔπληκα	πέπληκα	πέπλημαι	ἐπλήσθην
πίνω <i>drink</i>	πίομαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πίπτω <i>fall</i>	πεσοῦμαι	ἔπεσον	πέπτωκα		
πλέω <i>sail</i>	πλεύσομαι	ἔπλευσα	πέπλευκα	πέπλευμαι	
πράττω <i>do</i>	πράξω	ἔπραξα	πέπραξα (tr.) πέπραγα (intr. <i>have fared</i>)	πέπραγμαι	ἐπράχθην
πυνθάνομαι <i>ascertain</i>	πέυσομαι	ἐπυθόμην		πέπυσμαι	
πώλῃω <i>sell</i>	ἀποδώσομαι	ἀπεδόμην	πέπρακα	πέπραμαι	ἐπράθην
ρήγνυμι <i>break</i>	ρήξω	ἔρρηξα	ἔρρωγα (intr. <i>am broken</i>)		ἐρράγην
ρίπτω <i>throw</i>	ρίψω	ἔρριψα	ἔρριψα	ἔρριμμαι	ἐρρίφθην
σκεδάννυμι <i>scatter</i>	σκεδῶ (= αἶω)	ἐσκεδάσα		ἐσκεδασμαι	ἐσκεδάσθην
σπείρω <i>sow</i>	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἐσπάρην
στέλλω <i>send, equip</i>	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἐστάλην
σφάλλω <i>trip up</i>	σφαλῶ	ἔσφηλα		ἔσφαλμαι	ἐσφάλην
σώζω <i>save</i>	σώσω	ἔσωκα	κέσωκα	κέσωμαι	ἐσώθην
τελέω <i>finish</i>	τελῶ	ἐτέλεσα	τετέλεκα	τετέλεμαι	ἐτέλεσθην
τέμνω <i>cut</i>	τεμῶ	ἔτεμον	τέμηκα	τέμημαι	ἐτήμην
τίθημι <i>place, put</i>	θήσω	ἔθηκα	τέθηκα	τέθειμαι	ἐτέθην
τίκτω <i>beget</i>	τέξομαι	ἔτεκον	τέτοκα		
τιτρώσκω <i>wound</i>	τρώσω	ἔτρωσα		τέτρωμαι	ἐτρώθην
τρέπω <i>turn</i>	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην ἐτρέφθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
τρέφω <i>nourish</i>	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτραφην ἐθρέφθην
τρέχω <i>run</i>	δραμοῦμαι	ἔδραμον	δεδράμηκα		
τυγχάνω <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα		
τύπτω <i>strike</i>	τυπτήσω	ἐτύπτησα			
ὑποσχέομαι <i>promise</i>	ὑποσχήσομαι	ὑπεσχόμην	ὑπέσχημαι		
φαίνω <i>show</i>	φανῶ	ἔφηνα	πέφαγκα (tr. <i>I have shown</i>) πέφηνα (intr. <i>I have appeared</i>)	πέφασμαι	ἐφάνθην (<i>I was shown [to be]</i>) εφάνην (intr. <i>I appeared</i>) ἠνέχθην
φέρω <i>bring, carry</i>	οἴσω	ἤνεγκον	ἐνήνοχα	ἐνήνεγμαι	
φεύγω <i>flee</i>	φεύξομαι	ἔφυγον	πέφευγα		
φημί <i>say</i>	φήσω	ἔφησα (ἔφην impf.)			
φθάνω <i>anticipate</i>	φθήσομαι	ἔφθασα ἔφθην (like ἔστην)			
(δια-)φθείρω <i>destroy, corrupt</i>	φθερῶ	ἔφθειρα	ἔφθαρκα	ἔφθαρμαι	ἐφθάρην
φοβέομαι <i>fear</i>	φοβήσομαι			πεφόβημαι	εφοβήθην
φύω <i>produce</i>	φύσω	ἔφυσα (tr.) ἔφυν (intr. <i>grew, was</i>)	πέφυσκα (intr. <i>am by nature, am</i>)		
χαίρω <i>rejoice</i>	χαίρῃσω		κεχάρηκα		ἐχάρην
χράομαι <i>use</i>	χρήσομαι	ἐχρησάμην		κέχρημαι	ἐχρήσθην
χρή <i>use</i>	χρήσται	χρῆν, ἐχρῆν (both impf.)			
impers. <i>it is necessary</i> ὠνεομαι <i>buy</i>	ὠνήσομαι	(ἐπριάμην)		ἐώνημαι	ἐώνηθην

In using the vocabulary the following should be noted:

- (a) In addition to the abbreviations explained on pp.xiif the sign † is used:
- before** a simple verb whose principal parts are given on pp.321ff.
 - after** a compound verb whose simple form is included in the same list.
- (b) The feminine and neuter forms of adjectives and the genitive of nouns are nearly always abbreviated and will **not** necessarily have the same accent as the form given in full, e.g. the genitive of ἄβυccoc is ἄβυccου, but these are listed below as ἄβυccoc, -ου; in these cases the accent of the abbreviated form must be deduced from the rules for accentuation given in **Appendix 8**.
- (c) The form of the article which accompanies each noun indicates its gender.

ἄβατος, -ον *impassable*

ἄβιος, -ον *unlivable,*

unsupportable

ἄβροτος, -ον *without men,*
deserted by men

ἄβυccoc, -ου, ἡ *abyss*

ἀγαγ- aor. stem of ἀγω

ἀγαθός, -ή, -όν *good, noble,*
brave

ἀγαθὰ λέγω *speak well of*

(+acc., 22.1/2f(ii))

ἀγαθὰ ποιέω *do good to*

(+acc., 22.1/2f(ii))

Ἀγαθών, -ωνoc, o *Agathon*
(tragic poet)

ἀγάλλομαι *glory, exult in (+dat.)*

ἀγαμαι (aor. ἠγάσθην) *admire*

Ἀγαμέμνων, -ωνoc, o

Agamemnon (Greek

commander at Troy)

ἄγαν (adv.) *too much,*

excessively

ἀγανακτεώ *be annoyed*

ἀγαπάω *love*

†ἀγγέλλω *report, announce*

ἄγγελoc, -ου, o *messenger*

ἄγγoc, -ouc, το *vessel, urn*

*Ἀγίc, -ιδoc, o *Agis* (King of
Sparta)

ἄγκυρα, -ας, ἡ *anchor*

ἀγνοέω *not to know, fail to*
understand

ἄγνοια, -ας, ἡ *ignorance*

ἄγνός, -ή, -όν *chaste*

ἀγορά, -ας, ἡ *place of assembly,*
market-place; agora

ἀγοράζω *buy in the market*

ἀγορεύω *speak (in assembly);*
proclaim

ἄγριoc, -ας, -ον *fierce, cruel*

ἄγροικoc, -ον *from the country,*
rustic, boorish

ἄγρός, -ού, o *field, country,*
farm

ἀγρυπνέω *lie awake, pass*
sleepless nights

†ἀγώ *lead, bring*

ἄγω καὶ φέρω *plunder*

- ἀγών, -ωνος ὁ *contest, trial, competition, exploit*
 ἀδαμάντινος, -ον *adamantine, of steel*
 ἀδελφή, -ῆς, ἡ *sister*
 ἀδελφιδή, -ῆς, ἡ *niece*
 ἀδελφός, -οῦ, ὁ *brother*
 ἀδεῶς (adv.) *fearlessly*
 ἄδηλος, -ον *unclear*
 ἀδικέω *be unjust, commit a crime; wrong, injure (+acc.)*
 ἀδικημα, -ατος, τό *crime, wrong*
 ἀδικία, -ας, ἡ *injustice, wrongdoing*
 ἄδικος, -ον *unjust, dishonest*
 ἀδίκως (adv.) *unjustly*
 Ἀδμητος, -ου, ὁ *Admetus (king of Phrae, husband of Alcestis)*
 ἀδολέσχης, -ου, ὁ *idle talker, babbler; (as. adj.) garrulous*
 ἀδύνατος -ον *impossible; incapable*
 ᾄδω *sing*
 αἰ (adv.) *always, continually; in succession*
 αἶδω = ᾄδω
 αἰκίης, -ές *shameful*
 αἰμνήστος, -ον *not to be forgotten*
 ἀεκαζόμενος, -η, -ον *unwilling(ly)*
 ἀεροβατεύω *tread the air*
 αἰτός, -οῦ, ὁ *eagle*
 ἀηδών, -ονος, ἡ *nightingale*
 αἶρ, -έρος, ὁ *air*
 ἀθάνατος, -ον *immortal*
 Ἀθηνᾶ, -ᾱς, ἡ *Athena*
 Ἀθίναζε (adv.) *to Athens*
 Ἀθῆναι, -ῶν, αἱ *Athens*
 Ἀθηναῖος, -ᾱ, -ον *Athenian*
 Ἀθῆνηθεν (adv.) *from Athens*
 Ἀθῆνησι(v) (adv.) *at Athens*
 ἀθλητής, -οῦ, ὁ *athlete*
 ἀθλιος, -ᾱ, -ον *wretched, miserable*
 ἄθλον, -ου, τό *prize*
 ἄθλος, -ου, ὁ *contest; ordeal*
 ἀθροίζω *gather together (tr.)*
 ἀθρόος, -ᾱ, -ον *all together, all at once, in a body*
 ἀθυμέω *be despondent*
 #αἰ = εἰ
 #αἰάζω *bewail, lament*
 #αἰαῖ (exclamation) *alas!*
 Αἴγινα, -ης, ἡ *Aegina (island in the Saronic Gulf near Athens)*
 Αἰγινήτης, -ου, ὁ *man of Aegina*
 Αἰγύπτιος, -ᾱ, -ον *Egyptian*
 Αἰγυπτος, -ου, ἡ *Egypt*
 αἰδέομαι *respect; feel pity for; stand in awe of, fear*
 Ἄιδης, -ου (also # Ἀΐδης), ὁ *Hades (god of the underworld)*
 εἰς Ἀΐδου *to the house of Hades, to the underworld (23.1/1a)*
 αἰδώς, -ους, ἡ *sense of shame, modesty, respect (13.1/1b(ii))*
 #αἰεῖ = αἰεῖ
 #αἰέν = αἰεῖ
 αἰθήρ, -έρος, ὁ *upper air, sky*
 αἶθομαι *burn, blaze*
 αἰκία, -ας, ἡ *suffering, misery*
 αἰκίζομαι *maltreat*
 αἶμα, -ατος, τό *blood; bloodshed, murder*
 Αἴμων, -ωμος, ὁ *Haemon (son of Creon)*
 †αἰνέω *praise*
 αἰνιγμα, -ατος, τό *riddle*
 αἰνικτηρίως (adv.) *riddlingly, in riddling fashion*
 αἰνίττομαι *speak in riddles*
 #αἰνός, -ου, ὁ *tale, story*
 αἰνῶς (adv.) *terribly*
 αἶξ, αἰγός, ὁ/ἡ *goat*
 #αἰψημής, -ου (adj.) *with high thoughts, lofty-minded*
 αἰρέομαι *choose, elect*
 †αἰρέω *take, capture; convict (18.1/4)*
 †αἰρῶ *lift, raise up; set sail; exalt*
 †αἰσθάνομαι *perceive, notice, realize (+gen. or acc., 13.1/2a(iii))*
 Αἰσχίνης, -ου, ὁ *Aeschines (Athenian orator)*
 αἰσχρός, -ᾱ, -όν *ugly (of people); base, shameful, disgraceful (compar. αἰσχρῶν, suppl. αἰχρίτος)*
 Αἰσχύλος, -ου, ὁ *Aeschylus (tragic poet)*
 αἰσχρῶν, -ης, ἡ *shame, disgrace*
 αἰσχύνομαι *be ashamed (15.1/2c); feel shame before*
 †αἰσχύνω *dishonour, disgrace*
 αἰτέω *ask (for) (+double acc., 22.1/2(ii)); ask alms of (+acc.)*
 αἰτία, -ας, ἡ *reason, cause; responsibility, blame; charge, accusation; fault*
 αἰτιάομαι *accuse*

- αἷτιος, -α, -ον *responsible (for), guilty (of) (+gen.)*
 #αἶψα (adv.) *quickly, forthwith*
 αἰών, -ῶνος, ὁ *life, lifetime; age*
 Ἀκαδημία, -ας, ἡ *the Academy (park and gymnasium in Athens)*
 Ἀκάνθιος, -α, -ον *of Acanthus (city in Macedonia)*
 ἀκατασκευάστος, -ον *unformed*
 ἀκήκοα perf. ind. of ἀκούω
 ἀκίνητος, -ον *motionless, immovable*
 #ἀκμαῖος, -α, -ον *in full bloom, at the prime*
 ἀκμή, -ῆς, ἡ *prime, zenith*
 ἀκολασιᾶ, -ας, ἡ *lack of restraint*
 ἀκόλαστος, -ον *undisciplined, unrestrained, licentious*
 ἀκολουθεῖν *follow, accompany (+dat.)*
 ἀκόλουθος, -ου, ὁ *servant, slave*
 ἀκολούθως (adv.) *in accordance with (+dat.)*
 ἀκονᾶω *sharpen*
 ἄκούσιος, -ον *against one's will, involuntary*
 †ἀκούω *hear, listen (to) (+gen. of person, gen. or acc. of thing, 13.1/2a(iii)); be spoken of (17.1/5)*
 ἀκριβῶς (adv.) *accurately, exactly, carefully*
 ἄκρον, -ου, τό *peak, summit*
 ἀκροπόλις, -εως, ἡ *acropolis, citadel*
 ἄκρος, -α, -ον *high; top of (18.1/6)*
 Ἀκταίων, -ωνος, ὁ *Actaeon (mythological character)*
 ἀκτῆ, -ῆς, ἡ *shore, coast*
 ἄκων, ἄκονα, ἄκον *unwilling(ly)*
 ἀλγεῖν *feel pain, be in pain; grieve; suffer*
 ἄλγος, -ους, τό *grief, pain, suffering*
 ἀλγύνω *grieve, distress (+acc.)*
 Ἀλέξανδρος, -ου, ὁ *Alexander (the Great, of Macedon)*
 ἀλήθεια, -ας, ἡ *truth*
 ἀληθεύω *tell the truth*
 ἀληθής, -ές *true*
 τὰ ἀληθῆ (τἀληθῆ) *the truth*
 ἀληθινῶς (adv.) *truly, really*
 ἀληθῶς (adv.) *truly, really*
 ὡς ἀληθῶς *in very truth*
- Ἀλικαρνακσεύς, -έως, ὁ *man from Halicarnassus*
 †ἀλίσκομαι *be caught; be convicted (18.1/4)*
 ἀλκή, -ῆς, ἡ *valour, bravery*
 Ἀλκηστις, -ιδος, ἡ *Alcestis (wife of Admetus)*
 Ἀλκιβιάδης, -ου, ὁ *Alcibiades (Athenian general and statesman)*
 ἄλκιμος, -ον *brave*
 ἀλλα (conj.) *but; well, now*
 ἀλλάττω *change*
 ἀλλήλους, -ας, -α (reciprocal pron.) *each other, one another (9.1/4b)*
 ἄλλοθι (adv.) *elsewhere*
 ἄλλομαι (aor. ἤλαμην) *leap*
 ἄλλος, -η, -ο (9.1/3) *other, the rest of; as well, besides (7.2.12 l. 11)*
 ἄλλος . . . ἄλλον *one . . . another*
 (cf. note on 5.2.5(viii))
 ἄλλοτε (adv.) *at other times*
 ἀλλότριος, -α, -ον *someone else's; alien*
 ἄλλως (adv.) *otherwise; in vain*
 ἄλλως τε καὶ *especially*
 ἅλμη, -ῆς, ἡ *sea-water, brine; sea*
 ἄλογος, -ον *speechless; irrational*
 ἅλς, ἅλος, ἡ *sea*
 ἄλκος, -ους, τό *grove*
 ἀλυσκαῖω *shun, shrink away*
 ἄλφита, -ων, τὰ *barley-groats; daily-bread*
 ἄλωπεκῆ, -ῆς, ἡ *fox-skin*
 ἄλωπηξ, -εκος, ἡ *fox*
 ἄλωσις, -εως, ἡ *capture*
 ἅμα (adv.) *at the same time; (prep.+dat.) at the same time as, together with*
 ἅμα μὲν . . . ἅμα δέ *partly . . . partly*
 ἅμα ἡλίοφ ἀνέχοντι *at sunrise*
 ἅμα (τῇ) ἡμέρᾳ *at dawn*
 ἀμαθής, -ές *ignorant*
 ἀμαθία, -ας, ἡ *ignorance, stupidity*
 ἁμαξα, -ῆς, ἡ *wagon*
 ἁμαρτ- aor. stem of ἁμαρτάνω
 ἁμαρτάνω *err; do wrong; make a mistake; (+gen., 13.1/2a(iv)) miss, fail to achieve*
 ἁμαρτία, -ας, ἡ *fault, wrong, sin*

- ἀμείβω *change, alter*
 ἀμείνων, -ον *better* (compar. of ἀγαθός)
 ἀμηχανέω *be at a loss/helpless*
 ἀμικ, -ίδος, ἡ *chamber-pot*
 ἄμμος, -ου, ἡ *sand*
 ἄμυνω *keep/ward off*, (acc. of person kept off and dat. of person defended); in mid., *defend oneself against* (+acc.)
 Ἀμυρταῖος, -ου, ὁ *Amyrtaeus*
 ἀμφί (prep.+acc.) *about, around*
 #ἀμφιάλος, -ον *sea-girt*
 ἀμφιβάλλομαι† *throw around, put on*
 ἀμφιδέσθαι, -ας, ἡ *bracelet, anklet*
 #ἀμφιμάχομαι† *besiege*
 ἀμφοτέρως, -α, -ον *both*
 ἀμφοτέρωθεν (adv.) *from/on both sides*
 ἄμφω, -οιν, τῷ (dual) *both*
 ἀμώμητος, -ον *blameless*
 ἄν *untranslatable particle: in a main clause (+ind. or opt.) with a potential/conditional sense (19.1/2, 18.1/5); in a subordinate clause (+subj.) with an indef. sense (14.1/4c(iii))*
 ἄν = εἰάν
 ἀνά (prep.+acc.) *up, up along; throughout, over*
 ἀναβαίνω† *go up; come up; mount*
 ἀναβιβάζω *make go up*
 ἀναβοάω† *call upon*
 ἀναβολή, -ης, ἡ *putting off, delaying*
 ἀναγιγνώσκω† *read, read aloud*
 ἀναγκάζω *force, compel*
 ἀναγκαῖος, -α, -ον *necessary, constraining*
 ἀνάγκη, -ης, ἡ *necessity, compulsion, force*
 ἀνάγκη ἐστὶ *it is necessary* (+dat. and inf.)
 ἀνάγω† *bring up, raise; (mid.) set sail, put out to sea*
 ἀναδίδωμι† *give forth, send up*
 ἀναζητέω *investigate*
 ἀνάθεμα, -ατος, τό *anything dedicated (especially to evil); an accursed thing*
 ἀνάθημα, -ατος, τό *dedication*
 ἀναιδέα, -ας, ἡ *shamelessness*
 #ἀναιμοκαρκος, -ον *with bloodless flesh*
- ἀναιρέω† *pick up; give a response* (of an oracle)
 ἀναισθητός, -ον *without feeling, stupid*
 ἀναίτιος, -ον *innocent*
 ἀναλαμβάνω† *take up, take with one*
 ἄνδλικω *spend*
 ἀνάλυσις, -εως, ἡ *loosening, releasing; resolution* (of a problem)
 ἀνάλωτος, -ον *not able to be captured, impregnable*
 ἀναμένω† *wait, stay, wait for* (+acc.)
 ἀναμετρεομαι *measure carefully*
 ἀναμνησκω† *remind; (pass.) recall to mind, remember*
 ἄναξ, -ακτος, ὁ *lord, king*
 Ἀναξαγόρας, -ου, ὁ *Anaxagoras* (philosopher of Clazomenae in Asia Minor)
 Ἀναξιμένης, -ου, ὁ *Anaximenes* (early philosopher)
 ἀνάξιτος, -ον *unworthy*
 ἀναπτύσσω *unfold, disclose*
 ἀνασπάω (aor. -έσπαα) *haul up; tear up, pull down*
 ἀνάσσω *rule over* (+gen., 13.1/2a(ii))
 #ἀνασταλύνω *weep, sob*
 ἀνασταυρόω *impale*
 ἀνατίθημι† *dedicate, make a dedication*
 ἀναφέρω† *bring back, refer*
 ἀναχωρέω *withdraw, retreat, retire*
 ἀνδρ- stem of ἀνήρ
 ἀνδραποδίζω *enslave*
 ἀνδράποδον, -ου, τό *captive; slave*
 ἀνδρεία, -ας, ἡ *manliness, courage*
 ἀνδρεῖος, -α, -ον *manly, brave*
 ἀνδρίς, -άντος, ὁ *statue*
 ἄνεμος, -ου, ὁ *wind*
 ἀνεξέτακτος, -ον *without enquiry or investigation*
 ἀνερ = ἀνδρ-
 ἀνερωτάω† *ask questions*
 ἀνευ (prep.+gen.) *without*
 ἀνέχω† *hold up, lift up; intr. rise up*
 ἅμα ἡλῖω ἀνέχοντι *at sunrise*
 ἀνὴρ, ἀνδρός, ὁ *man, husband*
 ἀνθινος, -ης, -ον *flowery*

ἀνθίστημι† (mid. and intr. tenses of act.) *withstand, resist, oppose* (+dat.)
 ἄνθος, -ους, τό *flower, bloom; glory*
 ἀνθρώπινος, -η, -ον *human*
 ἄνθρωπος, -ου, ὁ/ἡ *human being, person; man; fellow*
 ἄνθρωπος crasis for ὁ ἄνθρωπος
 ἀνία *distress, vex*
 ἀνιδρωτός, -ον *without raising a sweat*
 ἀνίστημι† *raise up; restore; cause to migrate, expel, uproot; (mid. and intr. tenses of act.) rise up, stand up; migrate, go away* (19.1/1)
 ἀνιστορέω *make enquiry about, ask about, (+double acc.)*
 ἀνόητος -ον *foolish*
 ἀνοίγειν† *open*
 ἀνοικοδομέω *build up; rebuild*
 ἀνόμιος, -ον (also -α, -ον) *unlike, dissimilar* (+dat.)
 ἀνταγορεύω (aor. ἀντείπων, 18.1/4 note 2) *speak against, deny*
 ἀνταγωνίζομαι *struggle against, vie with* (+dat.)
 ἀντακούω *hear in turn*
 Ἀνταλκίδας, -ου, ὁ *Antalcidas* (Spartan general)
 ἀντείπων aor. of ἀνταγορεύω
 ἀντέχω† *hold out, withstand*
 ἀντί (prep.+gen.) *instead of, in return for*
 ἀντιβολέω *entreat, beseech*
 ἀντιγράφω *write in reply*
 ἀντιδίδωμι† *give in return*
 ἀντίθεσις, -εως, ἡ *opposition, antithesis*
 ἀντιλέγω† *argue against, oppose*
 ἀντίον (adv.) *opposite*
 Ἀντίοχος, -ου, ὁ *Antiochus*
 Ἀντισθένης, -ους, ὁ *Antisthenes* (philosopher)
 ἀνυποδήσις, -ας, ἡ *going barefoot*
 ἀνυπόδητος, -ον *without shoes*
 ἄνω (adv.) *above, up above*
 #ἄνωγα (perf. with pres. sense, 19.1/3a) *command, order*
 ἀνωφελής, -ές *useless*
 ἀξιόπιστος, -ον *worthy of credit, trustworthy*
 ἄξιος, -α, -ον *worthy (of), deserving* (+gen.), *worthwhile*

ἀξιόω *think worthy of*
 ἀόρατος, -ον *unseen, invisible*
 ἀπαγγέλλω† *announce, report*
 ἀπαγορεύω *forbid* (18.1/4 note 2)
 ἀπαγχνομαι *hang oneself*
 ἀπαγχονίζω *hang by a noose*
 ἀπάγω† *lead/take away*
 ἀπαθής, -ές *not suffering*
 ἀπαίρω† *sail away, depart*
 ἀπαλλαγῇ, -ῆς, ἡ *deliverance*
 ἀπαλύνω *make tender/delicate*
 ἀπάνθρωπος, -ον *far from men, desolate*
 ἀπανίστημι† *withdraw*
 ἀπαντᾶω *go to meet, meet* (+dat., 13.1/2b(iii))
 ἅπας (adv.) *once only, once*
 ἀπαραίτητος -ον *unmoved by prayer, inexorable*
 ἀπαρνέομαι *deny*
 ἅπας, ἅπαντα, ἅπαν *all, the whole of*
 ἀπατάω *deceive*
 ἀπάτη, -ης, ἡ *deceit*
 ἀπέθανον aor. of ἀποθνήσκω
 ἀπεικάζω *liken, compare*
 ἀπειλέω *threaten* (+dat., 13.1/2b(ii))
 ἀπειμι *be absent*
 ἀπειργάζω† *hinder, prevent*
 ἀπειρία, -ας, ἡ *inexperience*
 ἀπειρος, -ον *ignorant of, inexperienced in* (+gen.)
 ἀπειρώς ἔχω *be without experience*
 ἀπενθής, -ές *free from grief/woe*
 ἀπερίσκεπτος (adv.) *incautiously*
 ἀπερχομαι† *go away, depart*
 ἀπέχω† *be distant from* (+gen.); (mid.) *keep one's hands off, keep away from* (+gen.)
 ἀπιστεῖω *distrust*
 ἀπιστία, -ας, ἡ *faithlessness*
 ἀπίστος, -ον *incredible; untrustworthy, not to be believed; mistrustful*
 ἀπίτως ἔχω *be mistrustful*
 ἀπλετος, -ον *boundless, immense*
 ἅπλους, -ῆ, -οῦν *simple* (6.1/2)
 ἀπό (prep.+gen.) *from, away from*
 ἀποβαίνω† *land*
 ἀποβάλλω† *throw away, lose*
 ἀποδημία, -ας, ἡ *being abroad or away from one's country*
 ἀποδιδράσκω (fut. -δράσομαι aor. -έδραν) *run away, escape, flee*

- ἀποδίδωμι† give back, return,
repay; (mid.) sell
ἀποθαν- aor. stem of ἀποθνήσκω
ἀποθνήσκω† die, be killed
(17.1/5; for the perfect see
19.1/3a)
ἄποικος, -ου, ὁ settler, colonist
† ἀποκρίνομαι answer
ἀποκρισις, -εως, ἡ answer, reply
ἀποκρύπτω hide from sight;
(mid.) conceal for one's own
purposes
ἀποκτείνω† kill
ἀποκωλύω hinder from
ἀπολέγομαι pick out
ἀπολες- aor. stem of ἀπόλλυμι
ἀπόλλυμι† kill, ruin, destroy,
lose (20.1/1 note 2)
ἀπολώμην I was killed
ἀπόλωλα I am lost/dead/ruined
Ἄπόλλων, -ωνος, ὁ Apollo (acc.
either -ωνα or -ω)
ἀπολογέομαι defend oneself,
speak in one's defence; plead in
one's defence (+acc.)
ἀπολογία, -ας, ἡ speech in one's
defence
ἀπολῶ free, release
ἀπομιμῶμαι imitate, copy
ἀποπύπτω† fall overboard
ἀποπλέω† sail away
ἀποπνύγομαι choke, suffocate, be
drowned
ἀπορεῖν be at a loss, be in
difficulty
ἀπορίᾱ, -ας, ἡ lack of provisions,
want; perplexity, difficulty
ἀποστατέω stand aloof from (+gen.)
ἀποστέλλω† send, send away
ἀποστερέω deprive of, rob,
defraud, refuse payment of
ἀποτροφή, -ῆς, ἡ turning away
from, escape
ἀποτακτός, -ον set apart for
special use
ἀποτειχίζω wall off
ἀποτέμνω† cut off
ἀποτίθημι† put away, bury;
(mid.) lay aside
ἀποτρέχω† run away, run off
ἀποτυγχάνω† fail to obtain
ἀπούρας (epic aor. pple. of
ἀπαυράω) having taken away
ἀποφαίνω† reveal, show
ἀποφέρω† carry away
- ἀποφεύγω† flee, run off; be
acquitted
ἀποχωρέω go away, depart
ἀποχώρησις, -εως, ἡ privy, public
toilet
ἀπραγμόνως (adv.) without trouble
ἀπραγμών, -ονος free from
business, not meddling in public
affairs
ἅπτω fasten, fix; light (a lamp);
(mid.) touch (+gen.)
ἅπθῃω (aor. ἀπέθωκα) push away
ἀπώλεσα aor. of ἀπόλλυμι
ἄρα* (inferential particle) then,
consequently, after all
ἄρα interrog. particle (10.1/2a)
ἀργαλέος, -ᾱ, -ον painful,
troublesome
Ἄργεῖοι, -ων, οἱ Argives; (poet.)
Greeks
Ἄργεῖος, -ᾱ, -ον Argive; (poet.)
Greek
Ἄργινούσαι, -ᾶν, αἱ Arginousae
(islands) (scene of Athenian
naval victory)
Ἄργος, -ους, τό Argos
ἄργος, -όν idle, lazy
ἄργυριον, -ου, τό silver, money
ἄργυρος, -ᾱ, -οῦν made of
silver, silver
ἀρετή, -ῆς, ἡ courage; excellence,
virtue
Ἄρης, -ου ὁ Ares (god of war)
ἄρθρον, -ου, τό joint, limb
Ἄριαῖος, -ου, ὁ Ariaeus
ἀριθμός, -οῦ, ὁ number, amount,
total
ἀριρεπής, -έος very bright,
conspicuous
ἄριστάω have breakfast
Ἄριστεύς, -έως, ὁ Aristeus
ἀριστεύω be best, be best at
(+inf.)
Ἄριστοκριτος, -ου, ὁ Aristocritus
ἄριστον, -ου, τό breakfast
ἄριστος, -ῆ, -ον best; bravest
(supl. of ἀγαθός)
Ἄριστοτέλης, -ους, ὁ Aristotle
(philosopher)
Ἄριστοφάνης, -ους, ὁ
Aristophanes (comic poet)
Ἄριφρων, -ονος, ὁ Aripheon
ἄρκτος, -ου, ἡ bear
ἀρμόζει (impers.) it is fitting, it
suits

Ἄρνη, -ης, ἡ *Arne* (place in Thessaly)
 ἄρνυμαι *win*
 ἀρπάζω *seize, plunder, snatch*
 ἀρπακτής, -οῦ, ὁ *robber, ravisher*
 #ἀρπαλέος, -α, -ον *attractive, alluring*
 ἄρρηκτος, -ον *unbroken, unbreakable*
 ἄρρητος, -ον *unspoken, unmentioned*
 ἀρσενικός, -ή, -όν *male, masculine*
 Ἄρταφέρνης, -ου, ὁ *Artaphernes*
 Ἄρτεμις, -ίδος, ἡ *Artemis* (goddess)
 ἄρτιμα, -ατος, τό *ear-ring*
 ἄρτι (ἀρτίως) (adv.) *newly, recently, just now*
 ἄρτος, -ου, ὁ *bread*
 ἀρχαῖος, -α, -ον *ancient, old; former*
 Ἀρχέλαος, -ου, ὁ *Archelaus* (King of Sparta)
 ἀρχή, -ης, ἡ *beginning; rule, power; empire; office, magistracy, board of magistrates, magistrate, officer*
 ἀρχιερεῦς, -έως, ὁ *high priest*
 Ἀρχιμήδης, -ου, ὁ *Archimedes* (Syracusan mathematician and inventor)
 ἄρχω *rule, rule over, command* (+gen., 13.1/2a(i)) (+pple.) *begin* (of something continued by others); (mid.) *begin* (of something continued by oneself)
 ἀρχων, -οντος, ὁ *archon* (magistrate)
 ἀσαφής, -ές *obscure, unclear*
 ἀσβέctος, -ον (also -η, -ον) *unquenchable, inextinguishable, imperishable*
 ἀσεβεία, -ας, ἡ *impiety, irreverence* (to gods)
 ἀσεβεῖν *commit impiety*
 ἀσθενεία, -ας, ἡ *weakness, illness*
 ἀσθενέω *be weak/ill*
 ἀσθενής, -ές *weak, ill*
 ἀνίεκτήτα (supl. adv.) *most/very harmlessly*
 ἀκτῶν *be without food*
 ἀκέω *practise, exercise, train*
 ἀμεινός, -η, -ον *glad, pleased*

ἀσπάζομαι *greet*
 Ἀσπασία, -ας, ἡ *Aspasia* (mistress of Pericles)
 ἄσπετος, -ον *enormously great, boundless*
 ἀσπίς, -ίδος, ἡ *shield*
 ἀστεῖος, -α, -ον *charming, attractive*
 ἀστήρ, -έρος, ὁ *star*
 ἀστρονομία, -ας, ἡ *astronomy*
 ἄστυ, -εως, τό *city, town*
 ἀσφάλεια, -ας, ἡ *safety, security*
 ἀσφαλής, -ές *safe, secure*
 ἀσφαλῶς (adv.) *safely*
 ἀταλαίπωρος, -ον *without taking pains, not painstaking*
 ἀτάρ (conj.) *but*
 ἀτασθαλία, -ας, ἡ *presumptuous sin, wickedness*
 ὅτε (particle) *as if, as; (causal) in as much as, since, seeing that, because, as* (+pple. 12.1/2a(ii))
 ἀτελής, -ές *incomplete*
 #ἄτερ (prep.+gen.) *without*
 ἄτεχνος, -ον *unskilled*
 ἀτεχνῶς (adv.) *simply, just*
 ἄτη, -ης, ἡ *ruin*
 ἀτιμάζω *dishonour*
 ἀτίμαστος, -ον *dishonoured*
 ἀτίμια, -ας, ἡ *dishonour; loss of citizen rights*
 ἀτίμος, -ον *dishonoured; deprived of citizen rights*
 ἀτολμος, -ον *not daring, lacking the heart to*
 ἀτοπος, -ον *out of place, extraordinary, strange, absurd*
 Ἀττικός, -ή, -όν *Attic, Athenian*
 Ἀττική (sc. γῆ), -ῆς *Attica*
 ἀτυχής, -ές *unlucky, unfortunate*
 αὖ (adv.) *again, moreover*
 ἀνγή, -ῆς, ἡ *ray, beam*
 #αὐδᾶω *speak, say, utter, tell*
 αὐθαιρετός, -ον *self-chosen, self-inflicted*
 αὐθις (adv.) *again; in turn, next, on the other hand*
 αὐλέω *play the flute*
 αὐλή, -ῆς, ἡ *courtyard, hall*
 ἀυλίζομαι *encamp*
 αὐριον (adv.) *tomorrow*
 #αὐτάρ (conj.) *but, then*
 αὐτάρκης, -ές *sufficient*
 #αὐτε (adv.) *again, in turn*

- αὐτίκα (adv.) *at once, immediately*
 αὐτόθι (adv.) *on the spot, here*
 αὐτόματον, -ου, τό *accident*
 αὐτόν, -ήν, -ό (pron.) *him, her, it* (4.1/2; 9.1/3c)
 αὐτός, -ή, -ό *self* (9.1/3a)
 ὁ αὐτός *the same* (9.1/3b)
 αὐτός crasis for ὁ αὐτός
 αὐτοῦ (adv.) *here, there, on the spot*
 ἀφαιρέω† *take away (from), remove; (mid.) deprive (of) (+ double acc., 22.1/2f(ii))*
 ἀφανής, -ές *unseen, vanished, not to be seen*
 ἀφανίζω *make unseen, wipe out, destroy*
 ἀφασία, -ας, ἡ *speechlessness*
 ἀφεῖναι aor. inf. of ἀφίημι
 ἄφθονος, -ον *abundant, plentiful; bountiful*
 ἀφίημι† *send forth; discharge; let go*
 †ἀφικνέομαι *arrive, come*
 ἀφικόμεν aor. of ἀφικνέομαι
 ἀφίστημι† *remove; make to revolt; (mid. and intr. tenses of act.) withdraw; revolt* (19.1/1)
 Ἀφροδίτη, -ης, ἡ *Aphrodite* (goddess of love)
 ἄφρων, -ον *senseless, foolish*
 ἀφυής, -ές *without natural talent/skill*
 #ἀφύσσομαι *draw (a liquid) for oneself*
 ἄφρωνος, -ον *dumb, speechless*
 Ἀχαιοί, -ων, οἱ *Achaean, Greeks*
 Ἀχέρων, -οντος, ὁ *Acheron* (river in the underworld)
 ἀθηδών, -ονος, ἡ *burden*
 ἄχθομαι *be annoyed/displeased at* (+dat.)
 Ἀχιλλεύς, -έως, ὁ *Achilles* (hero in *Iliad*)
 ἄχυρα, -ων, τὰ *chaff, bran*
 βαδίζω (fut. βαδιοῦμαι) *walk, go*
 βάθος, -ους, τό *depth*
 βαθύς, -εῖα, -ύ *deep*
 #βαθυαἰτήεις, -εσσα, -έν *long-haired*
 †βαίνω *go, come; walk*
 Βάκχος, -ου, ὁ *Bacchus* (another name for Dionysus)
- #βάκχος, -ου, ὁ *person initiated into the rites of Bacchus*
 †βάλλω *throw, hit, pelt; inflict*
 βάπτω *dip; dye*
 βαρβαρός, -ον *barbarian, foreign*
 βαρύνομαι *be weighed down*
 βαρύς, -εῖα, -ύ *heavy; wearisome*
 βασίλεια, -ας, ἡ *princess, queen*
 βασιλεία, -ας, ἡ *kingship*
 βασιλείος, -α, -ον *royal*
 βασιλεύς, -εως, ὁ *king*
 βασιλεύω *be king, rule* (+gen., 13.1/2a(ii))
 #βαστάζω *lift up, carry*
 βάτραχος, -ου, ὁ *frog*
 βέβαιος, -ον (also -α, -ον) *secure, steady*
 βεβρώκα perf. of βιβρώσκω
 βέλος, -ους, τό *missile*
 βέλτερος, -η, -ον *best* (supl. of ἀγαθός)
 βέλτερον, -ον *better* (compar. of ἀγαθός)
 βῆμα, -ατος, τό *step*
 βία, -ας, ἡ *force, violence*
 πρὸς βίαν *by force*
 βιάζομαι *use force, force one's way*
 βιαίως (adv.) *violently*
 βιβλίον, -ον, τό *book*
 βιβλος, -ου, ἡ *book*
 βιβρώσκω (perf. βεβρώκα) *eat*
 βίος, -ου, ὁ *life; means of life; livelihood*
 #βιοτός, -ου, ὁ *life*
 βιώω *live*
 βιωτός, -όν *to be lived, worth living*
 βλάβη, -ης, ἡ *damage*
 †βλάπτω *hurt, injure; damage*
 βλέπω *see, look (at); see the light of day, be alive*
 βληθεῖς, -εῖα, -έν aor. pple. pass. of βάλλω
 #βλώσκω (fut. μολοῦμαι, aor. ἔμολον, perf. μέμβλωκα) *go*
 †βοᾶω *shout*
 βόειος, -α, -ον *of beef*
 βοή, -ης, ἡ *shout, shouting*
 βοήθεια, -ας, ἡ *help, aid*
 βοηθέω (run to) *help* (+dat., 13.1/2b(ii))
 βόθρος, -ου, ὁ *hole, pit*
 Βοιωτία, -ας, ἡ *Boeotia* (state in north central Greece)
 Βοιωτός, -οῦ, ὁ *a Boeotian*
 βοσκήματα, -ων, τὰ *cattle*

- βόσχω *feed, nourish*
 βουλευτήριον, -ου, τό *council-chamber*
 βουλευω *plan, resolve, determine, deliberate; (mid.) discuss, deliberate, consider; plot*
 βουλῇ, -ῆς, ἡ *plan, counsel, advice; council*
 †βούλομαι *wish, want*
 #βουνός, -οῦ, ὁ *hill, mound*
 βοῦς, βοός, ὁ/ἡ *ox, bull, cow*
 #βούτης, -ου, ὁ *herdsman*
 βραδεως (adv.) *slowly*
 βραδύνω *be slow, hesitate*
 #βραδύπους, -ποῦν (gen. -ποδός) *slow-footed*
 βραδύς, -εἶα, -ύ (compar. βραδύων, supl. βραδύς) *slow*
 βραχίων, -ονος, ὁ *arm*
 βραχύς, -εἶα, -ύ *short, brief; small, little*
 βρέχω *wet* (tr.)
 #βροτός, -οῦ, ὁ *mortal man*
 βρόχος, -ου, ὁ *noose*
 βρώμα, -ατος, τό *food*
 βωμός, -οῦ, ὁ *altar*
 #γαῖα, -ας, ἡ = γῆ
 γάλα, -ακτος, τό *milk*
 †γαμέω (+acc.) *marry* (with the man as subject); (mid., +dat.) *marry* (with the woman as subject)
 γάμος, -ου, ὁ *marriage*
 γάρ* (connecting particle) *for, as*
 γαστήρ, -τρός, ἡ *stomach, belly* (6.1/1b)
 γαστρίμαργος, -ον *gluttonous*
 γε* (particle) *at least; at any rate, certainly, indeed* (13.1/3b)
 γεγεννημαι perf. of γίγνομαι
 γεγεννημένα, -ων, τὰ *events, occurrences, the past*
 #γεγηθα (perf. with pres. sense, from γηθεῖν) *rejoice*
 γεγονα perf. of γίγνομαι
 #γεγώς = γεγονώς (perf. pple. of γίγνομαι)
 γειτῶν, -ονος, ὁ *neighbour; (as adj. +dat.) neighbouring*
 Γέλα, -ας, ἡ *Gela* (city in Sicily)
 †γελάω *laugh*
 γελοῖος (also γελοῖος), -ας, -ον *funny, ridiculous*
 Γελῶς, -ας, -ον of Gela
 γέλως, -ατος, ὁ *laughter*
 γέμω *be full of* (+gen.)
 γεν- aor. stem of γίγνομαι
 γενεσις, -εως, ἡ *birth, coming into being*
 γενναῖος, -ας, -ον *noble, well-born, noble-minded*
 γενναῖος (adv.) *nobly*
 γεννάω *beget, produce*
 γένος, -ους, τό *race; kind*
 γεραιός, -ας, -όν *old*
 γέρας, -ας, τό *prize, privilege* (13.1/1 b(iii))
 γέρρα, -ων, τὰ *wicker-work*
 γέρων, -οντος, ὁ *old man*
 γεύομαι *taste*
 γεφύρα, -ας, ἡ *bridge, embankment*
 γεωμετρία, -ας, ἡ *geometry*
 γεωργός, -οῦ, ὁ *farmer*
 γῆ, -ῆς, ἡ *land, earth, ground*
 κατὰ γῆν *by land*
 ποῦ (τῆς) γῆς; *where on earth?*
 γηγενής, -εος *earth-born*
 γημ- aor. stem of γαμέω
 #γηράλεος, -ας, -ον *aged, old*
 γῆρας, -ας, τό *old age* (13.1/1 b(iii))
 γηράσκω *grow old*
 γιγᾶς, -αντος, ὁ *giant*
 †γίγνομαι *become, be, be born; happen, take place*
 †γίγνωσκω *get to know, recognize, realize; think, resolve, decide*
 γίνομαι = γίγνομαι
 Γλαυκός, -ου, ὁ *Glaucus*
 γλαυξ, -αυκός, ἡ *owl*
 #γλαφυρός, -ας, -ον *hollow, hollowed*
 Γλοῦς, -οῦ, ὁ *Glus*
 γλυκερός, -ας, -όν *sweet*
 γλυκύς, -εἶα, -ύ *sweet*
 γλῶττα, -ης, ἡ *tongue*
 γνάθος, -ου, ἡ *jaw*
 γνούς, γνούσα, γνόν aor. pple. of γίγνωσκω
 γνῶθι 2nd s. imp. of εἶπαι
 γνώμη, -ης, ἡ *judgement, opinion, mind, purpose*
 γνωρίμος, (-ῆ), -ον *well-known, familiar*
 γονεύς, -εως, ὁ *parent*
 γόνυ, -ατος, τό *knee* (5.1/5 note 1)
 Γοργώ, -οῦς, ἡ *Gorgo*
 #γουνόομαι *implore, entreat*

- γράμμα, -ατος, τό *written character, letter*
 γραμματικός, -οῦ, ὁ *grammarian*
 γραμματιστής, -οῦ, ὁ *schoolmaster*
 γράυς, γρῦς, ἡ *old woman* (11.1/4)
 γραφεῖον, -ου, τό *pencil*
 γραφή, -ῆς, ἡ *writing, drawing; indictment, charge, case*
 †γράφω *write; draw, paint; (mid.) indict, charge*
 γρῦπός, -ῆ, -ὄν *hook-nosed, aquiline*
 Γύλιππος, -ου, ὁ *Gylippus* (Spartan general)
 γυμνάζω *exercise, train*
 γυμνός, -ῆ, -ὄν *naked; lightly/poorly clad*
 γυναικωνίτις, -ιδος, ἡ *women's apartments*
 γυνή, -αικός, ἡ *woman, wife* (5.1/5 note 1)
 γῦψ, γῦπός, ὁ *vulture*
 Γωβρύας, -ᾶ, ὁ *Gobryas* (Persian general)
 δαιμόνιος, -ᾶ -ὄν *miraculous, supernatural*
 δαίμων, -ονος, ὁ *god, deity*
 δαίς, δαιτός, ἡ *feast*
 δακ- aor. stem of δάκνω
 δάκνω *bite; worry*
 δάκρυ see δάκρυον
 δακρύεις, -εσσα, -εν *weeping, in tears*
 δάκρυον, -ου, τό *tear* (alternative nom. δάκρυ 13.1/1c)
 δακρύω *weep*
 δακτύλιος, -ου, ὁ *ring*
 δάκτυλος, -ου, ὁ *finger*
 δανείζω *lend; (mid.) borrow*
 δανειστής, -οῦ, ὁ *creditor*
 Δάρδανος, -ου, ὁ *Dardanus* (founder of Troy)
 δαρεικός, -οῦ, ὁ *daric* (Persian gold coin)
 δᾶς, δαδός, ἡ *torch*
 δαῦς, -εῖα, -ύ *hairy, shaggy*
 δέ* (connecting particle) *and, but*
 δ' οὐν* *be that as it may* (13.1/3c)
 δέδαρμαι perf. mid./pass. of δέρω
 δέδοικα *I fear, am afraid* (19.1/3a)
 #δέδορκα *see, look upon* (perf. of δερκομαι)
 †δεῖ (impers.) *it is necessary* (+acc. and infin.); *there is a need of* (+gen., 21.1/4 note 3)
 #δεῖδω *be alarmed*
 †δείκνυμι *show* (20.1/1 and Appendix 6)
 δειλιά, -ας, ἡ *cowardice*
 δειλός, -ῆ, -ὄν *miserable, wretched, cowardly*
 δειμαίνω (+acc.) *be afraid of, fear*
 δεινός, -ῆ, -ὄν *terrible, serious, strange; clever at* (+inf.)
 δειπνέω *dine, have dinner, dine on* (+acc.)
 δεῖπνον, -ου, τό *dinner*
 δέκα (indecl. adj.) *ten*
 δεκατός, -ῆ, -ὄν *tenth*
 δέλτος, -ου, ἡ *writing-tablet*
 δελφίς, -ίνος, ὁ *dolphin*
 Δελφοί, -ῶν, οἱ *Delphi*
 δένδρον, -ου, τό *tree* (13.1/1c)
 δένδρεον, -ου, τό *tree*
 δεξιᾶ, -ας, ἡ *right hand*
 δεξιᾶν δίδωμι *give a pledge*
 δεξιός, -ᾶ, -ὄν *on the right hand; clever*
 Δέξιππος, -ου, ὁ *Dexippus*
 †δέομαι *need, implore, ask* (+gen., 13.1/2a(ii))
 δέον (acc. absol.) *it being necessary* (21.1/5)
 δέος, -ους, τό *fear*
 #δερκομαι *see, behold*
 δέρω (perf. mid./pass. δέδαρμαι) *flay*
 δεσμός, οὔ, ὁ (alternative pl. δεσμάτα) *bond*
 δεσμωτήριον, -ου, τό *prison*
 δέσποινα, -ης, ἡ *mistress*
 δεσπότης, -ου, ὁ *master*
 δεῦρο (adv.) *here, over here*
 δευτερός, -ᾶ, -ὄν *second*
 †δέχομαι *receive*
 δεῶ (A) *need, want, lack* (+gen.)
 πολλοῦ δέω *I am far from*
 πολλοῦ δεῖ *far from it!*
 †δέω (B) *bind, tie*
 δῆ* (particle) *indeed, certainly* (13.1/3b)
 δῆλος, -ῆ, -ὄν *visible, clear, obvious*
 δηλόω *make clear, show, reveal*
 Δημέας, -ου, ὁ *Demeas*

- δημηγορέω *make a public speech*
 Δημήτηρ, -τρος, ἡ *Demeter* (corn-goddess, mother of Persephone)
 δημιουργός, -οῦ, ὁ *craftsman; maker, author*
 δῆμος, -ου, ὁ *the people; democracy; deme*
 Δημοσθένης, -ους, ὁ *Demosthenes* (fifth-century Athenian general; fourth-century orator)
 δημόσιος, -α, -ον *public, of the state*
 δημοσίᾳ *publicly*
 δημοτικός, -ή, -όν *democratic, popular*
 δῆξομαι fut. of δάκνω
 δῆπου* (particle) *I presume, I should hope, doubtless*
 δῆτα* (particle) *indeed; then* (13.1/3a)
 δηχθ- aor. pass. stem of δάκνω
 Δία acc. of Ζεύς (11.1/4)
 διὰ (prep.+acc.) *because of, on account of; (+gen.) through, across*
 διὰ τί; *why?*
 διαβαίνω† *cross, cross over*
 διαβάλλω† *slander*
 διαβατέον *one must cross* (24.1/5)
 διαβολή, -ῆς, ἡ *slander*
 διαγνώσις, -εως, ἡ [act of] *distinguishing, deciding*
 διαγῶ† *carry over; pass, spend* (of time); *live, pass one's life*
 διαδοχος, -ον *succeeding, relieving*
 διαθρύπτω *enervate, pamper*
 διάκειμαι (+adv.) *be in certain state/mood*
 διακλέπτω† *steal and secrete, appropriate*
 διακομίζομαι† *carry across*
 διακοπῶ *cut through*
 διακόσιοι, -αι, -α 200
 †διαλέγομαι *converse with (+dat.)*
 διαλλάττομαι *reconcile one's differences*
 διαμελλῶ† *delay*
 διανοέομαι *intend, plan; think, suppose*
 διάνοια, -ας, ἡ *intention, plan*
 διαπειράομαι *make trial of*
 διαπιμπλημι† *fill with (+gen.)*
 διαπολεμεῶ *fight it out (with someone, dat.)*
 διαπορεύομαι *march/proceed through (+acc.)*
 διαρπάζω *plunder*
 διασπάομαι (aor. -εσπασάμην) *tear apart*
 διατελέω† *accomplish; continue*
 διατίθημι† *dispose; put in a certain state of body or mind*
 διατριβή, -ῆς, ἡ *way/manner of spending time*
 διατρίβω *pass/waste (time)*
 διαυλος, -ου, ὁ *double course* (i.e. the race up the stadium and back)
 διαφέρω† *differ from (+gen.); make a difference; be superior to (+gen.)*
 διαφθείρω† *destroy; corrupt*
 διαχωρίζω *separate, divide*
 διδακτός, -ή, -όν *able to be taught*
 διδάσκαλος, -ου, ὁ *teacher*
 †διδάσκω *teach, train*
 -διδράσκω see αποδιδράσκω
 δίδωμι *give, offer, grant* (18.1/2)
 διελανυνά† *ride through*
 διεξέρχομαι† *go through, relate*
 διεχῶ† *be separated/distant from* (+gen.)
 διηγέομαι *explain, relate, describe*
 δικάζω *be a juror; judge, give judgement*
 δίκαιος, -α, -ον *just, honest, upright*
 δικαιοσύνη, -ῆς, ἡ *justice, honesty*
 δικαίως (adv.) *justly*
 δικαστήριον, -ου, τό *law-court*
 δικαστής, -ου, ὁ *juror, dicast, judge*
 δίκη, -ῆς, ἡ *lawsuit; (legal) satisfaction; justice; penalty; (personified, with cap.) Justice*
 δίκην δίδωμι *be punished, pay the penalty*
 δίκην λαμβάνω *punish, exact one's due from* (παρά+gen.)
 δίκτυον, -ου, τό *net, hunting-net*
 Δίκων, -ωνος, ὁ *Dico*
 δίνη, -ῆς, ἡ *whirlpool*
 Διογένης, -ους, ὁ *Diogenes* (philosopher)
 διόλλυμι† *destroy utterly*
 Διονυσόδωρος, -ου, ὁ *Dionysodorus*

- Διόνυσος, -ου, ὁ *Dionysus* (god of wine)
 διότι (conj.) *because*
 διπλοῦς, -ῆ, -οῦν *double*
 δὶς (adv.) *twice*
 διττός (διστός), -ῆ, -όν *two-fold, two*
 δίφρος, -ου, ὁ *stool*
 δίχα (adv., or prep.+gen.) *apart, apart from*
 διψᾶω *be thirsty* (5.1/2 note 4)
 †διώκω *pursue, chase, prosecute*
 #δμῶς, -ως, ὁ *slave taken in war* (13.1/1b(i))
 δόγμα, -ατος, τό *opinion, belief; decision, judgement*
 †δοκεῖω *seem, seem good; be thought; consider (self) to be; think;*
 δοκεῖ (impers., +dat. and inf.) *it seems a good idea; so δοκεῖ μοι I decide* (21.1/4a)
 #δόλιος, -α, -ον *crafty, deceitful*
 #δόλος, -ου, ὁ *trick, guile*
 #δόμος, -ου, ὁ *house, home*
 δόξα, -ης, ἡ *reputation, fame; opinion*
 δόξαν (acc. abs.) *it having been decided* (21.1/5)
 δόρυ, -ατος, τό *spear*
 δοτεῖν *one must give* (24.1/5)
 δότης, -ου, ὁ *giver*
 δουλειᾶ, -ας, ἡ *slavery*
 δουλεύω *be a slave*
 #δούλιος, -α, -ον *of slavery*
 δούλος, -ου, ὁ *slave*
 δουλῶω *enslave*
 δούς, δοῦσα, δόν, aor. ppl. of δίδωμι
 δράκων, -οντος, ὁ *dragon, serpent*
 δράμα, -ατος, τό *play, drama*
 δραμεῖν aor. inf. of τρέχω
 δραστήριος, -ον *active*
 δραχμή, -ῆς, ἡ *drachma* (coin)
 δραω *do, act*
 δρόμος, -ου, ὁ *race; δρόμῳ at a run, at full speed*
 δρόκος, -ου, ἡ *dew*
 †δύναμαι *be able* (19.1/3b); *be powerful*
 μέγα δύναμαι *be very powerful*
 δύναμις, -εως, ἡ *power, ability, force, strength*
 δυνατός, -ῆ, -όν *able, possible; strong, powerful*
 οἱ δυνατοί *the chief men*
 δύο *two* (7.1/5a)
 #δύρομαι (= ὀδύρομαι) *lament*
 δύσγνωια, -ας, ἡ *ignorance, bewilderment*
 #δυσεδάκρυτος, -ον *sorely wept*
 δυσεντερία, -ας, ἡ *dysentery*
 δύνθῃμος, -ον *disheartened, despondent*
 δύσκολος, -ον *bad-tempered*
 #δύσκλητος, -ον *indissoluble, inextricable*
 δυσμενής, -ές *hostile*
 δυσπετῶς (adv.) *with difficulty*
 δυσεβής, -ές *impious, ungodly, profane*
 #δυστηνος, -ον *wretched*
 δυστυχέω *be unlucky/unfortunate*
 δυστυχής, -ές *unlucky, unfortunate*
 δυστυχία, -ας, ἡ *misfortune*
 δύσφορος, -ον *hard to bear*
 δυσχειμερος, -ον *wintry, stormy*
 #δυσωνυμος, -ον *having an ill name, hateful*
 δύω (A) *enter, get into*
 δύω (B) = δύο *two*
 δώδεκα (indecl. adj.) *twelve*
 #δωδεκέτης, -ου *twelve years old*
 #δῶμα, -ατος, τό *house; family*
 δωρέομαι *present, give*
 Δωριεύς, -εως, ὁ *Dorieus* (half-brother of Spartan king Cleomenes)
 δωροδοκία, -ας, ἡ *bribery*
 δῶρον, -ου, τό *gift, bribe*
 ἐ (indir. refl. pron.) *him, her, it* (9.1/4a)
 ἐάων aor. of ἀλείσκομαι
 ἐάν (conj., +subj.) *if, if ever* (14.1/4c(iii))
 ἔαρ, ἡρος, τό (the season of) *spring*
 ἐαυτόν, -ήν, -ό (refl. pron.) *himself, herself, itself* (9.1/4a)
 †εἰάω *allow, permit; let alone, let be*
 ἔβην aor. of βαίνω
 ἐβραϊστί (adv.) *in Hebrew*
 ἐγγελαῶ† *laugh at* (+dat.)
 ἐγγίγνομαι† *be born in, appear among*
 ἐγγράφω† *write in/on, inscribe; enrol, enlist*
 ἐγγυή, -ης, ἡ *pledge, surety*
 ἐγγυθεν (adv.) *from nearby*

ἐγγύς (adv., or prep.+gen.) *near, nearby*
 †ἐγείρω *arouse, awaken* (perf. ἐγρήγορα = *I am awake*)
 ἐγενομένην aor. of γίνομαι
 ἐγκεφαλος, -ου, ο *brain*
 ἐγκλημα, -ατος, τό *accusation, complaint*
 ἐγκλημα ποιέομαι *make a complaint*
 #ἐγκονεῶ *be quick, hasten*
 ἐγκωμιάζω *praise*
 ἐγκώμιον, -ου, τό *encomium, eulogy; victory-song*
 ἐγνων aor. of γινώσκω
 ἐγρήγορα perf. of ἐγείρω
 ἐγχειρῶ *attempt, try; attack* (+dat.)
 ἐγχος, -ους, τό *weapon, spear*
 ἐγω (pron.) *I* (4.1/2)
 ἐγῶγε *I at least; I for my part*
 ἐγῶμαι = ἐγὼ οἶμαι
 #ἐγὼν = ἐγὼ
 ἔδοαρος, -ους, τό *bottom*
 ἔδοθην aor. pass. of δίδωμι
 ἔδομαι fut. of ἐσθίω
 #ἔδω *eat*
 ἔδωδη, -ης, ἡ *food*
 ἔδωκα aor. of δίδωμι
 ἔζομαι *seat oneself, sit*
 †ἐθέλω *am willing, wish*
 ἔθηκα aor. of τίθημι
 ἔθνος, -ους, τό *nation, tribe, race*
 ἔθρενα aor. of τρέφω
 εἰ (conj.) *if*
 εἰ γὰρ or εἴθε *would that, I wish that* (to introduce wishes, 21.1/1)
 εἰ δὲ μή *but if not, otherwise*
 εἰ 2nd s. of εἰμι *be* or εἴμι *shall come/go*
 εἶσα aor. of εἶω
 #εἶδα, -ατος, τό *food*
 εἰδειν opt. of οἶδα
 εἰδέναι inf. of οἶδα
 #εἶδομαι *be seen, appear*
 εἶδον aor. of ὁράω
 εἶδος, -ους, τό *form, shape, appearance; beauty*
 εἰδώς, εἰδυῖα, εἰδός *knowing* (pple. of οἶδα)
 εἶεν (particle) *well, well then*
 εἴθε see εἰ
 εἴκοσι(v) (indecl. adj.) *twenty*
 εἴκω *give way, yield* (+dat., 13.1/2b(ii))

εἰκώς, -ῶα, -ός *like, resembling* (+dat., 19.1/3a)
 εἰληφα perf. of λαμβάνω
 εἰλομένην aor. of αἰρέομαι
 εἶλον aor. of αἰρέω
 εἰμί *be* (3.1/6 and Appendix 3)
 εἴμι *shall come/go* (inf. ἵεναι; impf. ἦα, 18.1/3 and Appendix 3)
 #εἶν = ἐν
 εἶναι *to be* (inf. of εἰμί)
 εἶπ- aor. act./mid. stem of λέγω or of ἀγορεύω in compounds
 εἶπερ (strengthened form of εἰ) *if indeed*
 εἶπον aor. of λέγω and of ἀγορεύω in compounds (18.1/4 note 2)
 †εἴρω *shut up, imprison; prevent, hinder, exclude*
 εἴρηκα perf. act. of λέγω
 εἴρημαι perf. mid./pass. of λέγω
 εἰρήνη, -ης, ἡ *peace*
 εἰρήνην ἄγω *live in/be at peace*
 εἰρήνην ποιέομαι *make peace*
 εἰς (prep.+acc.) *to, into, on to; with regard to, in relation to*
 εἰς τοσοῦτο/τοῦτο (+gen., 23.1/1d) *to such a pitch/point/degree of*
 εἷς, μᾶ, ἐν *one* (7.1/5a)
 #εἷς 2nd s. of εἰμί or εἴμι
 εἰσαγω† *introduce*
 #εἰσαθρῶ *look/gaze at*
 εἰσακουῶ† *give ear, pay attention*
 εἰσβαίνω† *go into, go on board*
 εἰσβάλλω† *throw into; invade*
 εἰσβολή, -ης, ἡ *invasion*
 εἰσέρχομαι† *enter, go inside*
 εἰσοδος, -ου, ἡ *entrance; visit*
 εἰσομαι fut. of οἶδα
 εἰσπράω† *behold, look at*
 εἰσπλέω† *sail in*
 εἰσφέρω† *bring/carry into*
 εἶτα (adv.) *then, next*
 εἴτε ... εἴτε *whether ... or*
 εἶχον impf. of ἔχω
 εἴωθα *I am accustomed*
 εἰωθός, -ῶα, -ός *customary, usual*
 ἐκ (prep.+gen.; before vowel ἐς) *out of, from*
 Ἑκάβη, -ης, ἡ *Hecuba (wife of Priam)*
 ἑκάστος, -η, -ον *each, every*
 ὡς ἑκάστος *each individually* (22.1/1a(v))

- ἐκάστοτε (adv.) *on each occasion*
 ἐκάτερος, -α -ον *each* (of two)
 ὡς ἐκάτερος *each* (of two)
 ἐκαστῶν (22.1/1a(v)) *individually*
 #ἐκαστι (prep.+gen.) *on account of, for the sake of* (usually comes after word it governs)
 #ἐκατομπτολιεθρος, -ον *with a hundred cities*
 ἐκατόν (indecl. adj.) *100*
 ἐκβαίνω† *step out, go forth; disembark*
 ἐκβάλλω† *throw out, expel* (into exile)
 #ἐκδίκως (adv.) *unjustly*
 ἐκεῖ (adv.) *there*
 ἐκεῖθεν (adv.) *from there*
 ἐκεῖνος, -η, -ο (pron. and adj. 9.1/1) *that*
 ἐκεῖσε (adv.) *(to) there*
 ἐκκαίω† *kindle*
 ἐκκαλέω† *call* (someone) *out*
 ἐκκλησία, -ας, ἡ *assembly*
 ἐκκόπτω *knock out*
 ἐκκρούω *knock out*
 ἐκλέγω *pick out* (18.1/4 note 1)
 ἐκμανθάνω† *learn thoroughly*
 ἐκουσίως (adv.) *willingly*
 ἐκτεμνω† *send out*
 #ἐκπέρθω *destroy utterly*
 ἐκπίπτω† *fall out; be thrown out; be banished, be sent into exile* (17.1/5)
 ἐκπλέω† *sail out/off*
 ἐκπληξις, -εως, ἡ *panic, consternation*
 ἐκπλήττω *strike with panic, frighten; amaze*
 ἐκπράττω† *bring to pass, accomplish*
 ἐκτός (adv., and prep.+gen.) *outside*
 ἐκτροφή, -ης, ἡ *bringing up, rearing*
 Ἔκτωρ, -ορος, ὁ *Hector* (Trojan hero in *Iliad*)
 ἐκφαίνομαι† *appear, shine out/forth*
 ἐκφέρω† *carry out*
 ἐκφεύγω† *escape*
 ἐκὼν, -ούσα, -όν *willing(ly), wittingly*
 ἐλ- aor. act./mid. stem of αἰρέω
 ἐλάσ, -ας, ἡ *olive-tree*
 ἐλαβον aor. of λαμβάνω
 ἔλαθον aor. of λανθάνω
 Ἐλάτεια, -ας, ἡ *Elatea* (town in Phocis)
 ἐλάττων, -ον *smaller; fewer; less*
 ἔλαυνω *drive* (tr. and intr.); *drive out; march*
 ἔλαφος, -οῦ, ὁ/ἡ *deer*
 ἐλάχιστος, -η, -ον *smallest, least; fewest*
 ἔλαχον aor. of λαγχάνω
 ἐλέγχω *test, examine*
 ἐλεῖν aor. inf. act. of αἰρέω
 ἐλειος, -ον *living in the marshes*
 Ἑλένη, -ης, ἡ *Helen*
 ἐλευθερία, -ας, ἡ *freedom*
 ἐλευθερος, -α, -ον *free*
 ἐλευθερόω *set free*
 Ἑλεφαντίνη, -ης, ἡ *Elephantine* (city in Egypt)
 ἐλεφας, -αντος, ὁ *elephant*
 ἐλήλυθα perf. of ἔρχομαι
 ἐληφθην aor. pass. of λαμβάνω
 ἐλθ- aor. stem of ἔρχομαι
 ἐλιπον aor. of λείπω
 ἐλίττω *turn*
 #ἐλκεσίπελος, -ον *with trailing robes*
 #ἐλκηθμός, -οῦ, ὁ [act of] *being carried off, seizure*
 †ἐλκω *pull, drag*
 Ἑλλάς, -αδος, ἡ *Greece*
 ἐλλείπω† *be lacking in, fall short of* (+gen.)
 Ἕλλην, -ηνος, ὁ *a Greek*
 Ἑλληνικός, -η, -όν *Greek*
 Ἑλλησποντος, -ου, ὁ *the Hellespont*
 ἔλος, -ους, τό *marsh*
 ἐλπίζω *hope, expect*
 ἐλπίς, -ίδος, ἡ *hope*
 ἐμαθον aor. of μαθάνω
 ἐμαντόν, -ήν (refl. pron.) *myself* (9.1/4a)
 ἐμβαίνω† *step on/into, embark, board*
 ἐμβάλλω† *throw in, put in*
 ἐμολον aor. of βλώσκειν
 ἐμός, -ή, -όν (poss. adj.) *my, mine*
 ἐμπειρος, -ον *experienced, skilled*
 ἐμπιπλημι† *fill*
 ἐμπιπρημι *burn, set on fire*
 ἐμπίπτω† *fall into/on/upon*
 ἐμπνους, -ουν *alive*
 ἐμποδών (adv.) *in the way* (+dat.)

ἔμπροσθεν (adv.) *in front, ahead*
 ἔμπροσθος, -ον *in front, fore*
 ἐμφανής, -ές *open, obvious*
 ἐμφυτός, -ον *inborn, innate*
 ἐν (prep.+dat.) *in, on, among*
 ἐν τούτῳ *meanwhile*
 ἐναγκαλιζομαι *take in one's arms, clasp*
 ἐναντίον (+gen.) *opposite, facing; (as adv.) face to a face*
 ἐναντιόομαι *oppose, withstand* (+dat.)
 ἐναντίος, -α, -ον *opposite, facing, opposed to*
 ἐνδεεστερος (compar. adv.) *in a more/rather deficient/inadequate way*
 ἐνδεia, -ας, ἡ *lack*
 ἐνδιδομι† *give in, surrender*
 ἐνδικός, -ον *just, legitimate*
 ἐνδοθεν (adv.) *from inside*
 ἐνδον (adv.) *inside*
 #ἐνδύτα, -ων, τὰ *clothes*
 ἐνεγκ- aor. act./mid. stem of φέρω
 ἐνεδρενω *lie in ambush*
 ἐνεimi *be in* (+dat.)
 ἐνεστι (impers.) *it is possible* (+dat.)
 ἐνεκα (prep.+gen.) *because of, for the sake of* (usually follows its noun)
 ἐνέργεια, -ας, ἡ *activity, operation*
 ἐνθα (adv.) *thereupon*
 ἐνθάδε (adv.) *here*
 ἐνθεν (adv.) *from there; thereafter*
 ἐνθεν μὲν . . . ἐνθεν δέ *on one side . . . on the other*
 #ἐνί = ἐν
 ἐννέα (indecl. adj.) *nine*
 #ἐννέπω (and ἐνέπω) *tell, tell of*
 #ἐννήμερ (adv.) *for nine days*
 ἐννοέω *consider, understand; discover*
 ἐνοικέω *dwell in, inhabit*
 ἐνταῦθα (adv.) *here, there, at this point*
 ἐντεῦθεν (adv.) *from then; from here/there; thereupon*
 ἐντολή, -ης, ἡ *order, command*
 ἐντός (prep.+gen.) *within, inside*
 #ἐντός, -ους, τό *weapon*
 ἐντυγχάνω† *fall in with, meet with, come upon* (+dat., 13.1/2b(iii))

ἐξ = ἐκ
 ἐξ (indecl. adj.) *six*
 ἐξαγορεύω (fut. ἐξερῶ, 18.1/4 note 2) *make known, speak of; speak out, utter aloud*
 ἐξαγωγή† *lead, bring out*
 ἐξαιρεώ† *take out, remove*
 ἐξαίccω *rush forth*
 ἐξαιφνης (adv.) *suddenly*
 ἐξακόσιοι, -αι, -α 600
 ἐξάλλομαι (aor. ἐξηλάμην) *jump out*
 ἐξαμαρτάνω† *make a mistake; do wrong against* (εἰς+acc.)
 ἐξανίστημι† (mid. and intr. tenses of act.) *stand up from, get up from* (a table)
 ἐξαπατάω *deceive, trick*
 ἐξαπίνης (adv.) *suddenly*
 ἐξαρκέω *be quite enough, suffice*
 #ἐξαιτύς (adv.) *once more, anew*
 ἐξείργω† *shut out from, drive out*
 ἐξελαύνω† *drive out, expel, exile; (intr.) march out*
 ἐξέρχομαι† *go out, come out*
 #ἐξερῶ fut. of εξαγορεύω
 ἐξεστι (impers.) *it is allowed/possible* (+dat. and inf., 21.1/4a)
 ἐξετάζω *examine*
 ἐξευρίσκω† *find out, discover*
 ἐξηκοντα (indecl. adj.) 60
 ἐξηκοτός, -ή, -όν *sixtieth*
 ἐξηλάμην aor. of ἐξάλλομαι
 ἐξῆς (adv.) *in order, in a row*
 ἐξικνεόμαι (principal parts as for ἀφικνεόμαι) *suffice*
 ἐξόν (acc. absol.) *it being permitted/possible* (21.1/5)
 ἐξοπλίζομαι *arm oneself completely*
 ἔξω (+gen.) *outside*
 ἔξω fut. of ἐχῶ
 ἐξωθέω *push out*
 εἰκοτα *resemble, seem* (+dat., 13.1/2b(iv)), (19.1/3a)
 εἶκει (impers.) *it seems*
 εἱορτή, -ης, ἡ *feast, festival*
 ἐπαγγελλομαι† *profess, make profession of*
 ἐπαθον aor. of πάσχω
 ἐπαινέτης, -ου, ὁ *admirer*
 ἐπαινέω† *praise, commend*
 ἐπαινος, -ου, ὁ *praise*

ἐπανέρχομαι† *return*
 ἐπανορθόω *remedy* (a situation)
 ἐπάνω (prep.+gen.) *upon*
 ἐπαχθής, -ες *burdensome*
 ἐπεγείρω† *awaken, rouse up*
 ἐπει (conj.) *since, when*
 ἐπειγομαι *hurry, hasten; be eager*
 ἐπειδὴν (conj.+subj.) *when (ever)*
 ἐπειδὴ (conj.) *when, since,*
because
 ἐπειδὴ τάχιςτα *as soon as*
 ἐπειμι† *be upon*
 ἐπειτα (adv.) *then, next*
 ἐπεξάγω† *lead out against*
 ἐπέρχομαι† *go against, attack*
 (+dat.); *come on, approach*
 ἐπερωτῶ† *ask* (a question)
 ἐπέχω† *hold back, check*
 ἐπὶ (prep.) (+acc.) *on to, to,*
against; (+gen.) on; in the
direction of; in the time of;
 (+dat.) *at, on, upon; with a view*
to; in the power of
 ἐπιβαίνω† *step on to* (+gen. or
 dat.)
 ἐπιβάλλω† *throw upon, impose*
upon
 ἐπιβάτης, -ου, ὁ *passenger*
 ἐπιβιβάζω *put on board*
 ἐπιβουλεύω *plot against*
 ἐπιβουλή, -ῆς, ἡ *plot*
 ἐπιγίγνομαι† *come after*
 Ἐπίδαμνος, -ου, ἡ *Epidamnus*
 (town on the east coast of
 Adriatic)
 Ἐπίδαυρος, -ου, ἡ *Epidaurus*
 (town in southern Greece)
 ἐπιδείκνυμι† *prove, show,*
demonstrate; exhibit, display
 ἐπιδημῶ *come to stay in a*
place, visit
 ἐπιδίδωμι† *give in addition*
 ἐπικτικός, -ές *reasonable,*
moderate, fair
 ἐπικτικῶς (adv.) *fairly, quite*
 ἐπιθυμῶν aor. of *πειθομαι*
 ἐπιθυμῶ *desire, yearn for*
 (+gen., 13.1/2a(ii))
 ἐπιθυμία, -ας, ἡ *desire,*
passion
 ἐπικαλέομαι† *call upon, summon*
 ἐπικεῖται *lie upon, be upon*
 ἐπικουρῶ *help, remedy* (+dat.)
 ἐπικούρος, -ου, ὁ *helper, ally;*
 (pl.) *mercenaries*

ἐπιλανθάνομαι† *forget* (+acc. or
 gen., 13.1/2a(iii))
 ἐπιμέλεια, -ας, ἡ *concern, care*
 †ἐπιμελέομαι *care for*
 (+gen., 13.1/2a(ii)), *take care*
 ἐπιμελήτεον *one must take care*
 of (+gen.) (24.1/5)
 ἐπιορκία, -ας, ἡ *perjury*
 ἐπιπίπτω† *fall upon, attack* (+dat.)
 ἐπίπνοια, -ας, ἡ *inspiration*
 Ἐπιπολαί, -ων, αἱ *Epipolae*
 (plateau above Syracuse)
 ἐπιπονέω *labour on*
 ἐπισκοπέω *inspect, examine,*
observe
 †ἐπίστανται *know how to;*
understand (19.1/3b)
 ἐπιστέλλω† *send to*
 ἐπιστήμη, -ῆς, ἡ *understanding,*
knowledge
 ἐπιστολή, -ῆς, ἡ *order, command;*
 (pl.) *letter, epistle*
 ἐπιστρέφω† *turn about*
 ἐπιτηδεῖα, -ων, τὰ *necessities of*
life, provisions
 ἐπιτηδεῖος, -α, -ον *suitable,*
useful for; friendly
 ἐπιτίθημι† *put/place upon*
 (+dat.); (mid.) *attack* (+dat.)
 ἐπιτιμία *censure* (+dat.)
 ἐπιτρέπω† *entrust; allow* (+dat.)
 ἐπιτρέχω† *overrun*
 ἐπιφέρομαι† *move* (intr.)
 ἐπιφθονός, -ον *burdensome*
 ἐπιφράττω *block up*
 ἐπυχαιρῶ† *rejoice at* (+dat.)
 ἐπιχειρέω *attempt, take in hand*
 (+dat., 13.1/2b(iii))
 ἐπιχώριος, -ον (also -α, -ον) *of*
the country, local
 #ἐπλετο 3rd s. aor. of *πέλομαι*
 ἐπομαι *follow* (+dat.,
 13.1/2b(iii))
 #ἐπορον (aor., no pres. exists)
 ἐπος, -ους, τό *word*
 ὡς ἐπος εἰπεῖν *so to speak*
 (22.1/1a(vi))
 ἐπρίαμην aor. of *ὠνέομαι*
 ἐπτά (indecl. adj.) *seven*
 ἐραστής, -οῦ, ὁ *lover*
 ἐράω *love, desire passionately*
 (+gen., 13.1/2a(ii))
 ἐργάζομαι *work, perform,*
do

- ἔργον, -ου, τό *task, labour, job, deed, action; fact, achievement; field*
 ἔργῳ *in fact, indeed*
 ἔργα παρέχω *give trouble*
 #ἐρέπτομαι *feed on (+acc.)*
 #ἐρετιόν, οὔ, τό *oar*
 ἐρέω fut. of λέγω
 ἐρημία, -ας, ἡ *solitude, desert, wilderness*
 ἐρημος (also ἐρήμος), -ον *empty, deserted, desolate, devoid*
 #ἐρήπος, -ον (m. pl. nom. ἐρίηρες, acc. ἐρίηρας) *trusty, faithful*
 ἔρις, -ιδος, ἡ *strife* (acc. ἔριν)
 ἐρμᾶιον, -ου, τό *godsend, windfall, treasure*
 ἐρμηνεύς, -έως, ὁ *interpreter*
 Ἑρμῆς, -οῦ, ὁ *Hermes*
 Ἑρμων, -ωνος, ὁ *Hermon*
 ἐρῶ *creep, crawl; move about, spread; go*
 ἐρῶ *go to one's harm, go to hell*
 #ἐρῶ *drag*
 τέρχομαι *come, go* (18.1/3 and Appendix 3)
 ἔρως, -ωτος, ὁ *love, desire; (personified, with cap.) Love*
 τέρωτάω *ask* (aor. ἠρόμην)
 ἐρωτικός, -ῆ, -όν *amorous, in love*
 ἐς = *eis*
 ἐσθίω *eat*
 #ἐσθλόος, -ῆ, -όν *brave*
 ἐσμός, -οῦ, ὁ *swarm*
 ἐσομαι fut. of εἰμί (*be*) (3rd s. ἐσται)
 ἐσοράω *see eicoráō*
 ἐσπαρμαι perf. mid./pass. of σπειρώ
 ἐσπέρᾱ, -ας, ἡ *evening*
 ἐσπερος, -ον *of/at evening; (as m. noun with cap.) the Evening Star*
 ἐσπόμην aor. of ἐπομαι
 ἐσται 3rd s. fut. of εἰμί (*be*)
 ἐστηκώς, -ύτα, -ός *standing* (perf. ppl. of ἵσταμαι) (or ἐστώς, -ώα, -ός) (19.1/1)
 ἐστι *it is possible* (21.1/4 note 1); *there is*
 ἐσχάτος, -η, -ον *furthest, last; worst* (18.1/6)
 ἐσχον aor. of ἐχῶ
 εταῖρα, -ας, ἡ *female companion; prostitute, courtesan*
 εταῖρος (epic also ἑταρος), -ου, ὁ *companion, comrade*
 Ἑτερόνικος, -ου, ὁ *Eteonicus* (Spartan commander)
 ἕτερος, -α -ον (pron. and adj.) *one or the other of two*
 ἕτερος (adv.) *in the other way*
 ὡς ἕτερος *quite otherwise*
 ἔτι (adv.) *still, yet; further*
 ἔτι καὶ νῦν *even now*
 ἐτοιμάζω *get ready, prepare*
 ἐτοῖμος, -η, -ον *ready, ready to hand, prepared; fixed, certain*
 ἔτος, -ους, τό *year*
 ἐτραπόμην aor. of τρέπομαι
 ἐτυχον aor. of τυγχάνω
 εὖ (adv.) *well*
 εὖ λέγω *speak well of (+acc., 22.1/2f(ii))*
 εὖ ποιέω *treat well, do good to (+acc., 22.1/2f(ii))*
 εὖ πράττω *fare well, be prosperous*
 εὐγενής, -έος *noble, well-born; generous*
 εὐγνώστος, -ον *well-known*
 εὐδαιμονέω *prosper, thrive; be happy*
 εὐδαιμονία, -ας, ἡ *prosperity, happiness*
 εὐδαιμων, -ον *blessed with good fortune; happy; rich*
 Εὐδαμίδης, -ου, ὁ *Eudamidas*
 εὐδοκίμος, -ον *famous, glorious*
 εὐδω *sleep*
 εὐελπίς, -ι *hopeful* (stem εὐελπιδ-)
 εὐεργεσία, -ας, ἡ *kindness, service*
 εὐεργετέω *do good to, benefit*
 εὐεργέτης, -ου, ὁ *benefactor*
 εὐεργετηέον *one must benefit* (24.1/5)
 εὐήλιος, -ον *sunny, with a sunny aspect*
 #εὐθρονος (epic εὐ-), -ον *fair-throned*
 εὐθύ (+gen.) *straight towards*
 Εὐθύδημος, -ου, ὁ *Euthydemus*
 εὐθύς (adv.) *at once, straightaway*
 εὐκλεία, -ας, ἡ *fame, glory*
 Εὐκλείδης, -ου, ὁ *Eucleides*
 εὐλαβεομαι *be cautious, beware, take care*

- εὐλογος, -ον *reasonable, sensible*
 εὐμενης, -ές *well-disposed, kindly, favourable*
 #εὐμμελής (epic εὐ-), -ον *armed with a good ash spear*
 εὐμορφία, -ας, ἡ *beauty of form or body*
 εὐνή, -ῆς, ἡ *bed; marriage; sex*
 εὐνοια, -ας ἡ *good will*
 εὖνους, -ουν *well-disposed*
 #εὐπλοεῶ *have a fine voyage*
 εὐπορία, -ας, ἡ *abundance, means*
 εὐπράξια, -ας, ἡ *prosperity*
 εὐρ- aor. act./mid. stem of εὐρίσκω
 εὐρηκα perf. of εὐρίσκω
 Εὐρύπιδης, -ου, ὁ *Euripides* (tragic poet)
 †εὐρίσκω *find; get; invent*
 εὐρος, -ους, τό *breadth*
 εὐρύς, -εῖα, -ύ *broad, wide*
 Εὐρύσθεύς, -έως, ὁ *Eurystheus* (King of Mycenae)
 Εὐρώπη, -ης, ἡ *Europa* (character in mythology)
 εὐσκιος, -ον *well-shaded*
 εὐστοχος, -ον *aiming well*
 εὐτάκτως (adv.) *in good order*
 εὐτροφία, -ας, ἡ *proper nurture*
 εὐτυχέω *be fortunate/lucky*
 εὐτυχής, -ές *fortunate, lucky*
 εὐτυχία, -ας, ἡ *good fortune*
 Εὐτυχός, -ου, ὁ *Eutychus*
 εὐτυχός (adv.) *with good fortune*
 εὐφημέω *shout in triumph*
 Εὐφορίων, -ωνος, ὁ *Euphorion* (father of Aeschylus)
 εὐχαρισ, -ι *charming* (stem εὐχαριτ-)
 εὐχή, -ῆς, ἡ *prayer*
 εὐχομαι *pray*
 εὐώνυμος, -ον *of good name or omen; euphemistically for left, on the left hand* (the side of a bad omen)
 #εὐωρίαζω *disregard, neglect*
 εὐωχέομαι *have a feast/party*
 ἐφ' = ἐπὶ
 ἐφ' ὅτε *on condition that* (+inf. or fut. ind., 16.1/1 note 4)
 ἐφάνην aor. of φαίνομαι
 ἐφήμερος, -ον *living but a day; mortal*
 ἔφην impf. of φημί (7.1/2)
 ἐφθημι† *send; set on, send against; allow; (mid.) aim at, long for, desire* (+gen.)
 ἐφίστημι† *set over, appoint*
 ἐφοράω† *oversee, observe, watch*
 ἐφυγον aor. of φεύγω
 ἐφ' ὅν *be naturally, was naturally* (see φῶν)
 #ἐχθαίρω *hate*
 ἐχθες (adv.) *yesterday*
 ἐχθιστος supl. of ἐχθρός
 ἐχθος, -ους, τό *hatred*
 ἐχθρά, -ας, ἡ *enmity, hostility*
 ἐχθρός, -ά -ον *hostile* (supl. ἐχθιστος)
 ἐχθρός, -οῦ, ὁ (personal) *enemy*
 ἐχίνος, -ου, ὁ *hedgehog*
 ἐχρῆν impf. of χρῆ
 ἐχυρός, -ά, -όν *strong, secure*
 †ἐχω *have, hold, check; (intr.) land, put in; (+adv.) be in a certain condition; (+inf.) be able*
 ἑῶς, -α, -ον *of the morning*
 ἐώρακα perf. of ὁράω
 ἐώραν impf. of ὁράω
 ἕως (conj.) (+ἀν-subj.) *until; (+opt.) until; (+ind.) while, until* (21.1/2)
 ἕως, ἕω (acc. ἕω), ἡ *dawn* (13.1/1a)
 Ζαγρεύς, -έως, ὁ *Zagreus* (another name of Dionysus)
 #ζᾶθεος, -α, -ον *very holy, sacred*
 ζάλη, -ης, ἡ *squall, storm*
 †ζᾶω *be alive, live, pass one's life*
 ζευγνύμι *yoke, bind, join*
 Ζεὺς, Διός, ὁ *Zeus* (poetical also Ζῆνα, Ζηνός, Ζηνί)
 ζέω *boil*
 ζηλώω *admire, envy, emulate*
 ζημία, -ας, ἡ *fine, penalty, loss*
 ζημιόω *fine, punish*
 Ζηνοθέμις, -ιδος, ὁ *Zenothemis*
 ζητέω *look for, seek* (+acc.)
 ζητήσις, -εως, ἡ *search, inquiry, investigation*
 ζυγόν, -οῦ, τό *yoke; bench* (of ship)
 ζωγράφος, -ου, ὁ *painter*
 ζωρέω *take prisoners* (alive)
 ζώνη, -ης, ἡ *belt, girdle*
 ζῶον, -ου, τό *animal, creature*
 ζωός, -ῆς, -όν *alive, living*
 ζῶω = ζᾶω *live, pass one's life*

ἢ *or; than*
 ἦ (particle) *indeed, really*
 ἦ 1st s. impf. of εἶμι (*be*)
 ἦ δ' ὅς *said he* (see note on 13.3(i) l. 7)
 ἦ (adv.) *where*
 ἦα impf. of ἔρχομαι/εἶμι
 ἦβᾶω *be a young man*
 ἦβη, -ης, ἡ *youth*
 ἦγαγον aor. of ἄγω
 ἡγεμῶν, -ονος, ὁ *leader, guide*
 ἡγεομαι *lead (+dat.); think, consider*
 Ἡγέστρατος, -ου, ὁ *Hegestratus*
 #ἦδε (conj.) *and*
 ἦδει 3rd s. past of οἶδα (19.1/3 and Appendix 3)
 ἦδσαν 3rd pl. past of οἶδα (19.1/3 and Appendix 3)
 ἦδέω (adv.) *with pleasure, gladly, sweetly, pleasantly*
 ἦδη (adv.) (*by*) *now, already, from now on*
 ἦδη 1st s. past of οἶδα (19.1/3 and Appendix 3)
 †ἡδομαι *enjoy, be pleased with (+dat.)*
 ἡδονή, -ης, ἡ *pleasure*
 ἡδύς, -εἰα, -ύ *sweet, pleasant, enjoyable* (supl. ἡδιστος) (10.1/3a)
 ἡε (= ἦ) *or*
 #ἡέλιος = ἥλιος
 ἥθος, -ους, τό *custom, usage, character; (in pl.) manners, customs*
 ἥκιστα (adv.) *least of all, no, not at all*
 ἡκονημένους, -ης, -ον perf. mid./pass. pple. of ἀκονᾶω
 ἦκω *have come* (fut. ἦξω *will come*)
 ἦλθον aor. of ἔρχομαι/εἶμι
 ἡλικία, -ας, ἡ *time of life, age*
 Ἡλιοδόρα, -ας, ἡ *Heliodora*
 ἥλιος, -ου, ὁ *sun; (personified, with cap.) Sun-god*
 ἦμαι *be seated, sit*
 #ἡμαρ, -ατος, τό *day*
 ἡμεῖς (pron.) *we* (4.1/2)
 ἡμέρα, -ας, ἡ *day*
 ἅμα (τῇ) ἡμέρᾳ *at dawn*
 καθ' ἡμέραν *daily, by day*
 ἡμέτερος, -α, -ον (poss. adj.) *our*

#ἡμίθραυκτος, -ον *half-broken, broken in half*
 ἡμιεὺς, -εἰα, -ύ *half*
 #ἡμῶς (conj.) *when*
 ἦν = εἶν
 ἦν 3rd s. impf. of εἶμι *be*
 ἦν δ' ἐγὼ *said I* (see note on 13.3(i) l. 6)
 ἦνεγκον aor. of φέρω
 ἦπαρ, -ατος, τό *liver*
 ἡπειρος, -ου, ἡ *mainland; continent*
 ἡπιστάμην impf. of ἐπιστάμαι
 Ἡρα, -ας, ἡ *Hera* (consort of Zeus)
 Ἡράκλεια, -ας, ἡ *Heraclea* (town on Black Sea)
 Ἡράκλειτος, -ου, ὁ *Heracitus*
 Ἡρακλῆς, -κλέους, ὁ *Heracles (=Hercules)*
 ἡρεμα (adv.) *gently, softly*
 Ἡρόδοτος, -ου, ὁ *Herodotus* (historian)
 ἡρόμην aor. of ἐρωτάω
 Ἡρώδης, -ου, ὁ *Herodes*
 ἦρως, -ωος, ὁ *hero* (13.1/1b(i))
 ἦσαν 3rd pl. impf. of εἶμι *be*
 ἦσθα 2nd s. impf. of εἶμι *be*
 ἦσθην aor. of ἡδομαι
 ἦσθονην aor. of αἰσθάνομαι
 Ἡσιόδος, -ου, ὁ *Hesiod* (early Greek poet)
 ἡσυχάζω *be quiet, keep quiet*
 ἡσυχῇ *quietly, gently*
 ἡσυχία, -ας, ἡ *peace, quiet*
 ἡσυχός, -ης, -ον *quiet, peaceful*
 ἡτταομαι *be defeated*
 ἥττων, ἥττον (compar. adj.) *lesser, weaker, inferior* (17.1/2 note 3)
 ἡύρον aor. of εὐρίσκω
 Ἡφαίστος, -ου, ὁ *Hephaestus* (god of fire)
 ἦχω, -οῦς, ἡ *echo* (13.1/1b(ii))
 #ἠώς, ἠούς, ἡ *dawn; (personified, with cap.) Dawn*
 θάσκω *sit*
 θάκος, -ου, ὁ *seat*
 θάλαττα, -ης, ἡ (Ionic θάλασσα) *sea*
 Θαλῆς, -οῦ, ὁ *Thales* (philosopher from Miletus)
 #θάλος, -ους, τό *shoot, sprout*
 θαμά (adv.) *often*

- θάμνος, -ου, ὁ *bush, thicket*
 θαν- aor. stem of θνήσκω
 θάνατος, -ου, ὁ *death*
 †θάπτω *bury, honour with funeral rites*
 θαρράλεος, -α, -ον *bold*
 θαρρῶν *be of good courage, take courage, be confident*
 θάρρος (Attic θάρρος), -ους, τό *boldness*
 θάτερος, -α, -ον = ὁ ἕτερος
 θάττων, θάττον *quicker (compar. of ταχύς, 17.1/2b)*
 θαῦμα, -ατος, τό *wonder, marvel; astonishment*
 †θαυμάζω *wonder, marvel at (+gen.); be surprised; admire (+acc.)*
 θαυμαῖος, -α, -ον *wonderful, strange; extraordinary*
 θαυμασίως (adv.) *marvellously, wonderfully*
 θαυμασιῶς ὡς *exceedingly, prodigiously (22.1/1a(iii))*
 θαυμαστῶς (adv.) *marvellously, wonderfully*
 θαυμαστῶς ὡς *marvellously (22.1/1a(iii))*
 θε- aor. act./mid. stem of τίθημι
 θεά, -α, ἡ *sight*
 θεά, -α, ἡ *goddess*
 Θεαιτητός, -ου, ὁ *Theaetetus*
 θέαμα, -ατος, τό *sight, spectacle*
 θεάομαι *watch, gaze at, look at, observe*
 Θεαρίδας, -ου, ὁ *Thearidas*
 θεατής, -οῦ, ὁ *spectator*
 θεήλατος, -ον *sent by the gods*
 θεῖος, -α, -ον *divine, of the gods*
 θέλητρον, -ου, τό *charm, spell*
 θέλω *wish, be willing (Ionic for ἐθέλω)*
 θέμενος, -η, -ον aor. pple. of τίθημαι
 θέμις, -ιδος, ἡ *that which is meet and right; justice; right*
 θέμις ἐστὶ *it is right*
 Θέμις, -ιδος, ἡ *Themis (mother of Prometheus)*
 Θेमιστοκλής, -κλέους, ὁ *Themistocles (Athenian statesman)*
 Θεόκριτος, -ου, ὁ *Theocritus (pastoral poet)*
 θεομαχέω *fight against (a) god*
- θεός, -οῦ, ὁ ἡ *god/dess*
 πρὸς θεῶν *in the presence of gods*
 #θεοστύγης, -έος *hated*
 θεραπεία, -ας, ἡ *sermon, treatment*
 θεραπευτέον *one must after/worship (24.1/5)*
 θεραπεύω *look after, take care of after the interests of*
 #θεράπων, -οντος, ὁ *servant*
 Θερμοπύλαι, -ῶν, αἱ *Thermopylae*
 θερμός, -η, -όν *hot*
 θέρος, -ους, τό *summer*
 θές *place! put! (2nd s. aor. act. of τίθημι)*
 θέσθαι aor. inf. of τίθημι
 Θεσσαλός, -οῦ, ὁ *a Thessalian*
 θέω *run*
 Θῆβαι, -ῶν, αἱ *Thebes*
 Θηβαῖοι, -ων, οἱ *Thebans*
 Θηβαῖος, -α, -ον *of Thebes, Theban*
 θήκη, -ης, ἡ *tomb*
 θηλυκός, -η, -όν *female, feminine*
 θήλυς, -εἰα, -ύ *female*
 θηρ, θηρός, ὁ *wild beast*
 θηρᾶω *hunt*
 θηρεύω *hunt*
 θηρίον, -ου, τό *wild beast*
 Θηρχης, -ου, ὁ (Mt.) *Theches*
 †θνήσκω *die*
 θνητός, -η, -όν *mortal*
 θοιμάτιον crasis for τὸ ποταμόν
 #θοός, -η, -όν *quick, swift*
 θορυβέω *make a disturbance*
 θόρυβος, -ου, ὁ *noise, din*
 clamour, commotion
 Θουκυδίδης, -ου, ὁ *Thucydides (historian)*
 Θράκη, -ης, ἡ *Thrace*
 Θράξ, Θρακός, ὁ *Thracian*
 θρασύς, -ους, τό *boldness*
 θρασύς, -εἰα, -ύ *bold, brave*
 θρεψ- aor. act./mid. stem of τρέφω
 θρηνέω *bewail, lament*
 θρίξ, τριχός, ἡ *hair (5.1/5 note)*
 θυγάτηρ, -τρός, ἡ *daughter (6.1/1b)*
 θῆμός, -οῦ, ὁ *spirit, heart, mind*
 θυρά, -ας, ἡ *door*
 θυσιᾶ, -ας, ἡ *sacrifice*
 †θῦω (A) *sacrifice*
 θῦω (B) *rage*

- τρεος ο *trunk, chest (of*
 - τρεος ο *Thorax (a*
 - τρεος ο *heal, cure*
 - τρεος ο *doctor, healer*
 - τρεος ο *act./mid. stem of ὄραω*
 - τρεος ο *of Mt. Ida (in*
 - τρεος ο *Idaeon*
 - τρεος η *form, shape, type*
 - τρεος η *privately*
 - τρεος ο *private, personal,*
 - τρεος ο *one's own*
 - τρεος ο *private individual;*
 - τρεος ο *man*
 - τρεος ο *look! here! hey!*
 - τρεος ο *inf. of ἐρχομαι/εἶμι (18.1/3*
 - τρεος ο *and Appendix 3)*
 - τρεος ο *riters, sacrifices*
 - τρεος ο *offerings*
 - τρεος ο *priest*
 - τρεος ο *temple, sanctuary*
 - τρεος ο *sacred, holy*
 - τρεος ο *Hieronimus*
 - τρεος ο *let go, launch, send forth*
 - τρεος ο *(20.1/2); (mid., poet.) be eager,*
 - τρεος ο *strive*
 - τρεος ο *Jesus*
 - τρεος ο *Ithaca (island*
 - τρεος ο *home of Odysseus)*
 - τρεος ο *2nd s. imp. of ἐρχομαι/εἶμι*
 - τρεος ο *(18.1/3 and Appendix 3)*
 - τρεος ο *sufficient;*
 - τρεος ο *competent, capable (+inf.)*
 - τρεος ο *beg, supplicate*
 - τρεος ο *suppliant*
 - τρεος ο *propitious (13.1/1a)*
 - τρεος ο *adoc, η Iliad (epic poem*
 - τρεος ο *Homer)*
 - τρεος ο *epic equivalent of gen. of*
 - τρεος ο *Ilium, Troy*
 - τρεος ο *Ilium, Troy*
 - τρεος ο *cloak; (pl.)*
 - τρεος ο *ithes*
 - τρεος ο *long for, desire (+gen.)*
 - τρεος ο *(conj.) (+subj. or opt.) in*
 - τρεος ο *der that, to (14.1/4c(i));*
 - τρεος ο *where*
 - τρεος ο *Inaros (King of*
 - τρεος ο *free from*
 - τρεος ο *Iocasta (mother*
 - τρεος ο *wife of Oedipus)*
 - τρεος ο *Ionic, Ionian*
- Ιουδαῖος, -ου, ὁ *Jew*
 ἵππεύς, -εως, ὁ *horseman,*
 ἵππεύς *cavalry; rider*
 ἵππεύω *ride*
 #ἵπποδαμος, -ον *horse-taming*
 Ἴπποθαλής, -ους, ὁ *Hippothales*
 Ἴπποκράτης, -ους, ὁ *Hippocrates*
 Ἴππολύτος, -ους, ὁ *Hippolytus*
 Ἴππονίκος, -ους, ὁ *Hipponicus*
 ἵπποπόταμος, -ου, ὁ *hipporotamus*
 ἵππος, -ου, ὁ *horse; ἡ cavalry*
 ἀπὸ (ἀφ') ἵππου *from*
 horseback
 ἴδαι 3rd pl. of οἶδα (Appendix 3)
 ἴθι 2nd s. imp. of εἶμι and οἶδα
 (Appendix 3)
 ἴσθμος, οὗ, ὁ *isthmus*
 ἴσμεν 1st pl. of οἶδα (Appendix 3)
 ἴσος, -η, -ον *equal to (+dat.)*
 †ἵστημι *make to stand; (mid. and*
 intr. tenses of act.) *stand (19.1/1)*
 ἱστορίᾱ, -ας, ἡ *enquiry,*
 investigation
 ἱστός, -οῦ, ὁ *loom; web*
 Ἰστρος, -ου, ὁ *Danube*
 #ἵσχε (2nd s. imp. of ἵχω, a form
 of ἔχω) *stop!*
 Ἰσχομαχος, -ου, ὁ *Ischomachus*
 ἰχθυός, -ας, -όν *powerful, strong*
 ἰχθυός (ad.) *very much,*
 exceedingly
 ἴσως (adv.) *perhaps*
 Ἰταλίᾱ, -ας, ἡ *Italy*
 #ἰχθυόεις, -εσσα, -εν *full of fish*
 ἰχθός, -ους, ὁ *fish*
 ἴχνος, -ους, τό *track, footstep*
 ἴω subj. of ἐρχομαι/εἶμι (Appendix
 3)
 Ἰώλκιος, -ας, -όν *of Iolcus (city at*
 east of Thessaly)
 ἰών, ἰούσα, ἰόν pple. of
 ἐρχομαι/εἶμι (Appendix 3)
- κἀγὼ *crasis for καὶ ἐγώ*
 Καδμεῖος, -ας, -όν *Cadmean (i.e.*
 Theban)
 καθαίματτω *make bloody, stain*
 with blood
 καθαιρέω† *take down, destroy*
 καθαιρέω† *cleanse, purify*
 καθαρός, -ας, -όν *free from*
 guilt/defilement, pure
 καθεύδω *sleep*
 κάθημαι *be seated (19.1/3b)*

- θάμνος, -ου, ὁ *bush, thicket*
 θαν- aor. stem of θνήσκω
 θάνατος, -ου, ὁ *death*
 †θάπτω *bury, honour with funeral rites*
 θαρράλεος, -α, -ον *bold*
 θαρρέω *be of good courage, take courage, be confident*
 θάρρος (Attic θάρρος), -ους, τό *boldness*
 θάτερος, -α, -ον = ὁ ἕτερος
 θάττων, θάττων *quicker (compar. of ταχύς, 17.1/2b)*
 θαῦμα, -ατος, τό *wonder, marvel; astonishment*
 †θαυμάζω *wonder, marvel at (+gen.); be surprised; admire (+acc.)*
 θαυμασίος, -α -ον *wonderful, strange; extraordinary*
 θαυμασιῶς (adv.) *marvellously, wonderfully*
 θαυμασιῶς ὡς *exceedingly, prodigiously (22.1/1a(iii))*
 θαυμαστῶς (adv.) *marvellously, wonderfully*
 θαυμαστῶς ὡς *marvellously (22.1/1a(iii))*
 θε- aor. act./mid. stem of τίθημι
 θέα, -ας, ἡ *sight*
 θεᾶ, -ας, ἡ *goddess*
 Θεαίητος, -ου, ὁ *Theaetetus*
 θεᾶμα, -ατος, τό *sight, spectacle*
 θεᾶμαι *watch, gaze at, look at, observe*
 Θεαρίδας, -ου, ὁ *Thearidas*
 θεατής, -ου, ὁ *spectator*
 θεήλατος, -ον *sent by the gods*
 θεῖος, -α, -ον *divine, of the gods*
 θέλγητρον, -ου, τό *charm, spell*
 θέλω *wish, be willing (Ionic for ἐθέλω)*
 θέμενος, -η, -ον aor. pple. of τίθημαι
 θέμις, -ιδος, ἡ *that which is meet and right; justice; right*
 θέμις ἐστὶ *it is right*
 Θέμις, -ιδος, ἡ *Themis (mother of Prometheus)*
 Θेमιστοκλῆς, -κλέους, ὁ *Themistocles (Athenian statesman)*
 Θεόκριτος, -ου, ὁ *Theocritus (pastoral poet)*
 θεομαχέω *fight against (a) god*
- θεός, -ου, ὁ/ἡ *god(dess)*
 πρὸς θεῶν *in the name of the gods*
 #θεοστύγῃς, -ές *hated by the gods*
 θεραπεῖα, -ας, ἡ *service, treatment*
 θεραπευτέον *one must look after/worship (24.1/5)*
 θεραπεύω *look after, tend; look after the interests of, protect*
 #θεραπών, -οντος, ὁ *servant*
 Θερμοπύλαι, -ῶν, αἱ *Thermopylae*
 θερμός, -ῆ, -όν *hot*
 θέρος, -ους, τό *summer*
 θές *place! put! (2nd s. aor. imp. act. of τίθημι)*
 θέσθαι aor. inf. of τίθημι
 Θετταλός, -ου, ὁ *a Thessalian*
 θέω *run*
 Θήβαι, -ῶν, αἱ *Thebes*
 Θηβαῖοι, -ων, οἱ *Thebans*
 Θηβαῖος, -α, -ον *of Thebes, Theban*
 θήκη, -ης, ἡ *tomb*
 θηλυκός, -ῆ, -όν *female, feminine*
 θήλυς, -εια, -υ *female*
 θήρ, θηρός, ὁ *wild beast*
 θηράω *hunt*
 θηρεύω *hunt*
 θηριον, -ου, τό *wild beast*
 Θηρχης, -ου, ὁ (Mt.) *Theches*
 †θνήσκω *die*
 θνητός, -ῆ, -όν *mortal*
 θοιμάτιον *crasis for τὸ ἱμάτιον*
 #θοός, -ῆ, -όν *quick, swift*
 θορυβέω *make a disturbance/din*
 θόρυβος, -ου, ὁ *noise, din, clamour, commotion*
 Θουκυδίδης, -ου, ὁ *Thucydides (historian)*
 Θράκη, -ης, ἡ *Thrace*
 Θράξ, Θρακός, ὁ *Thracian*
 θρασύς, -ους, τό *boldness*
 θρασύς, -εια, -ύ *bold, brave*
 θρεψ- aor. act./mid. stem of τρέφω
 θρηνέω *bewail, lament over*
 θρίξ, τριχός, ἡ *hair (5.1/5 note 1)*
 θυγάτηρ, -τρός, ἡ *daughter (6.1/1b)*
 θυμός, -ου, ὁ *spirit, heart; mind*
 θύρα, -ας, ἡ *door*
 θυσιᾶ, -ας, ἡ *sacrifice*
 †θύω (A) *sacrifice*
 θύω (B) *rage*

θώραξ, -ἄκος, ὁ *trunk, chest (of body)*

Θώραξ, -ἄκος, ὁ *Thorax (a Boeotian)*

ἰάομαι *heal, cure*

ἰατρός, -οῦ, ὁ *doctor, healer*

ιδ- aor. act./mid. stem of ἰδᾶω

Ἰδαῖος, -α, -ον *of Mt. Ida (in Crete), Idaean*

ιδέα, -ας, ἡ *form, shape, type*

ιδίᾳ (adv.) *privately*

ἰδιος, -α, -ον *private, personal, one's own*

ιδιώτης, -ου, ὁ *private individual; layman*

ἰδου (adv.) *look! here! hey!*

ἰέναι inf. of ἐρχομαι/εἶμι (18.1/3 and Appendix 3)

ἱερά, -ων, τὰ *rites, sacrifices*

ἱερεῖα, -ων, τὰ *offerings*

ἱερεὺς, -εως, ὁ *priest*

ἱερόν, -οῦ, τό *temple, sanctuary*

ἱερός, -ᾶ, -όν *sacred, holy*

Ἱερώνυμος, -ου, ὁ *Hieronymus*

†ἵημι *let go, launch, send forth* (20.1/2); (mid., poet.) *be eager, strive*

Ἰησοῦς, -οῦ, ὁ *Jesus*

Ἰθάκη, -ης, ἡ *Ithaca (island home of Odysseus)*

ἴθι 2nd s. imp. of ἐρχομαι/εἶμι (18.1/3 and Appendix 3)

ἱκανός, -ῆ, -όν *sufficient; competent, capable (+inf.)*

ἱκετεύω *beg, supplicate*

ἱκετής, -ου, ὁ *suppliant*

ἱλεως, -ων *propitious* (13.1/1a)

Ἰλιάς, -άδος, ἡ *Iliad (epic poem by Homer)*

*Ἰλιοθι epic equivalent of gen. of Ἴλιος/Ἴλιον

Ἴλιον, -ου, τό *Ilium, Troy*

Ἴλιος, -ου, ἡ *Ilium, Troy*

ἱμάτιον, -ου, τό *cloak; (pl.) clothes*

†ἵκειω *long for, desire (+gen.)*

ἵνα (conj.) (+subj. or opt.) *in order that, to* (14.1/4(i)); (+ind.) *where*

Ἰνάρως, -ω, ὁ *Inaros (King of Libya)*

Ἰοκάστη, -ης, ἡ *Iocasta (mother and wife of Oedipus)*

Ἰωνίος, -ᾶ, -όν *Ionic, Ionian*

Ἰουδαῖος, -ου, ὁ *Jew*

ἵππευς, -εως, ὁ *horseman,*

cavalry; rider

ἵππευω *ride*

#ἵπποδαμος, -ον *horse-taming*

Ἴπποθαλής, -ου, ὁ *Hippothales*

Ἴπποκράτης, -ου, ὁ *Hippocrates*

Ἴππόλυτος, -ου, ὁ *Hippolytus*

Ἴππώντικος, -ου, ὁ *Hipponicus*

ἵπποποταμος, -ου, ὁ

hippopotamus

ἵππος, -ου, ὁ *horse; ἡ cavalry*

ἀπὸ (ἀφ') ἵππου *from*

horseback

ἴσθαι 3rd pl. of οἶδα (Appendix 3)

ἴσθι 2nd s. imp. of εἶμι and οἶδα

(Appendix 3)

ἴσθμος, -οῦ, ὁ *isthmus*

ἴσμεν 1st pl. of οἶδα (Appendix 3)

ἴσος, -η, -όν *equal to (+dat.)*

†ἵστημι *make to stand; (mid. and intr. tenses of act.) stand* (19.1/1)

ἱστορίᾱ, -ας, ἡ *enquiry,*

investigation

ἱστός, -οῦ, ὁ *loom; web*

Ἰστρος, -ου, ὁ *Danube*

#ἵχχε (2nd s. imp. of ἵχθω, a form of ἔχθω) *stop!*

Ἰσχομάχος, -ου, ὁ *Ischomachus*

ἱχθύος, -ᾶ, -όν *powerful, strong*

ἱχθύως (ad.) *very much,*

exceedingly

ἴως (adv.) *perhaps*

Ἰταλίᾱ, -ας, ἡ *Italy*

#ἰχθυόεις, -εσσα, -εν *full of fish*

ἰχθός, -ους, ὁ *fish*

ἵχνος, -ους, τό *track, footprint*

ἰω subj. of ἐρχομαι/εἶμι (Appendix 3)

Ἰώλκιος, -ᾶ, -όν *of Iolcus (city at east of Thessaly)*

ἰών, ἰούσα, ἰόν pple. of ἐρχομαι/εἶμι (Appendix 3)

κἀγὼ crasis for καὶ ἐγώ

Καδμεῖος, -ᾶ, -όν *Cadmean (i.e. Theban)*

καθαίματτω *make bloody, stain with blood*

καθαίρω† *take down, destroy*

καθαίρω† *cleanse, purify*

καθαρός, -ᾶ, -όν *free from*

guilt/defilement, pure

καθεύδω *sleep*

κάθημαι *be seated* (19.1/3b)

καθίζω *sit down* (tr. and intr.); (mid.) *sit down* (intr.)
 καθιστημί *set down; put in a certain state; appoint; establish*; (mid. and intr. tenses of act.) *settle down; come into a certain state; be appointed; be established*
 καθοδος, -ου, ἡ *way down*
 καθοράω† *see, catch sight of, look down on*
 καθυπερθεν (adv.) *from above*
 καί (conj.) *and*; (adv.) *also; even; actually, in fact*
 καί . . . καί *both . . . and*
 τε* . . . καί *both . . . and*
 καί γάρ *in fact; yes, certainly*
 καί δὲ *and really, moreover; as a matter of fact; look!; let us suppose* (13.1/3c)
 καί δὲ καί *and especially, and in particular*
 καί μὲν *what's more; look!*
 καινός, -ή, -όν *fresh, new, novel*
 καίπερ *although* (+pple. 12.1/2a(iii))
 καιρός, -οῦ, ὁ *right time; opportunity; time; crisis*
 Καῖσαρ, -αρος, ὁ *Caesar*
 καίτοι (particle) *and yet, however* (13.1/3c(iv))
 †καίω *burn, kindle, set fire to*
 κακηγορία, -ας, ἡ *slander*
 κακία, -ας, ἡ *wickedness*
 κακίζω *abuse*
 κακίων, -ον *worse* (compar. of κακός)
 κατοδαίμων, -ον *unlucky, unfortunate*
 κακονοία, -ας, ἡ *malice*
 κακός, -ή, -όν *bad, evil, wicked; cowardly; mean, lowly*; (neuter used as noun) *trouble*
 κακὰ (κακῶς) λέγω *speak ill of* (+acc., 22.1/2f(ii))
 κακὰ (κακῶς) ποιεῶ *treat badly; do harm to* (+acc., 22.1/2f(ii))
 κακῶ *ruin; wrong, maltreat*
 κακῶς (adv.) *badly, wickedly*
 κακῶς ἔχω *be in a bad state/condition*
 καλεε- aor. act./mid. stem of καλέω
 καλέω *call, summon; name*

Καλλικρατίδης, -ου, ὁ *Callicratidas*
 Καλλίμαχος, -ου, ὁ *Callimachus* (Alexandrian poet)
 κάλλιστος, -η, -όν *most beautiful* (supl. of καλός)
 καλλίων, -ον *more beautiful* (compar. of καλός)
 κάλλος, -ους, τό *beauty*
 καλός, -ή, -όν *beautiful, good, fine; honourable*
 Καλυψώ, -ους, ἡ *Calypso* (nymph who detained Odysseus on the island Ogygia) (13.1/1b(ii))
 καλῶς (adv.) *well, rightly*
 καλῶς ἔχω *be in a good state/condition*
 κάμηλος, -ου, ὁ/ἡ *camel*
 κάμνω (aor. ἔκαμον) *toil, labour*
 καμπτῶ *bend*
 κᾶν crasis for καὶ ἄν and καὶ ἐάν
 κᾶν crasis for καὶ ἐν
 καπνός, -οῦ, ὁ *smoke*
 καρδιά, -ας, ἡ *heart*
 Καρδοῦχοι, -ων, οἱ *Kurds*
 #κάρη, -ητος, τό *head*
 Κάρια, -ας, ἡ *Caria* (region in S.W. Asia Minor)
 καρκίνος, -ου, ὁ *crab*
 καρπός, -οῦ, ὁ *fruits, harvest*
 καρτερός, -ᾶ, -όν *strong, mighty*
 #κακίγνητος, -ου, ὁ *brother*
 κατά (prep.) (+acc.) *in, on, at; in the region of; by, according to; down, throughout, during; in relation to, with respect to*
 κατά γῆν καὶ κατά θάλατταν *by land and by sea*
 (+gen.) *below, down from; against*
 καταβαινω† *go down, come down*
 καταβιβάζω *make go down, bring down*
 καταγελάω† *laugh at, mock* (+gen.)
 καταγιγνώσκω† *condemn* (acc. of the charge, gen. of the person, 23.1/1k(i))
 καταγορεύω (fut. καταρῶ, 18.1/4 note 2) *denounce*
 καταγω† *take/lead down; bring back/restore* (from exile)
 καταδουλόω *enslave*

καταδύω *make to sink, lay to rest*
 #καταθνήσκω† *die*
 κατακαλύπτω *cover over*
 κατακείμαι *lie down*
 κατακόπτω *cut to pieces*
 κατακρίνω† *give sentence against*
 (acc. of penalty, gen. of person,
 23.1/1k(i))
 καταλαμβάνω† *overtake, come*
across; seize, catch, capture
 καταλέγω *pick, choose; recount*
 (18.1/4 note 1)
 καταλείπω† *leave behind,*
bequeath
 κατάλυσις, -εως, ἡ *overthrow,*
destruction
 καταλύνω *bring to an end,*
destroy; finish; (intr.) stay, lodge
 καταμειγνύμι† *mix in, combine*
 Κατάνη, -ης, ἡ *Catana (city in*
Sicily)
 καταντικρύ (prep.+gen.) *right*
opposite
 καταπαύω *put an end to (+acc.)*
 καταπίπτω† *fall down*
 καταπλέω† *sail down/back*
 κατάπλους, -ου, ὁ *arrival in port*
 καταράσσομαι *call down curses on*
 (+dat.)
 κατασκευάζω *prepare, arrange*
 κατάσκοπος, -ου, ὁ *scout, spy;*
inspector
 καταστρέφομαι *subdue, subject*
to oneself
 καταστροφή, -ῆς, ἡ *overthrowing;*
conclusion
 #καταφθίμενος, -η, -ον *dead*
 καταφρονέω *despise, look down*
on (+gen.)
 καταχεώ *pour down, shed*
 καταψηφίζομαι *vote against*
 (acc. of penalty, gen. of person,
 23.1/1k(i))
 κατέλιπον aor. of καταλείπω
 κατεπείγω *press hard*
 κατέρχομαι† *go down/back;*
return from exile
 κατεσθίω† *eat up, devour*
 κατέχω† *hold back, check*
 κατηγορέω *accuse (acc. of*
charge, gen. of person,
 23.1/1k(i))
 κατῆχω *hold back, check*
 κατόπιν (adv., and prep.+gen.)
after

κάτοπτρον, -ου, τό *mirror*
 κατοχή, -ῆς, ἡ *possession (by a*
spirit)
 κάτω (adv.) *below, down*
 καυ- fut. and aor. act./mid. stem
 of καίω
 #κε(v) = ἄν
 Κέβης, -ητος, ὁ *Cebes*
 κείμαι *lie; be placed (19.1/3b)*
 κείνός, -η, -ο = ἐκείνός
 κείρω *cut (the hair), shear*
 κείρε = ἐκείρε
 κέκρικα perf. of κρῖνω
 κекτημαι *own, possess (perf. of*
κταομαι 19.1/3a)
 #κέλευθος, -ου, ἡ *road, path*
κελευστέον one must order
(24.1/5)
 †κελεύω *order, urge, tell . . . to,*
bid
 κέλης, -ητος, ὁ *fast-sailing ship,*
pinnace
 #κέλομαι *urge, order, command*
 #κενός, -ᾶ, -ον = κενός
 κενός, -ῆ, -όν *empty*
 κεντρον, -ου, τό *goad*
 κεραννύμι *mix*
 κέρας, -ατος, τό *horn; branch (of*
a river); with gen. κέρως, wing
of an army/fleet (13.1/b(iii))
 κέρδος, -ους, τό *gain; profit*
 #κευθώ *hide, conceal*
 κεφαλῆ, -ῆς, ἡ *head*
 κηδεμών, -όνος, ὁ *protector*
 κήρυξ, -υκος, ὁ *herald*
 Κίλιξ, -ικος, ὁ *a Cilician*
 κινδυνεύω *be in danger, run a*
risk; be likely to (+inf.)
 κίνδυνος, -ου, ὁ *danger*
 κινέω *move*
 κίνημα, -ατος, τό *movement*
 Κινύρης, -ου, ὁ *Cinyres*
 Κίρκη, -ης, ἡ *Circe (enchantress*
in Odyssey on island Aeaea)
 κίτων, -ογος, ἡ *pillar*
 Κλαζομένιος, -ᾶ, -ον *off/from*
Clazomenae
 †κλαίω *weep; weep for, lament;*
(mid.) bewail to oneself
 κλαυ- aor. act./mid. stem of
 κλαίω
 Κλεάνδρος, -ου, ὁ *Cleander*
 Κλεάνωρ, -ορος, ὁ *Cleanor*
 Κλέαρετος, -ου, ὁ *Clearetus*
 Κλέαρχος, -ου, ὁ *Clearchus*

- Κλεινίδας, -ου, ὁ *Cleinius*
 κλειώ *close, shut*
 κλέος, -ους, τό *glory*
 κλέπτης -ου, ὁ *thief*
 †κλέπτω *steal*
 Κλεών, -ωνος, ὁ *Cleon* (Athenian politician)
 κληθεῖς, -εῖσα, -έν aor. pass. ppl. of καλέω
 #κληρίς, -ίδος, ἡ *rowing-bench*
 κληρουχικός, -ῆ, -όν *belonging to a cleruchy*
 κλίμαξ, -ακος, ἡ *ladder, stairway*
 κλοπή, -ῆς, ἡ *theft*
 κλύδων, -ωνος, ὁ *wave, surf; turmoil*
 κλωπεύω *steal*
 Κνίδος, -ου, ἡ *Cnidus* (city in Asia Minor)
 κοιμάομαι *sleep, slumber*
 κοινῇ (adv.) *in common*
 κοινός, -ή, -όν *common, shared, public*
 κοινωνία, -ας, ἡ *association, intercourse*
 κοινωνός, -οῦ, ὁ *partner*
 #κοιρανέω *be lord/master of, rule over* (+gen.)
 κολάζω *punish*
 κολακεία, -ας, ἡ *flattery*
 κόλπος, -ου, ὁ *bosom; gulf*
 †κομιζέω *carry, convey, bring; (mid.) acquire, recover*
 κομπέω *boast of*
 #κονία, -ας, ἡ *dust*
 #κόνις, -εως, ἡ *dust*
 Κόνων, -ωνος, ὁ *Conon* (Athenian admiral)
 κόπος, -ου, ὁ *exertion, fatigue*
 κόπτω *cut; knock on*
 κόραξ, -ακος, ὁ *crow*
 κόρη, -ης, ἡ *maiden, girl*
 Κορίνθιοι, -ων, οἱ *Corinthians*
 Κορίνθιος, -α, -ον *from Corinth*
 Κορινθος, -ου, ἡ *Corinth*
 #κορυθαίολος, -ον *with gleaming helmet*
 κοσμοπολίτης, -ου, ὁ *citizen of the world*
 κόσμος, -ου, ὁ *decoration, ornament; order; universe; world*
 κοῦ(κ) crasis for καὶ οὐ(κ)
 κουρεύς, -έως, ὁ *barber*
- Κουρήτες, -ων, οἱ *Curetes* (minor divinities associated with orgiastic rites)
 κουφίζω *lighten, make light*
 κοῦφος, -η, -ον *light, nimble*
 κοῦφος (adv.) *lightly*
 κρανίον, -ου, τό *skull*
 #κρατερός, -α, -όν *hard, strong*
 κρατέω *hold sway/power over, rule, control; defeat* (+gen., 13.1/2a(i))
 κράτηρ, -ήρος, ὁ *mixing-bowl*
 κράτιστος, -η, -ον *best, strongest* (supl. of ἀγαθός, κρείττων)
 κράτος -ους, τό *strength, power; supremacy; (personified) Might*
 κατὰ κράτος *vigorously*
 κρατύνω *strengthen*
 κραυγή, -ῆς, ἡ *shouting, din*
 κρέας, -ως, τό *meat* (13.1/1b(iii))
 κρείττων, -ον *stronger, greater; better* (compar. of ἀγαθός)
 κρεμάθρᾱ, -ας, ἡ *hanging basket*
 κρεμάννυμι *hang* (tr.); (mid. κρέμαμαι) *hang* (intr.)
 κρήνη, -ης, ἡ *spring*
 Κρήτη, -ης, ἡ *Crete*
 #κροῖ (nom. and acc. s. only), τό *barley*
 †κρίνω *judge, decide; select, choose*
 κρίσις, -εως, ἡ *judgement; decision; dispute; trial*
 κριτής, -οῦ, ὁ *judge*
 Κροῖκος, -ου, ὁ *Croesus* (King of Lydia)
 κροκόδῖλος, -ου, ὁ *crocodile*
 Κρονίδης, -ου, ὁ *son of Cronos* (i.e. Zeus)
 κροτάφοι, -ων, οἱ *temples* (of forehead)
 #κρουνός, -οῦ, ὁ *spring, stream*
 κρούω *strike, knock*
 #κρυπτάδιος, -α, -ον *secret, clandestine*
 κρύπτω *keep secret, hide; bury; cover*
 †κτάομαι *acquire, get; (perf.) own, possess* (19.1/3a)
 †κτείνω *kill*
 κτήμα, -ατος, τό (a) *possession*
 Κτησιππος, -ου, ὁ *Ctesippus*
 κτήσις, -εως, ἡ *possession*
 κτίζω *found, build*

- κτύπος, -ου, ὁ *din, noise*
 κυάνεος, -α, -ον *dark, black*
 Κυαξάρης, -ου, ὁ *Cyaxares (uncle of Cyrus)*
 κυβερνήτης, -ου, ὁ *helmsman, captain*
 κύβος, -ου, ὁ *(a) die; (mostly in pl.) dice*
 #κῦδαίνω *glorify*
 κυκάω *stir*
 κύμα, -ατος, τό *wave*
 Κυμαῖος, -α, -ον *of or from Cyeme (city in Asia Minor)*
 Κύπρις, -ίδος, ἡ *the Cyprian (goddess), Cypris (a name of Aphrodite, from the island of Cyprus)*
 Κύρηνη, -ης, ἡ *Cyrene (city in N. Africa)*
 κύριος, -α, -ον *having power/authority*
 Κύρος, -ου, ὁ *Cyrus (1. founder of the Persian empire; 2. younger son of Darius II)*
 κύων, κυνός, ὁ/ἡ *dog*
 κῶλον, -ου, τό *limb*
 κωλύω *prevent, stop (+acc. and inf., 24.1/7)*
 κώμη, -ης, ἡ *village*
- λαβ- aor. act./mid. stem of λαμβάνω
 λαγχάνω *obtain by lot; win as a portion, get (+gen.)*
 λαγώς, -ω, ὁ *hare (13.1/1a)*
 λαθ- aor. act./mid. stem of λανθάνω
 λάθρα (adv.) *secretly*
 #λάθριος, -ον *secret, secretly*
 #λαΐνιος, -ης, -ον *of stone*
 Λαῖος, -ου, ὁ *Laius (father of Oedipus)*
 Λαῖς, -ίδος, ἡ *Lais*
 Λάκαινα, -ης, ἡ *Laconian (Spartan) woman*
 Λακεδαιμόνιος, -ου, ὁ *Lacedaemonian, Spartan*
 Λακεδαιμών, -ονος, ἡ *Lacedaemon, Sparta*
 λακτίζω *kick*
 Λάκων, -ωνος, ὁ *Laconian, Spartan*
 Λακωνικός, -ῆς, -όν *Laconian, Spartan*
- λαλέω *talk, prattle, chatter*
 †λαμβάνω *take, get, capture*
 δίκην λαμβάνω *punish, exact one's due from (παρά+gen.)*
 λαμπρός, -α, -όν *bright, brilliant, famous*
 λαμπύω *shine*
 †λανθάνω *escape notice of (15.1/2f); (mid.) forget*
 #λαός, -οῦ, ὁ *people*
 Λασθένης, -ονος, ὁ *Lasthenes*
 λαχ- aor. act./mid. stem of λαγχάνω
 λέγω *speak, say, tell, mean*
 οὐδὲν λέγω *speak/talk nonsense*
 λείβω *pour; let flow, shed*
 †λείπω *leave, abandon*
 λείψανον, -ου, τό *remnant*
 λέληθα perf. of λανθάνω
 λεοντή, -ῆς, ἡ *lion-skin*
 λεπτός, -ῆς, -όν *subtle, fine; delicate, thin*
 λέσχη, -ης, ἡ *conversation*
 λευκαίνω (aor. ἐλεύκανα) *make white, whiten*
 λευκός, -ῆς, -όν *white*
 #λεύσσω *look upon, behold*
 λέων, -οντος, ὁ *lion*
 Λεωνίδης, -ου, ὁ *Leonidas (Spartan king)*
 λωργός, -όν *villainous; (as noun) wrong-doer*
 #λεώς, -ω, ὁ *people (13.1/1a)*
 λήθη, -ης, ἡ *forgetfulness*
 λήθω = λανθάνω
 ληκύθιον, -ου, τό *little oil-flask*
 #λήμια, -ατος, τό *arrogance, audacity*
 ληστρικός, -ῆς, -όν *belonging to pirates*
 ληφθ- aor. pass. stem of λαμβάνω
 ληψομαι fut. of λαμβάνω
 λῆαν (adv.) *very, exceedingly; too much*
 Λιβύη, -ης, ἡ *Libya*
 Λίβυς, -υος, ὁ *a Libyan*
 λιγυρός, -α, -όν *clear, shrill*
 λίθινος, -ῆς, -όν *made of stone (see also χυτός)*
 λίθος, -ου, ὁ *stone*
 λιμὴν, -ένος, ὁ *harbour*
 λιμνὴ, -ης, ἡ *lake (especially marshy)*
 λιμός, -οῦ, ὁ *hunger, famine*

#λιίκομαι *beg, beseech*
 λογίζομαι *calculate, reckon, consider*
 λόγος, -ου, ὁ *speech, tale, word, account; argument; reason, explanation*
 λόγχη, -ης, ἡ *spear, javelin*
 λοιδορέω *abuse, revile; (mid., +dat.) abuse, scold*
 λοιπός, -ή, -όν *left, remaining*
 λούω *wash (the body); (mid.) wash oneself*
 λόφος, -ου, ὁ *hill*
 λοχάγος, -οῦ, ὁ *company commander, captain*
 Λυδία, -ας, ἡ *Lydia (territory in west of Asia Minor)*
 Λυδός, -οῦ, ὁ *Lydian*
 Λυκαονία, -ας, ἡ *Lycaonia (country in Asia Minor)*
 Λύκειον, -ου, τό *the Lyceum (park and gymnasium in Athens)*
 Λύκιος, -ου, ὁ *Lycius*
 λύκος, -ου, ὁ *wolf*
 Λυκούργος, -ου, ὁ *Lycurgus (traditional Spartan legislator)*
 λυπέω *cause distress to, annoy, grieve; (mid.) be distressed, grieve*
 λύπη, -ης, ἡ *pain, grief*
 λύρα, -ας, ἡ *lyre*
 Λυσίμαχος, -ου, ὁ *Lysimachus*
 λυσιτελεῖ (impers.) *it is profitable (+dat. and inf., 21.1/4a)*
 #λύσσα, -ης, ἡ *frenzy, raging madness*
 λυτήριον, -ου, τό *remedy, deliverance*
 λυχνός, -ου, ὁ *lamp*
 λύω *loosen, release; break up; (mid.) ransom*
 λῶτος, -η, -όν (supl. adj.) *best*
 ἄλωτος, -οῦ, ὁ *lotus*
 Λωτοφάγοι, -ων, οἱ *Lotus-Eaters*
 λωφάω *lighten, relieve*
 μά (particle of asseveration, affirmative or negative) *yes by ... , no by ... ! (+acc., 22.1/2h))*
 μᾶζα, -ης, ἡ *barley bread*
 μάθ- aor. act./mid. stem of *μανθάνω*

μάθημα, -ατος, τό *lesson*
 μαθησόμεναι fut. of *μανθάνω*
 μαθητέον *one must learn (24.1/5)*
 μαθητής, -οῦ, ὁ *student*
 Μαίανδρος, -ου, ὁ *Maeander (river in Phrygia)*
 μαίνομαι *rage, be furious, be mad*
 μακαρίζω *congratulate*
 μακάριος, -α, -όν *blessed, happy*
 Μακεδονία, -ας, ἡ *Macedonia*
 μακρόβιος, -ον *long-lived*
 μακρός, -α, -όν *long, large, big*
 μακράν (adv. acc.) *far off*
 μακρῶ *by far*
 μάλα (adv.) *very; quite*
 μαλθακίζομαι *be softened*
 μαλθακός, -ή, -όν *faint-hearted, cowardly*
 μάλιστα (supl. of μάλα) *especially, particularly; yes*
 μάλλον (compar. of μάλα) *more; rather*
 ἔμανθάνω *learn, understand; (+inf.) learn how to*
 μανία, -ας, ἡ *madness*
 μαντεύομαι *consult an oracle*
 μαντικῶς (adv.) *prophetically*
 μάντις, -εως, ὁ *seer, prophet*
 Μαραθῶν, -ῶνος, ὁ *Marathon (in Attica)*
 Μαραθῶνι *at Marathon*
 Μαραθώνιος, -α, -όν *of Marathon*
 #μαργῶν, -ῶνα, -ῶν (pple. of μαργῶ) *raging*
 #μαρπτω *take hold of, seize*
 μαρτυρέω *give evidence, bear witness*
 μαρτυρία, -ας, ἡ *evidence, testimony*
 μάρτυς, -υρος, ὁ/ἡ *witness*
 Μαρσαλία, -ας, ἡ *Marseilles*
 μαρτεύω *seek, search after*
 μαστιγοφόρος, -ου, ὁ *whip-bearer*
 μαστιγώω *whip, flog*
 μαστιγῶ *whip, flog*
 μάτην (adv.) *in vain; without reason*
 μάτηρ = μήτηρ
 μάτω *knead*
 μάχαιρα, -ας, ἡ *knife*
 μάχη, -ης, ἡ *battle, fight*
 μάχιμος, -η, -όν *warlike*

- ἡμάχομαι *fight* (+dat., 13.1/2b(iii))
 Μεγακλῆς, -εὐς, ὁ *Megacles*
 Μεγαροῖ (adv.) *in/at Megara*
 μέγας, μεγάλη, μέγα (stem μεγαλ-;
 3.1/3) *great, big; tall;*
important; loud
 μέγεθος, -ους, τό *size*
 μέγιστος, -η, -ον *greatest* (supl. of
 μέγας)
 μεθῆμι† *let go, release; give up;*
allow
 μεθίστημι† (mid. and intr. tenses of
 act.) *change, alter* (intr.)
 μεθύω *be drunk*
 μείγνυμι (also μῑγ-, aor. pass.
 εἰμίγην) *mix, join; (pass.)*
be joined, mix with, have
sexual intercourse with (+dat.)
 Μειδίαι, -ον, ὁ *Meidias*
 μείζων, -ον *greater* (comp. of
 μέγας)
 #μείλιχος, -ον *gentle, kind*
 μεираκιον, -ου, τό *lad, boy*
 μέλας, -αινα, -αν *black* (10.1/3
 note 2)
 Μελέαγρος, -ου, ὁ *Meleager*
 (poet and philosopher)
 †μέλει (impers.) *there is a*
care/concern (+dat. of pers. and
 gen. of thing, 21.1/4b)
 μελετάω *practise*
 Μέλητος, -ου, ὁ *Meletus* (accuser
 of Socrates)
 μέλι, -ιτος, τό *honey*
 #μελιηδής, -ές *honey-sweet*
 μέλιττα, -ης, ἡ *bee*
 †μέλλω *be destined to; be about*
to, be going to; intend; hesitate
 μέλον (acc. absol.) *it being a care*
 (21.1/5)
 #μέλω (for principal parts see under
 μέλει) *be of concern*
 μεμνημαι (perf.) *remember*
 (+gen., 13.1/2a(iii)) (19.1/3a)
 μεμφομαι *blame, criticize, find*
fault with (+dat. or acc.)
 μὲν* ... δὲ* *on the one hand*
 ... *and/but on the other* (4.1/3)
 μὲν οὖν *no, on the contrary*
 (13.1/3c(iii))
 Μενάνδρος, -ου, ὁ *Menander*
 (writer of New Comedy)
 Μενδησιος, -α, -ον *of Mendes* (a
 town in the Nile Delta),
Mendesian
- Μενέλαος, -ου, ὁ *Menelaus*
 (brother of Agamemmon,
 husband of Helen)
 Μενέλαος, -ω, ὁ *Menelaus*
 (13.1/1a)
 Μενίππος, -ου, ὁ *Menippus*
 Μενοικεύς, -έως, ὁ *Menoceus*
 μενοι* (particle) *really, you*
know; however, yet (13.1/3c(v))
 †μένω *remain, stay, wait (for); be*
at rest, be still
 Μένων, -ωνος, ὁ *Meno*
 μέριμνα, -ης, ἡ *care*
 μέρος, -ους, τό *share, part*
 ἐν μέρει *in turn*
 #μεσσηγύ (adv., and prep.+gen.)
between
 μέσος, -η, -ον *middle (of), in the*
middle (18.1/6)
 Μεσσηγίς, -ίδος, ἡ *Messeis* (a
 spring)
 Μεσσηνιος, -α, -ον *Messenian*
 μέτα = μέτεστι (21.1/4 note 2)
 μετά (prep.) (+acc.) *after; (+gen.)*
with; (+dat., poetic) among
 μεταβάλλω† *change, alter* (τε and
 intr.)
 μεταβολή, -ῆς, ἡ *change*
 μεταγινώσκω† *change one's*
mind; repent (of)
 μεταδίδωμι† *give a share of*
 (+dat. of pers. and gen. of thing)
 μεταμέλει† (impers.) *there is*
repentance (+dat. of pers. and
 gen. of thing, 21.1/4b)
 μεταμέλεια, -ας, ἡ *regret*
 μετανοέω *think afterwards,*
change one's mind, repent
 μεταξύ (adv.) *in the middle;*
 (+pple.) *in the middle of doing*
something (12.1/2a(ii))
 μεταπέμπομαι† *summon, send for*
 μετάρσιος, -ον *superficial,*
shallow
 μετεκβαίνω† *go from one place*
into another, transfer
 μετεστι (impers.) *there is a share*
 (+dat. of pers. and gen. of thing,
 21.1/4b)
 μετέχω† *share in* (+gen.,
 13.1/2a(v))
 μετέωρος, -ον *high in the air*
 τὰ μετέωρα *things in the*
heaven above, astronomical
phenomena

μετρέω *measure*
 μέτρησις, -εως, ἡ *measurement*
 μέτριος, -α, -ον *moderate, reasonable, fair, average; standard*
 μετρίως (adv.) *in moderation*
 μέτρον, -ου, τό *measure, due measure, moderation*
 μέτωπον, -ου, τό *forehead*
 μέχρι (prep.+gen.) *until, up to, as far as;*
 μέχρι οὗ *until; (conj.) until (21.1/2)*
 μή *no(t); (+imp. or aor. subj.) don't (17.1/1); (+subj.) lest; inviting a neg. answer (10.1/2a); (on other uses see 24.1/2)*
 μηδαμῶς (adv.) *not at all, in no way*
 μηδέ (conj.and adv.) *nor, not even*
 Μήδεια, -ας, ἡ *Medea (wife of Jason)*
 μηδεὶς, μηδεμίαν, μηδέν *no, no-one, nothing*
 Μηδικός, -ή, -όν *of the Medes*
 τὰ Μηδικὰ (sc. πράγματα) *the Persian Wars*
 #μηδοῖαι *plot, plan, devise*
 Μήδος, -ου, ὁ *Mede; Persian*
 μηκέτι (adv.) *no longer*
 μήκος, -ους, τό *length*
 Μήλιοι, -ων, οἱ *Melians*
 μήλον, -ου, τό *apple*
 μὴν * (particle) *then, indeed; further (13.1/3a)*
 τί μὴν; *of course*
 μήν, -ός, ὁ *month*
 μηνυτής, -οῦ, ὁ *informer*
 μηνῶ *give information*
 μηποτε (adv.) *never*
 μηπω (adv.) *not yet*
 μήτε . . . μήτε *neither . . . nor*
 μητηρ, -τρος, ἡ *mother (6.1/1b)*
 μητρυιᾶ, -ας, ἡ *step-mother*
 μηχανάομαι *devise, contrive; procure for oneself*
 μηχανεῖσθαι = μηχανάομαι
 μηχανή, -ής, ἡ *device, plan; means; engine of war*
 μιάινω *stain, pollute*
 μίασμα, -ατος, τό *stain, pollution*
 Μίκκος, -ου, ὁ *Miccus*
 μικρός, -ά, -όν *small, short, little, petty*

Μιλήσιος, -α, -ον *of Miletus, Milesian*
 Μιλτιάδης, -ου, ὁ *Miltiades (Athenian general)*
 μιμήμα, -ατος, τό *imitation*
 μιμνήσκομαι *remind oneself*
 μίμνω = μένω
 #μιν (acc. s. pron. of 3rd pers.)
 ἡμιν, ἡ, ἰτ *him, her, it*
 μισέω *hate*
 μισθόμαι *hire*
 μισθός, -οῦ, ὁ *hire, pay, reward*
 μισθωτός, -οῦ, ὁ *hireling, hired servant*
 μίσος, -ους, τό *hatred*
 μνᾶ, μνᾶς, ἡ *mina (100 drachmas)*
 μνᾶμα = μνήμα
 μνήμα, -ατος, τό *monument, tomb; memorial*
 μνήμη, -ης, ἡ *remembrance, memory*
 μνημων, -ονος *mindful, unforgetting*
 μοῖρα, -ας, ἡ *fate, lot, destiny; death*
 Μοῖρις, -εως, ἡ *Moeris (lake in Egypt)*
 μόλις (adv.) *hardly, scarcely, with difficulty*
 #μολών, -ούσα, -όν *having come/ gone (aor. pple. of βλάσκω)*
 μοναρχεῖν *be sole ruler over (+gen.)*
 μοναρχία, -ας, ἡ *monarchy*
 μόναρχος, -ου, ὁ *monarch*
 μόνον (adv.) *only, merely*
 οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also*
 μόνος, -η, -ον *alone, only*
 #μόρος, -ου, ὁ *fate, destiny, doom; death*
 μορφή, -ής, ἡ *shape, form*
 Μοῦσα, -ης, ἡ *Muse*
 μουσική, -ής, ἡ *music (including poetry)*
 μοχθέω *labour, toil*
 μοχθος, -ου, ὁ *toil, hardship*
 μῦθος, -ου, ὁ *story, fable*
 μύα, -ας, ἡ *fly*
 Μυκῆναι, -ῶν, αἱ *Mycenae (city in S. Greece)*
 Μύνδιος, -α, -ον *Myndian*
 Μύνδος, -ου, ὁ *Myndus (city in Caria)*

- μυρίζω *make fragrant*
 μύριοι, -αι, -α 10,000
 μῦριος, -α, -ον *numberless, countless*
 μύρμηξ, -ηκος, ὁ *ant*
 μύρον, -ου, τό *perfume*
 μῦς, μύος, ὁ *mouse*
 μυστής, -ου, ὁ *initiate*
 Μυτιλήνη, -ης, ἡ *Mytilene (chief city of Lesbos)*
 μυχός, -οῦ, ὁ *inner chamber*
 μῶν; (adv.) *surely not? (10.1/2a)*
 μῶρος, -α, -ον *stupid, foolish*
- Ναζωραῖος, -α, -ον *of Nazareth*
 ναί (particle) *yes (22.1/2h, 24.1/1)*
 ναίω *dwell, abide*
 νᾶμα, -ατος, τό *stream*
 νᾶος, -οῦ, ὁ *temple*
 νάπη, -ης, ἡ *glen*
 ναυᾶγεω *suffer shipwreck*
 ναυηγός, -όν *ship-wrecked*
 ναυμαχεῖω *fight a sea battle*
 ναυμαχία, -ας, ἡ *naval battle*
 ναῦς, νεώς, ἡ *ship (11.1/4)*
 Ναυικάα, -ας, ἡ *Nausicaa*
 (daughter of Alcinoos, King of Phaeacians)
 ναῦτης, -ου, ὁ *sailor*
 ναυτικόν, -οῦ, τό *fleet*
 ναυτικός, -ῆ, -όν *naval*
 νεανίας, -ου, ὁ *young man*
 νεανίσκος, -ου, ὁ *young man*
 νεῖφει (impers.) *it is snowing*
 (21.1/4c)
 νεκρός, -οῦ, ὁ *corpse*
 νέκταρ, -αρος, τό *nectar*
 νέμεσις, -εως, ἡ *retribution*
 νεμῶ *distribute, apportion, allot, assign*
 #νέομαι *go back, return*
 νέος, -α, -ον *young; new; strange, unexpected*
 ἐκ νεοῦ *from childhood*
 νεότης, -ητος, ἡ *youthfulness, youthful folly*
 #νέρθε (adv.) *beneath, below*
 νεφός, -ους, τό *cloud*
 †νέω *swim*
 νεώς, -ῶ, ὁ *temple (13.1/1a)*
 νῆ (particle of asseveration) *yes by ... ! (+acc.; 22.1/2h)*
 νήνεμος, -ον *windless, calm*
 νήπιος, -α, -ον *childish, foolish*
- νησιώτης, -ου, ὁ *islander*
 νῆσος, -ου, ἡ *island*
 νήφω *be sober (literally or metaphorically)*
 νῆκᾶω *win, defeat*
 νίκη, -ης, ἡ *victory, conquest*
 νικητήριον, -ου, τό *prize of victory*
 Νικίας, ου, ὁ *Nicias*
 Νικοτέλης, -ους, ὁ *Nicoteles*
 Νίκων, -ωνος, ὁ *Nico*
 #νιν* (acc.) *him, her, it, them*
 νίπτω *wash*
 νοέω *perceive*
 νόημα, -ατος, τό *thought, perception*
 †νομιζῶ *acknowledge, think, believe (in); treat as customary; (of a legislator) enact*
 νόμος, -ου, ὁ *law, convention, observance*
 νόος = νοῦς
 νοσέω *be sick/ill*
 νόσημα, -ατος, τό *a disease, illness, plague*
 νόσος, -ου, ἡ *disease, illness*
 νοστῶ *return*
 #νόστιμος, -ον *belonging to one's return/homecoming*
 #νόστος, -ου, ὁ *homecoming*
 #νόσφι(ν) (adv., and prep.+gen.) *afar off, away from*
 νουθετέω *warn, rebuke*
 νοῦς (νόος), νοῦ, ὁ *mind, sense, intelligence (6.1/2)*
 ἐν νῷ ἔχω *have in mind, intend*
 #νυκτιπόλος, -ον *night-roaming*
 νῦν (adv.) *now, at present*
 νυν* *well then; now then*
 νυνδή (adv.; strengthened form of νῦν) *just now*
 νύξ, νυκτός, ἡ *night, darkness*
 ὑπὸ νύκτα *under cover of night*
- Ξανθίπη, -ης, ἡ *Xanthippe*
 Ξάνθος, -ου, ὁ *Xanthus (another name for river Scamander at Troy)*
 ξείνος = ξένος
 ξένιος, -α, -ον *belonging to friendship and hospitality (used as a title of Zeus, as god of hospitality)*

Ξενοκράτης, -ους, ὁ *Xenocrates*
 ξένος, -ου, ὁ *foreigner, alien,*
stranger; guest; host
 Ξενοφών, -ώντος, ὁ *Xenophon*
 (Athenian historian and general)
 Ξέρξης, -ου, ὁ *Xerxes* (Persian
 king)
 ξίφος, -ους, τό *sword*
 ξυγ- = κυγ-
 ξύλον, -ου, τό (piece of) *wood,*
log
 ξυμ- = κυμ-
 ζύν = σύν
 ζυν- = συν-
 ζῆνός, -ῆς, -όν *common*
 ξυρέω *shave*
 ζυρόν, -ού, τό *razor*

ὁ, ἡ, τό *the* (2.1/2, 3.1/1)
 ὁ μὲν ... ὁ δὲ *the one ... the*
other,
one man ... another (5.1/3)
 οἱ μὲν ... οἱ δὲ *some ... others*
 (5.1/3)

ὁ δὲ *and/but he* (5.1/3)
 ὅδε, ἧδε, τόδε *this* (pron. and
 adj., 9.1/1)
 ὁδεύω *travel* (by land)
 ὁδός, -οῦ, ἡ *road, way, journey*
 ὁδούς, -όντος, ὁ *tooth*
 ὀδυνηρός, -ᾶ, -όν *painful*
 ὀδύρομαι *lament*
 Ὀδυσσεύς, -εως, ὁ *Odysseus*
 (hero of the *Odyssey*)
 ὅθεν (rel. adv.) *from where*
 οἷ (rel. adv.) *(to) where*
 οἱ see ἐ (9.1/4a)

τοῖδα *know* (19.1/3 and Appendix
 3)

χαρίν οἶδα *be grateful to (+dat.)*
 Οἰδίπους, -ποδος, ὁ *Oedipus* (son
 of Laius, king of Thebes)
 οἰκαδὲ (adv.) *homewards*
 οἰκεῖος, -ᾶ, -όν *related,*
domestic; private; one's own
 οἰκεῖος, -ου, ὁ *relative*
 οἰκέτης, -ου, ὁ *house-slave*
 οἰκέω *dwell (in), live, inhabit*
 οἴκημα, -ατος, τό *room*
 οἴκησις, -εως, ἡ *dwelling*
 οἰκία, -ᾶς, ἡ *house*
 οἰκίζω *colonize*
 οἰκοδομέω *build a house*
 οἰκοδόμημα, -ατος, τό *building,*
structure

οἰκοδομία, -ᾶς, ἡ *building,*
structure
 οἰκοθεν (adv.) *from home*
 οἰκοὶ (adv.) *at home*
 οἶκος, -ου, ὁ *house, home*
 οἰκτῆρω *pity*
 οἰκτρόος, -ᾶ, -όν *piteous*
 τοῖμαι, οἰομαι *think*
 #οἶμη, -ης, ἡ *way/power of song*
 οἶμοι (interjection) *alas! oh dear!*
 #οἶμος, -ου, ὁ *tract, strip of land*
 Οἰνοῆ, -ης, ἡ *Oenoë* (town in
 Attica)
 οἶνος, -ου, ὁ *wine*
 οἶνοχοεῶ *pour wine*
 οἰομαι *see οἶμαι*
 οἷον *as, just as*

#οἶος, -ᾶ, -όν (note smooth
 breathing) *alone*
 οἶος, -ᾶ, -όν *what a ...!*
 (exclamation); *of what sort, of*
the kind which (21.1/3)
 οἶός τ' εἰμι *be able to (+inf.,*
 21.1/3 note 2)

οἶοςπερ strengthened form of οἶος
 οἶς- fut. stem of φέρω
 οἶσπευμα, -ατος, τό *arrow*
 οἰκύνος, -ης, -όν *made of*
osier/witcherwork
 οἴχομαι *be off, depart, be gone*
 ὀκτώ (indecl. adj.) *eight*
 ὀλ- aor. stem of ὀλλυμαι
 ὀλβιος, -ᾶ, -όν *happy, blessed*
 ὀλεσθός, -ου, ὁ *destruction*
 ὀλες- aor. stem of ὀλλυμι
 ὀλιγαρχία, -ᾶς, ἡ *oligarchy*
 ὀλιγός, -ης, -όν *small, few, little*
 ὀλλυμι *destroy, kill, lose* (20.1/1
 note 2)

#ὀλοός, -ῆς, -όν *destructive, baneful*
 Ὀλορος, -ου, ὁ *Olorus* (father of
 Thucydides)
 ὅλος, -ης, -όν *whole, complete*
 Ὀλυμπικός, -οῦ, ὁ *Olympicus*
 (name of a seer)
 Ὀλύμπιος, -ᾶ, -όν *Olympian*
 Ὀλύμπια νικάω *win an*
Olympic
victory (22.1/2g)
 Ὀλυνθος, -ου, ἡ *Olynthus*
 ὀλური, -ῶν, αἱ *a one-seeded*
wheat (used as fodder for horses)
 #ὁμαρτέω *accompany (+dat.)*
 Ὅμηρος, -ου, ὁ *Homer* (author
 of *Iliad* and *Odyssey*)

- ὀμιλέω *be in company with, associate with (+dat.)*
 ὀμιλία, -α, ἡ *company, companionship*
 ὀμίχλη, -η, ἡ *mist, fog*
 #ὄμμα, -ατος, τὸ *eye*
 ὀμνῶμι *swear, swear by (+acc., 22.1/2b)*
 ὀμοιόομαι *be like, resemble (+dat., 13.1/2b(iv))*
 ὀμοιος, -α, -ον *like, similar to (+dat.)*
 ὀμοίως (adv.) *in the same way, likewise*
 ὀμολογέω *agree*
 ὀμολογία, -α, ἡ *agreement*
 ὀμολογουμένως (adv.) *in agreement/conformity with (+dat.)*
 ὀμομητριος, -α, -ον *born of the same mother*
 ὀμόνοια, -α, ἡ *agreement, harmony*
 ὀμοτράπεζος, -ον *eating at the same table with (+dat.)*
 ὀμοῦ (adv.) *together (with) (+dat.)*
 ὀμοφυλος, -ον *of the same race or stock*
 ὁμως (adv.) *nevertheless, however*
 #ὁμῶς (adv., accompanying two words joined by καί) *both*
 ὄν *see ὦν*
 ὄναρ (nom. and acc. only), τὸ *dream; (as adv.) in a dream*
 ὀνειδίζω *reproach, chide, insult (+dat.)*
 ὀνειδος, -ους, τὸ *insult, rebuke*
 ὄνειρος, -ου, ὁ (also ὄνειρον, -ου, τὸ) *dream*
 ὄνομα, -ατος, τὸ *name, reputation*
 ὀνόματι *in/by name*
 ὀνομάζω *call, name*
 ὄνος, -ου, ὁ/ἡ *ass*
 ὄνυξ, -υχος, ὁ *claw, nail*
 ὄξος, -ους, τὸ *vinegar*
 ὄξύς, -εῖα, -ὺ *sharp, keen; quick, swift*
 #ὀπάζω *give, bestow; make to follow*
 ὀπή (adv.) *in what way, how, as*
 ὀπίσθε (adv.) *behind*
 ὀπισθοφυλαξ, -ακος, ὁ *member of rear-guard*
 #ὀπίσω (adv.) *hereafter*
 ὄπλα, -ων, τὰ *weapons, arms*
 ἐν ὀπλοῖς *under arms*
 ὀπλίζω *equip, arm*
 ὀπλίτης, -ου, ὁ *hoplite*
 ὀπόθεν (rel. adv.) *from where*
 ὅποι (rel. adv.) *to where*
 ὅποῖος, -α, -ον *of what kind (10.1/2b)*
 ὀπόκος, -η, -ον *how big, how much; (pl.) how many (10.1/2b)*
 ὀπόταν (conj.+subj.) *whenever (14.1/4c(iii))*
 ὅποτε (conj.) *when; (+opt.) whenever (14.1/4c(iii))*
 ὅπου (rel. adv.) *where, wherever; (indir. interrog.) where*
 ὅπως (adv.) *how (in answer to πῶς); how; (poet.) like, as; (conj.+subj. or opt.) in order that, to (14.1/4c(i))*
 ὅπωςτιοῦν (adv.) *in any way whatever*
 †ὄραω *see, look at*
 ὀργή, -ῆς, ἡ *temperament; anger*
 ἐν ὀργῇ ἔχω *be angry with (+acc.)*
 †ὀργίζομαι (aor. ὤργισθην) *become angry with (+dat., 13.1/2b(i))*
 ὀρέγομαι *strive after (+gen.)*
 ὄρειος, -α, -ον *of the mountains, mountain-wandering*
 Ὀρέστης, -ου, ὁ *Orestes (son of Agamemnon)*
 #ὀρθοβουλος, -ον *straight-counselling, wise*
 ὀρθός, -ή, -ον *straight; correct; right*
 ὀρθῶς *set upright; guide aright*
 ὀρθῶς (adv.) *correctly*
 ὀρκος, -ου, ὁ *oath*
 ὀρμάομαι *set off, start out; make an expedition*
 ὀρμή, -ῆς, ἡ *setting oneself in motion*
 ἐν ὀρμῇ εἰμί *be on the point of starting*
 ὀρμίζω *moor, anchor*
 ὀρνῖς, -τῆος (acc. ὀρνιν, 5.1/1-note 2), ὁ/ἡ *bird*
 ὄρος, -ους, τὸ *mountain*
 ὄρος, -ου, ὁ *boundary*
 ὀρρωδέω *fear, dread*
 ὀρχήστρα, -α, ἡ *orchestra (the dancing-space in the theatre)*

- and also a section of the agora
where books were sold)
ὅς, ἡ, ὅ (rel. pron., 9.1/2) *who,*
which
#ὅς, ἡ, ὅν (refl. poss. adj.) *his, her,*
its
ὅσιος, -α, -ον *holy, sacred; pious,*
devout
ὁσιῶν *sanctify*
ὅσος, -η, -ον *how*
much/many/great!
(exclamation); *as much/many as*
(21.1/3)
ὅσοιπερ, ὅσῃπερ, ὅσωνπερ *as great*
as, as many as
ὅσπερ, ἥπερ, ὅπερ (rel. pron.) *the*
very one who/which
#ὅσάκις (interrog. adv.) *how*
often
ὅστις, ἥτις, ὅτι (indef. rel. pron.
and indir. interrog., 10.1/2b)
who(ever), which(ever),
what(ever)
ὅτου, -οῦ, τό *bone*
ὅσῳ (+compar.) *the more (lit. by*
how much)
ὅταν (conj.+subj.) *whenever*
(14.1/4c(iii))
ὅτε (conj.) *when*
ὅτι (A) (conj.) *that; because*
(+supl.) *as ... as possible*
(17.1/4d)
ὅτι (B) neuter nom./acc. s. of ὅστις
ὅτου = οὔτι voc
ὅτω = ὥτινι
οὐ (οὐκ, οὐχ) *no(t)*
οὐ μόνον ... ἀλλὰ καί *not only*
... but also
οὐ see ἐ (9.1/4a)
οὐ (rel. adv.) *where*
οὐδαμοῦ (adv.) *nowhere*
οὐδαμῶς (adv.) *in no way; not at*
all
οὐδέ (conj.) *and not, nor; (adv.)*
not even
οὐδεὶς, οὐδεμία, οὐδέν *no, no-*
one, nothing
οὐδέν (adverbial acc.) *in no*
respect, not at all
οὐδέποτε (adv.) *never*
οὐδέπω (adv.) *not yet*
οὐδέτερος, -α, -ον *neither of two;*
neuter (of gender)
οὐκ = οὐ
οὐκέτι (adv.) *no longer*
οὐκουν (particle) *not ... therefore*
(13.1/3c(ii))
οὐκοῦν (particle) *therefore,*
accordingly (13.1/3c(i))
οὐν* (particle) *therefore, so, then*
οὐν δὴ *well, as you know*
οὐν crasis for ὁ ἐν
οὐνεκα = ἐνεκα
οὐποτε (adv.) *never*
οὐπω (adv.) *not yet*
#οὐρανόθεν (adv.) *from heaven*
οὐρανός, -οῦ, ὁ *sky, heaven;*
(personified, with cap.) *Uranus*
οὖς, ὠτός, τό *ear*
οὐσία, -αῖς, ἡ *property, wealth,*
substance, means
οὔτε ... οὔτε *neither ... nor*
οὐτις, οὐτινος *no-one*
οὕτοι (adv.) *indeed not*
οὕτος, αὕτη, τοῦτο (pron. and adj.,
9.1/1) *this; οὗτος can express*
you there!
οὐτοῦτ (strengthened form) *this*
man here
οὕτω(ς) (adv.) *thus, so, in this*
way; to such an extent, so much
οὐτωτ strengthened form of οὕτω
οὐχ = οὐ
οὐχί emphatic form of οὐ
ὀφείλω *owe; be bound, ought*
(see 21.1/1 note)
ὀφελος, -ους, τό *help, use,*
advantage
ὀφθαλμός, -οῦ, ὁ *eye*
ὀφίς, -εως, ὁ *serpent*
ὄχλος, -ου, ὁ *crowd, mob*
#ὀχμαῖω *bind fast*
#ὄχος, -ους, τό *chariot*
ὄχυρός, -α, -όν *strong, secure*
ὄψε (adv.) *late*
ὄψις, -εως, ἡ *vision, sight*
ὄψομαι fut. of ὁράω
ὄψον, -ου, τό *cooked food, a*
made dish; delicacies
πάγη, -ης, ἡ *trap, snare*
#παγίς, -ίδος, ἡ *trap, snare*
παγος, -ου, ὁ *crag, rock; frost*
παθ- aor. stem of πάσχω
πάθημα, -ατος, τό *suffering,*
misfortune
πάθος, -ους, τό *suffering,*
experience

- Παιανιεύς, -έω, ὁ *of the deme Paeania*
 παιδαγωγός, -οῦ, ὁ *tutor*
 παιδεία, -ας, ἡ *education, teaching; lesson; culture; childhood*
 παιδεύω *train, teach, educate*
 παιδίον, -ον, τὸ *child; slave*
 παίζω *play, make sport of* (+acc.), *joke at* (πρός+acc.)
 παῖς, παιδός, ὁ/ἡ *child, boy, girl; slave*
 πάλαι (adv.) *long ago*
 παλαιός, -α, -όν *ancient, (of) old*
 παλαίστρα, -ας, ἡ *wrestling-school, palaestra*
 παλαιτάτος, -η, -ον *supl. of παλαιός*
 πάλιν (adv.) *back again, again*
 παμπήδην (adv.) *entirely, completely*
 παμπλούσιος, -ον *very rich*
 πανδημεί (adv.) *in a body, in full force*
 παννύχιος, -ον *all night long*
 #πανόδυρος, -ον *all-lamented*
 Πάνοψ, -οπος, ὁ *Panops*
 πανταπῶς(ιν) (adv.) *in every respect*
 πανταχοθεν (adv.) *from all directions*
 πανταχοῦ (adv.) *everywhere; absolutely, altogether*
 πανταχῶς (adv.) *in all ways, altogether*
 παντελῶς (adv.) *completely, outright*
 #πάντεχνος, -ον *assisting all the arts*
 παντοθεν (adv.) *from every side*
 #παντρόφος, -ον *all-nurturing*
 πάντως (adv.) *in all ways, especially*
 πάνυ (adv.) *very (much)*
 πάνυ γε, πάνυ μὲν οὖν *certainly, of course* (13.1/3c(iii))
 παππός, -ου, ὁ *grandfather*
 #πάρ = παρά
 παρά = παρέστι (21.1/4 note 2)
 παρά (prep.) (+acc.) *along, beside; against, contrary to; compared with; (+gen.) from; (+dat.) with, beside, in the presence of*
 παραβαίνω *transgress*
 παραβάλλω *compare* (+παρά and acc.); (intr.) *come near, approach*
 παραβοθῶ *come to help* (+dat.); *assist*
 παραγγέλλω *give an order*
 παραγιγνομαι *be present; come to, arrive at*
 παραγῶ *bring forward, introduce*
 παραδίδωμι *hand over, deliver*
 παραδω- *fut. act./mid. stem of παραδίδωμι*
 παραινέω *advise* (+dat., 13.1/2b(i))
 παρακαλέω *summon; invite; encourage*
 παράκειμαι *lie/be placed beside* (+dat.)
 παρακелеύομαι *exhort, encourage* (+dat.)
 παραλαμβάνω *take/receive from*
 παραμελέω (< παρά+αμελέω) *disregard, pay no heed to*
 παραμένω *remain; remain loyal*
 παράπαν (adv.) *altogether, absolutely* (also τὸ παράπαν)
 παραπλέω *sail by, sail close to*
 παραπλήσιος, (-α), -ον *very similar to* (+dat. or kai)
 παρασάγγελος, -ου, ὁ *parasang* (a Persian measure of distance of about 30 stades)
 παρασκευάζω *prepare, equip; (mid.) make one's preparations*
 παρασκευή, -ης, ἡ *preparation, equipping; force*
 παρασπίζω *bear a shield beside, shield* (+dat.)
 παραπτόμενος (adv.) *immediately, straight away*
 παρεγγύω *pass (the word) along*
 παρείμι *be at hand; be present; be near* (+dat.)
 παρέστι (impers.) *it is possible for* (+dat. and inf., 21.1/4a)
 παρελαύνω *drive past*
 παρεμφαίνω *emphasize*
 πάρεργον, -ου, τὸ *subordinate issue*
 παρέρχομαι *pass, go by; come forward*
 παρέχων (acc. abs.) *it being possible/allowed* (21.1/5)

- παρέχω† *give to, provide; offer, furnish, cause*
 πράγματα παρέχω *cause trouble*
 παρέχει (impers.) *it is possible/allowed (+dat. and inf.)*
 παρθένος, -ου, ἡ *girl, maiden*
 παρῆμι† *pass over; let pass; leave, allow, admit*
 παριστήμι† (mid. and intr. tenses of act.) *stand beside, be near/at hand*
 παριών, -ούσα, -όν ppl. of παρέρχομαι
 πάροδος, -ου, ὁ *passage, entrance*
 παροιθε (adv.) *formerly*
 παροιμία, -ας, ἡ *proverb*
 παρόν (acc. absol.) *it being possible (21.1/5)*
 παρος (adv.) *previously; before (= πριν)*
 παρών, -ούσα, -όν ppl. of πάρεμι *be present*
 πᾶς, πᾶσα, πᾶν (10.1/3b) *all, every*
 ὁ πᾶς *the whole*
 †πάσχω *undergo; experience; suffer*
 εὐ/κακῶς πάσχω *be well/badly treated (17.1/5)*
 #πατέομαι (aor. ἐπάκαμην) *eat of, partake of (+gen.)*
 πατήρ, -ρός, ὁ *father (6.1/1b)*
 πατρίδιον, -ου, τὸ *daddy*
 πατρίς, -ίδος, ἡ *fatherland, native land*
 Πάτροκλος, -ου, ὁ *Patroclus (friend of Achilles)*
 πᾶταλος, -ου, ὁ *peg*
 παύω (tr.) *stop; depose; (mid., intr.) stop, cease from (+gen. or ppl.)*
 Παφίος, -α, -ον *from Paphos, Paphian; (as fem. noun) the Paphian (sc. goddess, a name of Aphrodite derived from Paphos in Cyprus)*
 πάχνη, -ης, ἡ *hoar-frost*
 παχύς, -εῖα, -ύ *thick, stout, fat*
 πέδη, -ης, ἡ *fetter*
 πεδῖον, -ου, τὸ *plain*
 πέδον, -ου, τὸ *ground, land, region*
 πεζομαχέω *fight on foot/land*
 πεζός, -ή, -όν *on foot*
- πεζοί *foot soldiers, infantry*
 πεζή *on foot*
 †πείθω *persuade; (mid.) believe, trust, obey (+dat., 13.1/2b(ii))*
 πειθῶ, -ούς, ἡ *persuasion; obedience (13.1/1b(ii))*
 πεινάω *be hungry (5.1/2 note 4)*
 πείρα, -ας, ἡ *attempt, experiment, trial*
 Πειραιεύς (acc. -αιᾶ, gen. -αιῶς, dat. -αιεῖ), ὁ *Piraeus (port of Athens)*
 πειράομαι *try; test (+gen.)*
 πειράσσειν *one must try (24.1/5)*
 πειράτης, -οῦ, ὁ *pirate*
 πείσομαι fut. of πασχω or πείθομαι
 πέλαγος, -ους, τὸ *sea, high sea*
 πέλας (adv.+gen.) *near; nearby*
 Πελασγοί, -ῶν, οἱ *Pelasgians*
 #πέλομαι (ἐπλετο 3rd s. strong aor.) *be*
 Πελοποννήσιοι, -ων, οἱ *Peloponnesians*
 Πελοπόννησος, -ου, ἡ *Peloponnese*
 πέμπτος, -η, -ον *fifth*
 †πέμπω *send*
 πένης, -ητος *poor (man)*
 πένθος, -ους, τὸ *grief, sorrow, mourning*
 πενία, -ας, ἡ *poverty*
 πέντε (indecl. adj.) *five*
 πενήκοντα (indecl. adj.) *fifty*
 πέποιθα (strong perf. of πείθω) *trust, rely on (+dat.)*
 πέπονθα perf. of πάσχω
 πεπρωμένος, -η, -ον *destined, fated*
 πέπτωκα perf. of πᾶπω
 πέπυμαι perf. of πυνθάνομαι
 πέπωκα perf. of πίνω
 περ* = καίπερ; -περ at the end of a word (e.g. ὅςπερ) is emphatic
 πέρας, -ατος, τὸ *end*
 #πέργαμα, -ων, τὰ *citadel, acropolis*
 Περδίκκας, -ου, ὁ *Perdiccas*
 #πέρθω *ravage, destroy, sack*
 περί (prep.) (+acc.) *about, around; (+gen.) about, concerning; (+dat.) in, on, about*
 περί (+acc.) εἰμί *be busy with*
 περί πολλοῦ ποίεομαι *value highly (+acc.) (20.1/3)*
 περιάγω† *lead round*

- περιβάλλω† *throw round; embrace*
 περίβολος, -ου, ὁ *enclosure*
 περιγίνομαι† *remain over; excel*
 περιεῖμι *survive, remain*
 περιεπω† *treat*
 περιεργάζομαι† *waste one's labour*
 περιέρχομαι† *go round, walk round*
 Περικλῆς, -κλέους, ὁ *Pericles (Athenian statesman)*
 περιμένω† *wait, wait for (+acc.)*
 περίοδος, -ου, ἡ *chart, map*
 περιοράω† *overlook, allow*
 περιπαθῶς (adv.) *passionately*
 περιπατέω *walk around*
 περιπίπτω† *fall in with, encounter (+dat.)*
 περίπλους, -ου, ὁ *circumnavigation*
 περιπτύσσω *outflank*
 περιτειχίζω *build a wall round*
 περιτειχισμα, -ατος, τὸ *wall of circumvallation, blockading wall*
 περιτίθημι† *put around, bestow on*
 περιφέρω† *carry round*
 περιφρονέω *think about/around; despise*
 Πέρσης, -ου, ὁ *Persian*
 πέρσι (adv.) *last year*
 πεσ- aor. stem of πίπτω
 #πετεινός, -ῆ, -όν *winged*
 πέτομαι *fly*
 πέτρα, -ᾶς, ἡ *rock, cliff*
 πέτρος, -ου, ὁ *stone, boulder*
 πεύθομαι = πυνθάνομαι
 πεύσομαι fut. of πυνθάνομαι
 πέφκυκα *be by nature, be naturally (see φύω)*
 πῆ (interrog. particle) *where? how?*
 πηδάω *leap, jump*
 πηλός, -οῦ, ὁ *mud*
 #πῆμα, -ατος, τὸ *woe, misery, calamity*
 #πημονή, -ῆς, ἡ *woe, misery*
 Πηνελόπεια, -ᾶς, ἡ *Penelope (wife of Odysseus)*
 πῆχυς, -εως, ὁ *forearm; cubit*
 πιεζομαι *be oppressed/distressed*
 πιθ- aor. act./mid. stem of
 πείθομαι
 πιθανός, -ῆ, -όν *persuasive*
- πίθηκος, -ου, ὁ *monkey*
 πικρός, -ᾶ, -όν *bitter, harsh, severe*
 πικρῶς (adv.) *bitterly*
 Πιλᾶτος, -ου, ὁ (Pontius) *Pilate*
 †πίμπλημι *fill with (+gen. or dat.) (19.1/1 note 2)*
 πῖμπρημι *burn (tr.) (19.1/1 note 2)*
 πινακίδιον, -ου, τὸ *writing-tablet*
 Πίνδαρος, -ου, ὁ *Pindar (lyric poet)*
 †πίνω *drink*
 †πίπτω *fall*
 πιστεύω *trust (+dat., 13.1/2b(ii))*
 πῖστις, -εως, ἡ *pledge, assurance; good faith; trust*
 πιστός, -ῆ, -όν *reliable, trustworthy, faithful*
 #πλαζομαι (aor. ἐπλάγχθην) *wander*
 πλανάομαι *wander*
 πλάνη, -ης, ἡ *wandering*
 Πλάτων, -ωνος, ὁ *Plato (philosopher)*
 πλεθρον, -ου, τὸ *plethron (c. 30 metres)*
 πλεῖστος, -ῆ, -όν *most (supl. of πολὺς)*
 πλείων, πλεόν *more (compar. of πολὺς, 17.1/2b)*
 πλέκω *plait; devise, contrive*
 πλεόν (adv.) *more*
 πλεύμων, -ονος, ὁ *lung*
 πλευρά, -ᾶς, ἡ *rib, flank*
 πλεύσομαι fut. of πλέω
 πλέω *sail*
 πλεως, -ᾶ, -ων *full of (+gen.) (13.1/1a)*
 πληγή, -ῆς, ἡ *blow, stroke, lash*
 πλῆθος, -ους, τὸ *number, crowd; the people*
 πλὴν (adv.) *but, except; (also prep.+gen.) except, except for*
 πληρης, -εος *full*
 πλησιαζω *approach (+dat., 13.1/2b(iii))*
 πλησιος, -ᾶ, -όν *near, close to (+gen.)*
 πλησμονη, -ῆς, ἡ *repletion*
 πληττω *strike, hit*
 πλοῖον, -ου, τὸ *vessel, ship, boat*
 πλοῦς (πλόος), -οῦ, ὁ *sailing, voyage; time for sailing (6.1/2)*
 πλούσιος, -ᾶ, -όν *rich, wealthy*

- πλουτέω *be rich*
 πλούτος, -ου, ὁ *wealth*
 Πλούτων, -ανος, ὁ *Pluto (god of the underworld)*
 πλῦν *wash (clothes)*
 πνεῦμα, -ατος, τό *breath*
 πνέω (aor. ἔπνευσα) *breathe*
 πνίγω *choke, strangle*
 ἐπνίγην (root aor.) *choked (intr.)*
 πνοή, -ῆς, ὁ *breath*
 ποδαπός, -ῆ, -όν *from what country?*
 ποθεῖνός, -ῆ, -όν *longed for, desired*
 πόθεν (interrog. adv.) *from where?*
 πόθος, -ου, ὁ *longing, desire*
 ποῖ (interrog. adv.) *to where?*
 ποῖ τῆς γῆς *to where in the world?*
 ποιέω *make, do; (mid.) make, think, consider*
 ἀγαθὰ (εὖ) ποιέω *treat well, do good to (+acc., 22.1/2f(ii))*
 κακὰ (κακῶς) ποιέω *treat badly, harm (+acc., 22.1/2f(ii))*
 ποιητέον *one must make/do* (24.1/5)
 ποιητής, -οῦ, ὁ *poet*
 #ποικιλεῖμων, -ον *with embroidered coat*
 ποικίλος, -ῆ, -ον *many-coloured; subtle, ingenious*
 ποιμήν, -ένος, ὁ *shepherd*
 ποῖος, -α, -ον; *of what sort?*
 πολεμέω *make war*
 πολεμικός, -ῆ, -όν *military, martial*
 πολέμιοι, -ων, οἱ *the enemy*
 πολεμιός, -α, -ον *hostile, enemy*
 πόλεμος, -ου, ὁ *war*
 πολιορκέω *besiege*
 #πολιός, -α, -όν *grey*
 πόλις, -εως, ἡ *city, city-state*
 πολίτειά, -ας, ἡ *citizenship; constitution*
 πολιτεύομαι *be a citizen*
 πολίτης, -ου, ὁ *citizen*
 πολιτικός, -ῆ, -όν *political*
 πολλάκις (adv.) *often*
 πολλός *Ionic for πολύς*
 #πολύκλαυτος, -ον *much lamented*
 πολύλογος, -ον *talkative*
 πολυμαθία, -ας, ἡ *much learning*
 Πολυνεικῆς, -ου, ὁ *Polynices (son of Oedipus)*
 πολύς, πολλή, πολύ (stem πολλ-; 3.1/3) *much (pl. many); long*
 πολλοῦ δεῖ *far from it!*
 πολλοῦ δέω *I am far from*
 πολλῶ *by far*
 πολύ (adv. acc.) *very, much*
 οἱ πολλοί *the majority; the mob*
 ὡς ἐπὶ τὸ πολύ *for the most part* (22.1/1a(vii))
 #πολύτροπος, -ον *of many wiles (or much travelled)*
 πολύφίλος, -ον *having many friends*
 πονέω *toil, labour*
 πονηρία, -ας, ἡ *wickedness*
 πονηρός, -α, -όν *wicked, bad; of poor quality; wretched*
 πόνος, -ου, ὁ *toil, labour; distress, trouble, stress, suffering*
 πόντος, -ου, ὁ *sea; (with cap.) the Black Sea*
 πορεία, -ας, ἡ *course, passage*
 πορεύομαι *march, journey, travel*
 πορθέω *destroy, plunder, sack*
 πορίζομαι *procure*
 πορρῶ (adv.) *far away*
 πορῶν ppl. of ἔπορον
 Ποσειδῶν, -ῶνος, ὁ *Poseidon (god of the sea) (acc. Ποσειδῶ)*
 πόκος, -ῆ, -ον; *how big?; how much?; pl. how many?*
 ποταμός, -οῦ, ὁ *river*
 ποτέ* *once, ever*
 πότε; (interrog. adv.) *when?*
 Ποτεΐδαια, -ας, ἡ *Potidea (city in northern Greece)*
 Ποτειδεᾶται, -ῶν, οἱ *Potideans*
 πότερα = πότερον (introducing alternative questions, 10.1/2a)
 πότερον ... ἢ ... *whether ... or ...?*
 πότερος, -α, -ον; *which (of two)?*
 #ποτής, -ῆτος, ἡ *drink*
 #πότμος, -ου, ὁ *fate*
 που* *somewhere, anywhere; I suppose*
 ποῦ; (adv.) *where?*
 πους, ποδος, ὁ *foot*
 πράγμα, -ατος, τό *thing; business, negotiation; affair; (in pl.) trouble*
 πράγματα παρέχω *cause trouble*
 Πραξιτέλης, -ου, ὁ *Praxiteles (sculptor)*

πράττω = πράττω
 πράττω *do, carry out, get on, fare*
 εὖ (or καλῶς) πράττω *fare well,*
be prosperous
 κακῶς πράττω *fare badly, be in*
distress

πρέπει (impers.) *it befits, it is*
proper for (+dat., 21.1/4a)

πρέπον (acc. absol.) *it being*
fitting (21.1/5)

πρέσβεις, -εων, οἱ *ambassadors*
 (8.1/4 note)

πρεσβευομαι *send an embassy*
 πρεσβευτης, -ου, ὁ *ambassador*
 πρεσβύτερος, -α, -ον *older, rather*
old

Πρίαμος, -ου, ὁ *Priam (King of*
Troy)

πρίσθαι aor. inf. of ἀνέομαι
 πρίν (adv.) *before, formerly;*

(conj.) *before, until (21.1/2)*

πρό (prep.+gen.) *before, in front*
of

πρό τοῦ *previously*

προαγορεύω (aor. προείπον, 18.1/4
 note 2) *proclaim*

προάγω† *lead on/forward*

προαιρέομαι† *choose in*
preference

προαισθάνομαι† *perceive*
beforehand

προβάλλω† *put forward; expose*

πρόβατον, -ου, τό *sheep*

προβουλεύω *make a preliminary*
resolution (of the Council, for
referral to the Assembly)

πρόγονος, -ου, ὁ *forebear,*
ancestor

προδίδωμι† *betray*

προδοσιᾶ, -ας, ἡ *treachery*

προείπον aor. of προαγορεύω

προέρχομαι† *go forward,*
advance

προθυμέομαι *be ready, eager*

προθυμίᾶ, -ας, ἡ *desire,*

eagerness, goodwill

πρόθυμος, -ον *ready, eager,*
willing

πρόθυρον, -ου, τό *porch, front*
door

προτίημι† *send forth*

προκειμενος, -ης, -ον *proposed,*
appointed

Προκλῆς, -έους, ὁ *Procles*

προλείπω† *leave, abandon*

προμάχομαι† *fight in defence of*
 Προμηθεύς, -έως, ὁ *Prometheus*
 (giver of fire to mortals)

προμηθία, -ας, ἡ *forethought*

προνοεῶ *think beforehand*

πρόνοια, -ας, ἡ *foresight,*
providence

προπέμπω† *escort*

προπορεύομαι *go in front,*
precede

πρός (prep.) (+acc.) *to, towards;*
 (+gen.) *in name of, by; under*

protection of, at the command
of; suiting, befitting, the mark
of; (poet.) by (= ὑπό), on the side
of, towards; (+dat.) near, in
addition to

προσαγγέλλω† *report to*

προσαγορεύω (aor. προείπον,
 18.1/4 note 2) *address*

προσάγω† *bring*

towards/forward; (intr.) advance

προσάπολλυμι† *lose in addition*

προσάπτω *fasten on, put on*

προσανθᾶω *speak to, address*

προσβάλλω† *attack, assault*
 (+dat.)

προσβλεπώ *look at*

προσδεομαι† *be in want/need of*
besides

προσδεχομαι† *await, wait for,*
expect

προσδίδωμι† *give in addition*

προσεθίζομαι *accustom oneself*

πρόκειμι *be present/at hand*

προσείπον aor. of προαγορεύω

προσέρχομαι† *go/come towards,*
advance, approach

προσέχω† *bring near, apply to*

προσέχω τὸν νοῦν *pay*
attention to (+dat.)

προσῆκει (impers.) *it concerns, it*
is fitting (+dat. and inf.,
 24.1/4a)

προσῆκον (acc. absol.) *it being*
fitting (21.1/5)

πρόσθε(v) (adv.) *previously;*
before; (+gen.) in front of

προσκαλεῶ† *summon*

προσκοράω† *look at*

προσπασσαλεύω *nail fast to,*
fasten

προσπίπτω† *fall upon; meet;*
attack (+dat.)

προσποιέομαι *claim, pretend*

- προτάττω *assign to*
 προτίθημι† *put to, add*
 προτρέχω† *run towards*
 προσφερής, -ές *similar, like*
 (+dat.)
 προσφίλης, -ές *dear, beloved*
 πρόω (adv.) *far off*
 πρότερον (adv.) *formerly, previously*
 πρότερος, -α, -ον *first (of two); previous*
 προτίθημι† *set before*
 προτρέπω† *urge on, impel*
 πρόσφαις, -εως, ἡ *pretext, excuse*
 προφέρω† *bring forward*
 προφήτης, -ου, ὁ *harbinger*
 προχειρός, -ον *ready to hand*
 πρυτάνεις, -εων, οἱ *prytaneis (the 50 members of the tribe presiding in the Council or Assembly)*
 πρωτός, -οῦ, ὁ *anus*
 #πρών, -ῶνος (epic nom. pl. πρώνες), ὁ *headland*
 Πρωτόμαχος, -ου, ὁ *Protomachus*
 πρῶτον (adv., also τὸ πρῶτον) *first, at first*
 πρῶτος, -η, -ον *first*
 πτερόν, -οῦ, τὸ *wing*
 πτερωτός, -η, -όν *winged*
 #πολιεῖρον, -ου, τὸ *citadel*
 πτυχή, -ης, ἡ *leaf (of book)*
 πτύω *spit*
 πτωχός, -οῦ, ὁ *beggar*
 πυθ- aor. stem of πυνθάνομαι
 Πυθαγόρας, -ου, ὁ *Pythagoras (philosopher)*
 Πυθίᾱ, -ας, ἡ *the Pythia (the priestess of Pythian Apollo at Delphi)*
 πυκνός, -η, -όν *thick, dense*
 πύλη, -ης, ἡ *gate*
 πυλῖς, -ιδος, ἡ *postern gate*
 †πυνθάνομαι *inquire, ascertain, learn (+acc. and gen., 13.1/2a(iii))*
 πῦρ, πυρός, τὸ *fire; (pl. πυρά, 13.1/1c) watch-fires, beacons, fire-signals*
 πυρά, -ας, ἡ *funeral pyre*
 πύργος, -ου, ὁ *tower*
 #πυρόφορος, -ον *wheat-bearing*
 Πύρρη, -ης, ἡ *Pyrrha (woman's name)*
 Πύρρων, -ωνος, ὁ *Pyrrho (philosopher of Elis)*
- πω*, yet
 πώλω *sell*
 πώποτε* *ever yet*
 πως* *somehow*
 πῶς; *how?*
 πῶς γὰρ οὐ; *of course*
- ῥάδιος, -α, -ον *easy*
 ῥαδίως (adv.) *easily, lightly*
 ῥάστος, -η, -ον *easiest, very easy*
 (supl. of ῥάδιος)
 ῥάων, -ον *easier (compar. of ῥάδιος)*
 ῥέω *flow; fall/drop off*
 †ρήγνυμι *break, shatter, burst*
 ῥῆμα, -ατος, τὸ *word*
 ῥήτωρ, -ορος, ὁ *orator, politician*
 ῥίγος, -ους, τὸ *frost, cold*
 †ῥίπτω *throw*
 ῥίς, ῥίνος, ἡ *nose*
 #ροδοεῖς, -εσσα, -εν *rosy*
 ῥόδον, -ου, τὸ *rose*
 Ῥόδος, -ου, ἡ *Rhodes*
 ῥοή, -ης, ἡ *stream*
 ῥόπαλον, -ου, τὸ *club, cudgel*
 ῥοῦς (ῥόος), -οῦ, ὁ *stream (6.1/2)*
 ρυθμός, -οῦ, ὁ *rhythm*
 #ρύομαι (aor. ἐρύσαμην) *save, rescue*
 Ῥωμαῖος, -ου, ὁ *Roman*
 Ῥώμη, -ης, ἡ *Rome*
 ῥώμη, -ης, ἡ *strength, force*
- Σάβυλλος, -ου, ὁ *Sabyllus*
 Σαῖοι, -ων, οἱ *Saii (Thracian tribe)*
 σαλπικτής (and σαλπικτής), -οῦ, ὁ *trumpeter*
 Σαμοθράκη, -ης, ἡ *Samothrace (island in Aegean)*
 Σάμος, -ου, ἡ *Samos (island in Aegean)*
 σάνδαλον, -ου, τὸ *sandal*
 Σαπφά, -οῦς, ἡ *Sappho (poetess of Lesbos) (13.1/1b(ii))*
 σατράπης, -ου, ὁ *satrap (Persian governor)*
 σαφηνίζω *make clear, explain*
 σαφής, -ές *clear, plain, true*
 τὸ σαφές *the truth*
 σαφῶς (adv.) *clearly*
 Σάων, -ωνος, ὁ *Saon*
 σεαυτόν, -ῆν (also εαυτ-; reflex. pron.) *yourself (9.1/4a)*
 σεβομαι *revere, worship*

σεισμός, -οῦ, ὁ *earthquake*
 ἐλας, -ως, τὸ *flame, gleam*
 ἐλήνη, -ης, ἡ *moon*
 σεμνός, -ῆ, -όν *revered, holy;*
august, majestic
 #σεμνοστομος, -ον *haughty*
 σῆμα, -ατος, τὸ *mound, tomb*
 σημαίνω *signal, indicate, show*
 σημεῖον, -ου, τὸ *signal, sign*
 σθένος, -ους, τὸ *strength, might*
 σιγᾶω *be quiet, keep silent*
 σιγή, -ῆς, ἡ *silence*
 σιδηρός, -ου, ὁ *iron*
 Σικελία, -ᾶς, ἡ *Sicily*
 Σικελοὶ, -ων, οἱ *Sicels*
 (indigenous Sicilians)
 Σίμων, -ωνος, ὁ *Simon*
 #Σίσυφετος, -ᾶ, -ον *of Sisyphus*
 σῖτια, -ων, τὰ *provisions, food*
 σίτος, -ου, ὁ *food (pl. τὰ σίτα*
 (13.1/1c))
 σιωπᾶω *be silent*
 σιωπή, -ῆς, ἡ *silence*
 σκαίος, -ᾶ, -όν *clumsy, stupid*
 σκάφη, -ης, ἡ *trough, tub, bowl*
 †σκεδαννύμι (fut. σκεδῶ[-αώ])
scatter
 σκεπεῖον *one must consider*
 (24.1/5)
 σκεπτομαι *examine, look*
carefully at, consider
 σκεῦη, -ών, τὰ *gear, furniture*
 σκηνή, -ῆς, ἡ *tent; stage (in*
theatre); stall, booth
 σκηνώω *lodge, take up one's abode*
 σκηπτρον, -ου, τὸ *sceptre, staff*
 σκιά, -ᾶς, ἡ *shadow, shade*
 σκοπεῶ *consider, examine, take*
heed
 σκοπιᾶ, -ᾶς, ἡ *lookout-place*
 σκοπός, -οῦ, ὁ *mark (at which*
one aims), target
 σκορπίος, -ου, ὁ *scorpion*
 σκότος, -ου, ὁ (also -ους, τό)
darkness
 Σκύθης, -ου, ὁ *Scythian (also as*
adj. in poetry)
 Σκύλλα, -ης, ἡ *Scylla (a sea-*
monster)
 Σκύρος, -ου, ἡ *Scyrus (island in*
Aegean)
 μικρός, -ᾶ, -όν *small, short,*
little
 κοβαρός, -ᾶ, -όν *pompous,*
haughty

Κόλων, -ωνος, ὁ *Solon (Athenian*
statesman and poet)
 κόσ, ἐπὶ, κόν (poss. adj.) *your (s.)*
 σοφία, -ᾶς, ἡ *wisdom*
 σοφίμα, -ατος, τὸ *clever device*
 σοφιστής, -οῦ, ὁ *sophist, thinker,*
teacher, sage
 σοφός, -ῆ, -όν *wise, clever,*
brilliant, accomplished
 Σπάρτη, -ης, ἡ *the city of*
Sparta
 Σπαρτιάτης, -ου, ὁ *Spartiate (a*
full citizen of Sparta)
 Σπάρτωλος, -ου, ἡ *Spartolus (city)*
 †σπειρώ *sow (with seed),*
engender; scatter
 σπείσασθαι aor. inf. of σπένδομαι
 σπένδω *pour (a drink offering);*
 (mid.) *pour libations; make a*
treaty
 σπέρμα, -ατος, τὸ *seed; offspring*
 #σπερχομαι *hurry, hasten*
 σπόγγος, -ου, ὁ *sponge*
 σποδιά, -ᾶς, ἡ *heap of ashes,*
ashes
 σποδός, -οῦ, ἡ *ashes, embers*
 σπονδή, -ῆς, ἡ *libation; (pl.)*
treaty, truce
 σπορά, -ᾶς, ἡ *sowing; begetting*
 σποράς, -άδος (adj.) *scattered*
 σπουδάζω *be busy about,*
concern oneself about (+acc.)
 σπουδή, -ῆς, ἡ *zeal, haste,*
seriousness
 στάδιον, -ου, τό (plur. -α and -οι)
stade (c. 200 metres)
 #σταθεντός, -ῆ, -όν *scorched,*
grilled
 σταθμός, -οῦ, ὁ *station, halting-*
place; stage, day's march
 στάς, στάς, στάν (root aor. ppl. of
ἵστημι)
 στάσις, -εως, ἡ *faction, sedition,*
discord
 σταυρός, -οῦ, ὁ *stake; cross (for*
crucifixion)
 σταυρόω *crucify*
 στέγω *contain, hold*
 †τέλλω *send; equip*
 στεναίω *groan*
 στένω *groan*
 στέργω *love; be content with,*
accept
 στεφανός, -ου, ὁ *crown, wreath,*
garland

- τίγμα, -ατος, τό *tattoo-mark*
 στολή, -ῆς, ἡ *clothing, clothes*
 στόμα, -ατος, τό *mouth*
 #στοργή, -ῆς, ἡ *love*
 στρατεία, -ας, ἡ *expedition, campaign*
 στρατεύμα, -ατος, τό *army; expedition, campaign*
 στρατεύομαι *advance with an army or fleet; wage war*
 στρατεύω *serve in war; send a force, make an expedition*
 στρατηγέω *be general*
 στρατηγία, -ας, ἡ *generalship*
 στρατηγός, -οῦ, ὁ *general, commander*
 στρατιά, -ας, ἡ *army*
 στρατιώτης, -ου, ὁ *soldier*
 στρατοπεδεύω *make camp, encamp (also mid.)*
 στρατοπέδον, -ου, τό *camp, army*
 στρατός, -οῦ, ὁ *army*
 στρεπτός, -οῦ, ὁ *collar*
 Στρεψιάδης, -ου, ὁ *Strepisades*
 συγέω *loathe, hate*
 συγνός, -ῆς, -όν *hateful, loathsome*
 σύ (pron.), you (s.) (4.1/2)
 συγενής, -εος *related to, relative*
 συγενής, -οῦς, ὁ *relation, kinsman*
 συγγιγνομαι† *be with, have intercourse with, have dealings with (+dat.)*
 συγγιγνώσκω† *pardon, forgive (+dat.)*
 συγγνώμη, -ης, ἡ *pardon, forgiveness*
 συγγνώμην ἔχω *forgive, pardon*
 συγγραφάι, -ῶν, αἱ *contract, bond*
 συκομίζω† *bring/gather together*
 συγκρίνω† *compare (something with something, acc. and dat.)*
 συγχωρέω *agree to/with; concede, admit; yield to (+dat.)*
 συλλαμβάνω† *collect; understand; seize, arrest*
 συλλέγω† *collect, gather*
 σύλλογος, -ου, ὁ *meeting*
 Συμαῖθος, -ου, ὁ *Symaethus (river in Sicily)*
 συμβαίνω† *happen, occur, result; correspond with, fit*
 σύμβασις, -εως, ἡ *agreement, arrangement*
 συμβουλευέω *advise, give advice (+dat. and inf.); (mid.) consult, discuss with (+dat.)*
 συμμαχία, -ας, ἡ *alliance*
 συμμαχία, -ίδος, ἡ *alliance, confederacy*
 σύμμαχος, -ου, ὁ *ally*
 συμμειγνύμι *mix together; (intr.) meet with (+dat.)*
 συμπαρείμι *be present together*
 σύμπας, σύμπασα, σύμπαν (= πᾶς) *all, all together, the whole*
 συμπληρῶ *fill up*
 συμπορεύομαι *march in company with*
 συμπόσιον, -ου, τό *drinking-party, symposium*
 συμπότης, -ου, ὁ *drinking-companion*
 συμφέρει (impers.) *it is useful/expedient (+dat. and inf., 21.1/4a)*
 συμφορά, -ας, ἡ *event; disaster, mishap*
 σύν (prep.+dat.) *together with; with the help of*
 συναγορεύω (aor. συνείπον, 18.1/4 note 2) *advocate (a course of action) with (someone)*
 συναιρέω† *to bring together*
 ὡς συνελόντι εἰπεῖν *to speak concisely, in a word*
 συναμφοτέρος, -α, -ον *both together*
 συνδοξάν (acc. absol.) *it having seemed good also (21.1/5)*
 σύνειμι *be with, be joined with (+dat.)*
 συνεκπνέω *assist (+dat.)*
 συνελών see συναιρέω
 συνερχομαι† *come together, assemble*
 συνετός, -ῆς, -όν *intelligent*
 συνήθεια, -ας, ἡ *acquaintance, intimacy*
 σύνθημα, -ατος, τό *sign*
 συνθηρᾶω *hunt with (+dat.)*
 συνήμι† *understand*
 συνίστημι† (mid. and intr. tenses of act.) *conspire (+dat.)*
 #συννεάζω *be young with (+dat.)*
 συντάττω *arrange, draw up in battle-order*

- συντίθημι† *put together; (mid.) arrange, agree upon*
 σύντομος, -ον *concise, brief*
 συντρίβω *smash, gash*
 συντυγχάνω† *meet with (+dat.)*
 Συρακοσιος, -α, -ον *Syracusan*
 Συρακοῖται, -ῶν, αἱ *Syracuse*
 συσκευάζομαι *pack up; contrive, concoct*
 εὐτασις, -εως, ἡ *composition, constitution*
 συστρατεύω *join an expedition, fight alongside*
 σφαγή, -ης, ἡ *slaughter, slaughtering*
 σφάζω *slaughter, sacrifice*
 σφαῖρα, -ας, ἡ *ball*
 σφαλερός, -α, -όν *perilous, precarious*
 †σφαλλώ *trip up, make to fall; (pass.) be tripped up, stumble, fall; be baffled /disappointed*
 σφᾶς (σφῶν, σφίσι) *see ε (9.1/4a)*
 #σφε (dat. σφί(v)) (pron. acc. s. or pl.) *him, her, them*
 σφετερός, -α, -ον (poss. adj., strengthened by αὐτῶν, 25.2.3 l. 7) *their own*
 σφόδρα (adv.) *very much, exceedingly*
 σφοδρός, -α, -όν *impetuous*
 σφῶ, σφῶν (pron.) *you two (dual of σὺ, 24.1/4)*
 σχ- aor. act./mid. stem of ἔχω
 σχεδόν (adv.) *nearly, near, almost*
 #σχεθεῖν poet. aor. act. inf. of ἔχω
 Σχερία, -ας, ἡ *Scheria (land of the Phaeacians)*
 σχῆμα, -ατος, τό *form, shape, appearance; character*
 σχῆμα fut. of ἔχω
 σχοινίον, -ου, τό *little rope*
 σχολή, -ης, ἡ *leisure, rest*
 σχολή *in a leisurely way, tardily*
 †σώζω *save, keep safe*
 Σωκράτης, -ους, ὁ *Socrates (philosopher)*
 Σωκρατίδιον, -ου, τό (diminutive) *dear little Socrates*
 σῶμα, -ατος, τό *body, person*
 Σωσιγένης, -ους, ὁ *Sosigenes*
 σωτήρ, -ῆρος, ὁ *saviour*
 σωτηρία, -ας, ἡ *safety*
 σωφρονέω *be discreet/prudent*
 σωφροσύνη, -ης, ἡ *good sense, moderation*
 σώφρων, -ον *sensible, temperate, reasonable, moderate, discreet*
 ταλαιπωρία, -ας, ἡ *hardship, distress*
 τάλαντον, -ου, τό *talent (= 6,000 drachmas)*
 #τάλας, -αινα, -αν *miserable, wretched, unhappy (10.1/3 note 2)*
 τᾶλλα (or τᾶλλα) *crasis for τὰ ἄλλα*
 ταμειῖον, -ου, τό *storeroom*
 Ταμῶς, -ῶ, ὁ *Tamos (13.1/1a)*
 ταξιάρχος, -ου, ὁ *taxiarch, brigadier*
 τάξις, -εως, ἡ *arrangement, rank, battle-array*
 #τάραγμα, -ατος, τό *confusion*
 Ταρᾶς, -αντος, ὁ *Tarentum (town in southern Italy)*
 ταραττώ *trouble, disturb*
 ταρβέω *be terrified*
 ταριχεύω *embalm, mummify*
 ταρρος, -οῦ, ὁ *mat*
 #Τάρταρος, -ου, ὁ *Tartarus; the underworld*
 τάττω *station, draw up; appoint, place in order; order, instruct*
 ταύτη *here; by this route; in this way*
 ταφή, -ης, ἡ *burial*
 τάφος, -ου, ὁ *grave, tomb*
 τάχα (adv.) *quickly*
 ταχέως (adv.) *quickly, soon*
 ταχιστός, -η, -ον *quickest (supl. of ταχύς)*
 τὴν ταχιστὴν *the quickest way*
 εἰπιδὴ τάχιστα *as soon as*
 τάχος, -ους, τό *speed*
 ταχύς, -εῖα, -ύ *quick, fast*
 τε* *and*
 τε* ... καί/τε* *both ... and*
 τεθνηκα *I am dead (perf. of [ἀπο]θνήσκω 19.1/3a)*
 τεινῶ *stretch; lead (a life)*
 #τείρω *oppress, distress*
 τειχισμα, -ατος, τό *wall, fort*
 τειχομαχεῖω *fight against walls/fortifications*
 τεῖχος, -ους, τό *wall*
 τεκ- aor. stem of τίκτω
 τεκμαίρομαι *conclude, infer*

- τεκμήριον, -ου, τό *evidence, proof*
 τέκνον, -ου, τό *child*
 τεκνόομαι *beget, produce*
 τελευταῖος, -α, -ον *last*
 τελευτάω *end, finish; die*
 τελευτή, -ῆς, ἡ *end, death*
 †τελέω *accomplish, fulfil, complete; conduct*
 τέλος, -ους, τό *end, consummation, fulfilment*
 τέλος (adv. acc., 20.1/5) *in the end, finally*
 διὰ τέλους *through to the end, throughout*
 †τέμνω *cut; ravage*
 #τεός = cός
 #τέρμα, -ατος, τό *end*
 τερπνός, -ῆς, -όν *delightful, pleasant*
 τέρπομαι *enjoy oneself*
 Τερπῶν, -ωνος, ὁ *Terpsion*
 τέταρτος, -ῆς, -ον *fourth*
 τέτοκα perf. of τίκω
 #τετράπαιλαι (adv.) *long, long ago*
 τεττάρακοντα (indecl. numeral) *forty*
 τέτταρες, -α *four* (7.1/5)
 τέττιξ, -γνος, ὁ *cicada, grasshopper*
 Τευθρανία, -ᾶς, ἡ *Teuthrania*
 τέχνη, -ης, ἡ *skill, art, expertise; way, manner, means; trick, wile*
 τῆδε (adv.) *here*
 τηλικούτος, -αύτη, -οὔτων *so great, so important*
 #τηλουρός, -όν *distant*
 τημερον (adv.) *today*
 τηρεῶ *watch, guard; watch for, observe*
 τί; *what? why?* (10.1/1 note 1); *in what respect?*
 Τυγράνης, -ου, ὁ *Tigranes*
 †τίθῃμι *put, place; make, render* (act. and mid.) (18.1/2)
 νόμους τίθῃμι *lay down laws*
 νομέω τίθεμαι *makel/adopt laws*
 †τίκω *bear, beget, give birth to*
 τιμάω *honour, value, reckon; (+dat.) fine*
 τιμή, -ῆς, ἡ *honour, privilege, respect*
 ἐν τιμῇ ἔχω *respect, honour*
 τιμιός, -α, -ον *held in honour*
 Τιμόκριτος, -ου, ὁ *Timocritus*
 τιμωρεῶ *avenge (+dat.); (act. and mid.) take vengeance on, punish (+acc.)*
 τιμωρία, -ᾶς, ἡ *revenge, vengeance*
 Τιρίβαζος, -ου, ὁ *Tiribazus*
 τις, τι* (indef. pron.) *a certain, someone, something* (10.1/1)
 τι (adv. acc., 20.1/5) *to some extent*
 τίς; τί; (interrog. pron.) *who? which? what?* (10.1/1)
 Τισσαφέρνης, -ους, ὁ *Tissaphernes* (Persian satrap)
 τίτλος, -ου, ὁ *title, inscription*
 †τιτρώσκω *wound*
 #τλαω (aor. ἔτλην) *venture, bring oneself to do something*
 τλήμων, -ον *wretched, unfortunate; patient, resolute*
 τοι* (particle) *in truth, be assured*
 τοῖνυν* (particle) *now then, well now* (13.1/3a)
 #τοῖος, -α, -ον = τοιοῦτος
 τοιόσδε, -ᾶδε, -όνδε *of this sort, of such a sort, such* (21.1/3)
 τοιοῦτος, -αύτη, -οὔτο(v) *of this sort, of such a sort* (21.1/3)
 τόκος, -ου, ὁ *offspring*
 τόλμα, -ης, ἡ *daring*
 τολμάω *dare, be daring; undertake*
 τόξον, -ου, τό *bow* (also in plur. τόξα, *bow [and arrows]*); (poetry) *ray/shaft* (of sunshine)
 τοξότης, -ου, ὁ *archer*
 τόπος, -ου, ὁ *place, region; topic*
 #τόσος, -ῆς, -ον = τοσούτος
 τοσόσδε, -ῆδε, -όνδε *so much, so large, so great* (pl. *so many*) (21.1/3)
 τοσούτος, -αύτη, -οὔτο(v) *so much, so large, so great* (pl. *so many*) (21.1/3)
 τότε (adv.) *then, at that time*
 του = τινος *of someone/something*
 τοῦ can = τινος; *of whom/what?*
 τοῦνομα crasis for τὸ ὄνομα
 τοῦτω dat. of οὗτος
 ἐν τοῦτῳ *meanwhile*
 τράπεζα, -ης, ἡ *table; bank*
 τραῦμα, -ατος, τό *wound*

τράχηλος, -ου, ὁ *neck, throat*
 τραχὺς, -εῖα, -ὺ *rough, prickly*
 τραχύτης, -ητος, ἡ *roughness*
 τρεῖς, τρία *three* (7.1/5)
 †τρέπω *cause to turn, put to flight*
 †τρέφω *rear, raise, feed, nourish*
 †τρέχω *run*
 τριάκοντα (indecl. numeral)
thirty
 τριάκοντερος, -ου, ἡ (sc. ναῦς)
thirty-oared ship
 τριάκοιοι, -αι, -α *300*
 τρῖβω *rub*
 τριηραχέω *serve as trierarch*
 τριηραρχος, -ου, ὁ *trierarch*
 τριηρης, -ους, ἡ *trireme*
 τρίς (adv.) *three times*
 τριχίλιοι, -αι, -α *3,000*
 #τρίτατος = τρίτος
 τρίτος, -η, -ον *third*
 τριχες, αι nom. pl. of θρίξ
 Τροιά, -ας, ἡ *Troy*
 τροπαῖον, -ου, τό *trophy*
 τρόπος, -ου, ὁ *way, manner, way*
of life; (in pl.) ways, habits,
character
 τίνα τρόπον; (adv. acc., 20.1/5)
in what way?, how?
 τοῦτον τὸν τρόπον (adv. acc.) *in*
this way
 τοῦτω τῷ τρόπῳ *in this way*
 τροφή, -ης, ἡ *food, nourishment*
 τρῶω *wear out, distress*
 Τρώας, -άδος, οἱ *Trojan woman*
 Τρώες, -ων, οἱ *Trojans*
 (13.1/1b(i))
 Τρωικός, -η, -όν *Trojan*
 τὰ Τρωικά (sc. πράγματα) *the*
Trojan War
 †τυγχάνω (+gen., 13.1/2a(iv)) *hit*
(the mark), succeed;
chance/happen upon, obtain;
 (+pple.) *happen to -, be actually*
 - (15.1/2e)
 #τύκιμα, -ατος, τό *working or*
chiselling in stone
 τύλη, -ης, ἡ *cushion*
 τύμβος, -ου, ὁ *tomb*
 τυπεῖς aor. pass. pple. of τύπτω
 τύπτω *strike, hit, beat*
 τυραννεύω *be tyrant*
 τυραννίς, -ίδος, ἡ *sovereignty;*
tyranny
 τύραννος, -ου, ὁ *absolute ruler,*
sovereign; tyrant

τυρός, -οῦ, ὁ *cheese*
 τυφλος, -ῆ, -όν *blind*
 τυχ- aor. stem of τυγχάνω
 τυχή, -ης, ἡ *chance, luck, good*
or bad fortune; (personified,
with cap.) Chance, Fortune
 τῷ = τινί *to/for*
someone/something
 τῷ can = τινί; *to/for whom/what?*
 τῷ ὄντι *in fact, really*
 ὑβρίζω *treat violently/*
disgracefully; humiliate
 ὕβρις, -εως, ἡ *aggression,*
violence, insolence, insult,
humiliation
 ὑβριστής, -ου, ὁ *violent/ insolent*
person
 ὑγίεια, -ας, ἡ *health*
 ὕδρα, -ας, ἡ *hydra (water*
serpent)
 ὕδαρ, -ατος, τό *water*
 ἔει (impers.) *it is raining*
 (21.1/4c)
 ὕειος, -α, -ον *of pigs, pork*
 υἱός, -οῦ, ὁ *son* (13.1/1c)
 ὕλη, -ης, ἡ *wood, forest*
 ὕλοτόμος, -ου, ὁ *woodcutter*
 ὅμεις (pron.) *you (pl., 4.1/2)*
 ὁμέτερος, -α, -ον (poss. adj.) *your*
 (pl.)
 ὑπαρχω† *be; begin (+gen.)*
 ὑπείμι *be beneath (+dat.)*
 ὑπέρ (prep.) (+acc.) *beyond;*
 (+gen.) *for, on behalf of*
 ὑπερβαίνω† *step over, cross*
 (mountains)
 ὑπερβάλλω† *pass over, cross*
 Ὑπερεία, -ας, ἡ *Hypereia (a*
spring)
 ὑπέρχω† *be above, stick out*
above
 Ὑπερτών, -ωνος, ὁ *Hyperion (the*
Sun-god)
 #ὑπερμαχέω *fight for*
 #ὑπερπικρος, -ον *exceedingly*
bitter
 ὑπερύψηλος, -ον *very high*
 υπερφρονέω *be overproud, look*
down on
 ὑπέρχυσις, -εως, ἡ *overflow*
 ὑπηρετέω *perform a service*
 ὑπηρετής, -ου, ὁ *servant*
 †ὑπικχνέομαι *promise*
 ὕπνος, -ου, ὁ *sleep*

- ὑπό (prep.) (+acc.) *under, along under, up under; (+gen.) from under; by, at the hand of; (+dat.) under, beneath; (Homeric) at the hand(s) of*
 ὑπόδημα, -ατος, τό *sandal*
 ὑποζυγιον, -ου, τό *beast of burden, draught animal*
 ὑπόθεσις, -εως, ἡ *proposal, supposition*
 ὑποκαταβαίνω† *descend gradually*
 ὑπολαμβάνω† *take up, answer, reply; assume*
 ὑπολείπω† *leave behind*
 ὑπόλοιπος, -ον *remaining*
 ὑποπέμπω† *send secretly*
 ὑποπτέω *suspect, be suspicious*
 ὑποπτήτω *cower before (+acc.)*
 #ὑπορρηννύμι† *burst beneath*
 ὑποτελέω† *pay (tribute)*
 υποτιθῆμι† *place under*
 ὑποφαίνω† *dawn, begin to break*
 ὕς, υός, ὅ/ῃ *pig*
 Ὑστάσιης, -ου, ὁ *Hystaspes*
 ὕστεραίος, -α, -ον *following, next*
 τῇ ὕστεραίᾳ *on the following day*
 ὕστερον (adv.) *later, afterwards*
 ὕστερος, -α, -ον *later, last (of two)*
 ὕψ' = ὑπό
 ὑφαίνω *weave*
 ὑφαιρέομαι† (aor. act./ mid. stem ὑφελ-) *steal, take by stealth*
 ὑφῆμι† *send; (mid. and intr. tenses of act.) submit, yield*
 #ὑψηλόκρημνος, -ον *with lofty cliffs*
 ὑψηλός, -ή, -όν *high*
 ὕψος, -ους, τό *height*
 φαγ- aor. stem of ἐσθίω
 #φαινός, -ή, -όν *shining, radiant, bright*
 φαεσφόρος, -ον *light-bringing; (personified, with cap.) the Light-Bringer, i.e. the Morning Star*
 †φαίνω *reveal, declare; (pass.) appear, be seen, seem; (+pple.) obviously be; (+inf.) seem to be (15.1/2d)*
 Φαληρον, -ου, τό *Phalerum (a port of Athens)*
 Φαληροῖ *at Phalerum*
 φάναι inf. of φημί
 φανερός, -α, -όν *clear, obvious, visible*
 φάος, -ους, τό *light, daylight*
 φάραγξ, -αγγος, ἡ *chasm, ravine*
 φάρμακον, -ου, τό *poison; drug; remedy; potion*
 φάσκω *allege, state, declare, claim*
 φαῦλος, -ον (also -η, -ον) *mean, poor, low; trivial, ordinary, indifferent, cheap*
 Φειδιππίδης, -ου, ὁ *Pheidippides*
 Φειδιππίδιον, -ου, τό (diminutive) *dear little Pheidippides*
 φείδομαι *spare (+gen.)*
 φέρε (2nd s. imp. of φέρω) *come!*
 †φέρω *carry, bring; bear, endure; produce; lead (of a road)*
 ἄγω καὶ φέρω *plunder*
 χαλεπῶς φέρω *be annoyed at (+acc.)*
 φεῦ (interjection) *alas!; (+gen.) alas for*
 †φεύγω *flee, flee from, escape (+acc.); be a defendant, be on trial; be proscribed, be banished, be in exile (17.1/5)*
 †φημί *say (7.1/2)*
 †φθάνω *anticipate (15.1/2f)*
 φθεγγομαι *speak, say, utter*
 †φθείρω *destroy, ruin*
 #φθιμενός, -ή, -ον *dead*
 φθονέω *feel ill-will/jealousy/jealousy against, grudge (+dat., 13.1/2b(i))*
 φθονός, -ου, ὁ *envy, jealousy*
 φιανθρώπος, -ον *loving mankind, man-loving, humane*
 φιλαργυρός, -ον *avaricious, miserly*
 φιλέω *love, like, be a friend of; kiss; be accustomed to (+inf.)*
 φιλητέον *one must love (24.1/5)*
 φιλία, -ας, ἡ *friendship*
 Φιλιππίσιμος, -οῦ, ὁ *siding with Philip*
 Φίλιππος, -ου, ὁ *Philip (father of Alexander the Great)*
 φιλόκαλος, -ον *loving beauty, fond of elegance*
 Φιλοκράτης, -ους, ὁ *Philocrates*
 φίλος, -η, -ον *dear, friendly; pleasing to (+dat.)*

φίλος, -ου, ὁ *friend*
 φιλοσοφῶ *pursue/study*
philosophy
 φιλοσοφία, -ας, ἡ *philosophy*
 φιλοσοφός, -ου, ὁ *philosopher*
 φιλότις, -ητος, ἡ *love, friendship;*
sexual intercourse
 φιλότιμος, -ον *loving distinction,*
ambitious
 φιλοφροσύνη, -ης, ἡ *love,*
affection
 φίλτατος, -ης, -ον *most dear (supl.*
of φίλος)

#φίλυμος, -ον *loving song*
 φλόξ, -ογός, ἡ *flame*
 φλυᾶρῶ *talk nonsense*
 φλυᾶρις, -ας, ἡ *nonsense*
 †φοβέομαι *fear, be afraid of*
 φοβέομαι μὴ *fear lest/that*
 (14.1/4c(ii))
 φοβερός, -ᾶ, -όν *terrible,*
frightening
 φόβος, -ου, ὁ *fear, panic*
 #φοῖβος, -η, -ον *pure, bright, radiant*
 Φοῖβος, -ου, ὁ *Phoebus (Apollo)*
 #Φοινίκιογενής, -ές *Phoenician-*
born

Φοινίξ, -ίκος, ὁ *Phoenician*
 #φοίνιος, -α, -ον *bloody*
 φοιτᾶω *go regularly to, frequent,*
resort to (a person as a teacher)
 φονεύς, -εως, ὁ *murderer*
 φονεύω *murder, slay*
 φόνος, -ου, ὁ *murder, slaughter,*
homicide

φορῶ *carry, bring*
 φόρος, -ου, ὁ *tribute*
 φορτίον, -ου, τό *load, burden*
 φράζω *explain, tell, declare*
 #φρήν, φρένος, ἡ *heart, mind (pl. is*
used in the same sense)

φρονέω *think, consider; be wise,*
sensible

εὖ φρονέω *be sane*

μέγα φρονέω *be proud, have*
high thoughts

φρόνημα, -ατος, τό *arrogance, pride*

φρόνιμος, -ον *sensible, wise*

φροντίζω *think, ponder, consider,*
worry; pay heed to (+gen.)

φροντισ, -ίδος, ἡ *thought, care,*
concern

Φροντιστήριον, -ου, τό *Think*

Tank, Thinking shop

φροντιστής, -οῦ, ὁ *deep thinker*

φρούριον, -ου, τό *fort*
 φρύγανα, -ων, τὰ *dry wood,*
firewood
 φυγὰς, -άδος, ὁ *exile; runaway;*
fugitive
 φυγή, -ῆς, ἡ *flight*
 φυλακή, -ῆς, ἡ *guard, guarding,*
garrison
 ἐν φυλακῇ εἰμι *be on guard*
 φύλαξ, -ακος, ὁ *guard*
 φυλάττω (perf. πεφύλαχα) *guard,*
watch; (mid.) take care, be on
one's guard against (+acc.)
 φῦρ *spoil, defile, mar*
 φύς, -εως, ἡ *nature, character,*
temperament

†φύω *cause to grow, produce*
 ἔφθον *was born; am naturally*
 πέφθκα *am naturally, am*
inclined by nature

Φώκαια, -ας, ἡ *Phocaea (city in*
Asia Minor)

φωνέω *speak*

φωνή, -ῆς, ἡ *voice, language,*
speech

φῶς, φωτός, τό *light*

Χαιρέφω, -ώντος, ὁ *Chaerephon*
(disciple of Socrates)

†χαίρω *rejoice*

χαῖρε *greetings! hello!*

farewell! (17.1/1 note 7)

χαλεπαίνω *be angry/annoyed at*
(+dat.)

χαλεπός, -ή, -όν *difficult, hard*

χαλεπῶς ἔχω *be in a bad way*

χαλεπῶς φέρω *be*

angry/displeased at (+acc.)

χαλινός, -οῦ, ὁ *bit (for a horse's*
bridle)

#χάλκευμα, -ατος, τό *anything*
bronze; (pl.) brazen bonds

χαλκός, -οῦ, ὁ *bronze*

χαλκοῦς, -ῆ, -οῦν *of bronze*

#χαλκοχίτων, -ωνος *bronze-clad*
 Χάονες, -ων, οἱ *the Chaonians*

(tribe in Epirus)

χάος, -ους, τό *chaos*

χαρακτήρ, -ῆρος, ὁ *engraved*
mark; characteristic, character

χαρίεις, -εσσα, -εν *graceful,*
elegant, charming, nice

χαριεντίζομαι *jest, joke*

χαρίζομαι *oblige, do a favour to*
(+dat.); give graciously

χάρις, -ιτος (acc. χάριν), ἡ *grace, charm; favour; recompense, thanks*
 χάριν οἶδα / ἔχω *be grateful to (+dat.)*
 Χάρυβδις, -εω, ἡ *Charybdis (a whirlpool)*
 χεῖλος, -ους, τό *lip*
 χειμών, -ῶνος, ὁ *storm; winter*
 χεῖρ, χειρὸς, ἡ *hand*
 Χειρικοφός, ου, ὁ *Cheirisophus (Lacedaemonian general of Cyrus)*
 χεῖριςτος, -η, -ον *worst (supl. of κακός)*
 χειροτέχνης, -ους, ὁ *craftsman*
 χείρων, -ον *worse (compar. of κακός)*
 χελιδών, -όνος, ἡ *swallow*
 χελώνη, -ης, ἡ *tortoise*
 Χερρόνηκος, -ου, ἡ *the Chersonese (the Gallipoli peninsula)*
 χη crasis for καὶ ἡ
 χῆτος, -ους, τό *want, lack, need*
 χθες *yesterday*
 #χθών, χθονός, ἡ *earth, land*
 χίλιοι, -αι, -α *thousand*
 Χίος, -ου, ἡ *Chios (island and city in the Aegean)*
 χιτών, -ῶνος, ὁ *tunic, shirt*
 χιών, -όνος, ἡ *snow*
 χολή, -ης, ἡ *bile, gall; anger*
 χορεύω *dance*
 †χράσμαι *deal with, associate with, treat, use (+dat., 13.1/2b(iii))*
 χρειά, -ας, ἡ *use, serviceability*
 †χρη *it is necessary (+acc. and inf.)*
 χρῆζω *desire, want, need (+gen.)*
 χρήμα, -ατος, τό *thing; (pl.) money, goods*
 χρηματίζω *deal with business (in the Council or Assembly)*
 χρῆσθαι inf. of χράσμαι
 χρήσιμος, -η, -ον *profitable, useful*
 χρησμός, -οῦ, ὁ *oracle*
 χρηστηρίον, -ου, τό *oracle*
 χρηστός, -ῆ, -όν *good, fine, serviceable*
 χρῆται 3rd s. pres. of χράσμαι
 χρῆτος, -ῆ, -όν *anointed*
 χροιά, -ας, ἡ *skin*

χρόνος, -ου, ὁ *time*
 δια χρόνου *after a time*
 χρυσίον, -ου, τό *a piece of gold, gold*
 χρυσός, -οῦ, ὁ *gold*
 χρυσοῦς, -ῆ, -οῦν *golden*
 #χρῶς, -ωτος (also χρῶα, χρῶος, χρῶί), ὁ *skin, flesh*
 χυτός, -ῆ, -όν *poured; melted (with λιθινός, made of glass); piled, heaped up*
 χυτρά, -ας, ἡ *pot*
 χῶ crasis for καὶ ὁ
 χωρᾶ, -ας, ἡ *land, country*
 χωρῶ *go, come; be in motion*
 χωρίζω *separate*
 χωρίον, -ου, τό *place, space; region; farm*
 χωρίς *without, apart, separately (from) (+gen.)*

ψάλλια, -ων, τὰ *curb-chain of bridle, bridle*
 ψάμμος, -ου, ἡ *sand*
 ψέγω *blame, censure*
 ψευδής, -ές *false, lying*
 ψευδομαι *lie, tell lies; cheat, deceive*
 ψεῦδος, -ους, τό *falsehood, lie*
 ψευδῶς (adv.) *falsely*
 ψηφίζομαι *vote*
 ψηφισμα, -ατος, τό *decree*
 ψηφος, -ου, ἡ *voting-pebble, vote*
 ψῆλοι, -ῶν, οἱ *light-armed troops*
 ψόγος, -ου, ὁ *blame*
 ψόφος, -ου, ὁ *noise*
 ψύλλα, -ης, ἡ *flea*
 ψυχή, -ης, ἡ *soul, life, spirit*
 ψυχρός, -ους, τό *cold, period of cold weather*
 ψυχρός, ᾧ, -όν *cold*

ὦ *what! (+gen.)*
 ὦ *O (addressing someone); ah! (exclamation of surprise)*
 Ὠγγυία, -ας, ἡ *Ogygia (island of Calypso)*
 ὦδε (adv.) *thus, as follows; (poet.) to here, hither*
 ὠδῖνω *be in labour (of childbirth)*
 ὦή (exclamation) *help!*
 Ὠκεανός, -οῦ, ὁ *Ocean (son of Heaven and Earth)*

#ὠκύς, -εῖα, -ύ *swift, quick*
 ὠλόμην aor. of ὀλλυμαι
 ὠμην impf. of οἶμαι
 ὠμοι (exclamation) *ah me, woe*
is me, alas

#ὠμοφάγος, -όν *eating raw flesh,*
where raw flesh is eaten
 ὦν, οὐσα, ὄν pres. pple. of εἶμι
 τὸ ὄν *reality*
 τῷ ὄντι *in fact, really*

†ὠνέομαι (aor. ἐπριάμην) *buy*
 ὠόν, -ού, τό *egg*
 ὥρα, -ας, ῆ *season (of the year);*
time; beauty

ὠρμικμένος, -η, -όν perf. mid./pass.
 pple. of ὀρμιζω

ὥς (for a summary of uses see
 22.1/1)

(adv.) *as; like*

(exclamatory) *how! (+adj.*
or adv.)

(+numerals) *about, nearly*

(+pples.) *on the grounds*
that, under the impression
that; with the intention of
(fut. pple.)

(12.1/2a(ii) and (v))

(restrictive) *for, considering*
that

(+supl.) *as . . . as possible*

(conj.) *that (= ὅτι); in order*
that (= ἵνα, ὅπως); when, as
(ὥς τάχιςτα as soon as, lit.
when quickest, but if this
expression is used adverbially
it means as quickly as
possible, 17.1/4d);
since

(prep.) *to, towards, to the house*
of

ὥς (adv.) *thus, so*
 ὡσαύτως (also ὥς αὐτως) (adv.) *in*
the same way, just so

ὥςπερ (adv./conj.) *like, as, as if*

ὥςτε (conj.) *so that, that, with*
the result that, consequently
 (+inf. or ind., 16.1/1)

ὠτ- stem of οὖς *ear*

ὠτ- see εἶν

ὠφελέω *help, assist, be of use to,*
benefit

ὠφελήτεον *one must help*
 (24.1/5)

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